SCIENCE AND HEALTH.

VOL. I

BY

MARY B. GLOVER EDDY.

THIRD EDITION, REVISED.

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JOHN WILSON AND SON, CAMBRIDGE.
"Damsel, I say unto thee, arise." — MARK V. 41.
"God is Love."

1 John iv. 8.

"There is nothing either good or bad, but thinking makes it so."

Shakespeare.

"I, I, I, I itself, I,
The inside and outside, the what and the why,
The when and the where, the low and the high,
All I, I, I, I itself, I."

— William Shakespeare
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TO THE PUBLIC.

While this third edition of "Science and Health" was in press a certain man set afloat a pamphlet, the contents of which he took from Mrs. Eddy’s works published in 1870 and 1878, all of which can be found in this edition, in chapters "Recapitulation" and "Platform of Christian Scientists." This pamphlet is prefaced with the following pretext: “In preparing this work we have made use of some thoughts contained in a work by Eddy,” and then went on to repeat her words verbatim, in over thirty pages, as the following extracts will show. (See this book, page 168.)

“Ques. What is the scientific statement of being?

“Ans. There is no Life, substance, or intelligence in matter; all is mind; there is no matter. Spirit is immortal Truth, matter is mortal error. Spirit is the real and eternal, matter the unreal and temporal. Spirit is God, and man is His image and likeness; hence, man is spiritual and not material.”

Copied by this fellow, without quotation marks, thus: —

“Ques. What is the True statement of Being?

“Ans. No Life, Substance, nor Intelligence in matter. All is Mind (God); there is no matter. Spirit is Immortal Truth, and matter is mortal error. Spirit is Real and Eternal, matter the unreal and temporal. Spirit is
God, and Man is the Image and Likeness of God; therefore Man is Spiritual and not material.”

Because there are twenty-four capital letters in the above sentence of seven lines this man claims that immortal sentence of Mrs. Eddy’s.

See this edition, page 185, Chapter V. The first few pages of this chapter include the contents of his private directions for healing, taken from Mrs. Eddy’s manuscripts in 1879, before they were published. With such implements he is carrying out the rôle of Christianity, and deceiving the public in Boston and in Europe, claiming to teach metaphysics and Mrs. Eddy’s method of healing. Telling people at one time that “he learned metaphysics in Germany”; at another that “he was Mrs. Eddy’s pupil, and paid five hundred dollars for his tuition”; and again, that “Mrs. Eddy was his pupil.”

See second volume of this edition, “Platform of Christian Scientists,” section XVIII.

“SECTION XVIII. That Life, Truth, and Love are the trinity, or triune Principle, the three in one, which are the same in action and entity; therefore these are the one God. That the Holy Ghost is Science revealing and explaining this triune Principle, and leading into all truth; that Christ is but another term for God; that Jesus is the name of a man; the conception of Jesus is spiritual; Joseph was not his father. The superior spirituality of Mary was the transparency through which immortal Mind reflected somewhat the idea of God giving that better likeness of Truth and Love in the good and pure Jesus. Into Mary’s idea of God and conception of man the male or sensual element of thought did not enter to taint the idea; thus it was that Jesus became the
mediating or intervening belief between Spirit and matter, Truth and error, or Soul and sense, which belief opposed not God, and that Truth which healed the sick, dispelled the illusions of sense or the belief of Life and intelligence in matter, and revealed the impersonal truth, namely, that Soul and God are one and the 'I' or the Father.

"Section XIX. That our Church is built on Christ, not a person, but the Principle that Jesus told us is Christ; namely, 'The Way, the Truth, and the Life.' That Christian Science is the way, and its foundations are eternal. That in reality we unite with this Church only as we become unselfish and pure, and are new-born babes into the Life that is Truth and the Truth that is Life, which casts out error and heals the sick, thus re-establishing the Christianity of ancient prophet and apostle. That our only cup is the one our Master drank, and we are not to refuse, namely, persecutions for righteousness' sake, 'for theirs is the Kingdom of Heaven,' the reign of harmony that scientific Christianity demonstrates."

Copied, without quotation marks, into his pamphlet:—

"Life, Truth, and Love are the Trinity, or Triune Principle; they are the Three in One, which are the same in action and entity; therefore, these are the One God.

"The Holy Ghost is Understanding, a constant revelation and explanation of this Triune Principle, leading into all Truth. Christ is the Understanding of God, and Jesus is the name of a man. The conception of Jesus was Spiritual. Joseph was not his father. The superior spirituality of Mary was the transparency through which the Idea of God was reflected, giving that better reflection of the Idea of Life, Truth, and Love in the good and pure
Jesus. Into Mary's idea of God and conception of Man, the male or sensual element of thought did not enter to taint the idea. Thus it was that Jesus became the mediator between Spirit and matter, Truth and error, or between Spiritual and mortal senses. This belief opposed not God, and his understanding of Truth healed the sick, dispelled the illusions of sense, or the belief of Life and Intelligence in matter, and revealed the Immortal Truth; namely, that Spirit and God are One, and the 'I,' or the 'Father.'

"Our Church is built on Christ, the Understanding of God (Principle), not a person (belief); this Understanding is 'The Way, the Truth, and the Life,' and Its foundations are Eternal. In reality we unite with this Church, only as we become unselfish and pure, and are new-born babes unto the Life that is Truth, and Truth that is Life, which casts out error and heals the sick; thus re-establishing the Christianity of ancient prophet and apostle. Our only cup is the one our Master drank, and we are not to refuse, namely, persecution for righteousness' sake, 'For theirs is the kingdom of Heaven,' the reign of harmony that true Christianity demonstrates."

He who claims the authorship of the aforesaid pamphlet is not building on Truth, and he knows it. Dishonesty is not the superstructure of metaphysics. Once before this he attempted a pamphlet of plagiarisms, and the following are some of his original interpolations, that show his metaphysical calibre:

"Ques. What is the meaning of Christ and Jesus?

"Ans. Let us remember it has been said that Christ Jesus were like two eyes, a Right and a left eye. Christ, or Right eye, which was in the beginning and is and will
be forever; but Jesus, or left eye, was the name of a man who did only the Will of the Father. So, the creature also has two eyes, but they cannot perform their work at once; but if the creature shall see with the right eye into Eternity, then the left eye must close itself and be as though it were dead. Therefore, whosoever will have the one must let go the other."

Where he has not copied directly his metaphysics they are not healthy; the left eye has paralysis of the optic nerve, and the right a visual range extraordinary. Another original sentence in which he says: "But I fear that for one who is truly possessed of the God-Spirit, there are a hundred thousand possessed with the evil spirit."

But when he borrows without giving credit he copies as his own from Mrs. Eddy: "Spirit is infinite, therefore there is but one Spirit." He says: "Through the blending portion of Deity with a portion of evil matter, error, which keeps out the understanding of God." But when he filches he states plumply from "Science and Health," "All is Mind, there is no matter."

If simply writing at the commencement of a work, "I have made use of some thoughts contained in a work by Eddy," walks over copyright, any fool can aspire to be wise, commence a book with the announcement that "I have taken some thoughts from Ralph Waldo Emerson," and then copy verbatim, without quotation marks, from thirty to three hundred pages of his works, and publish them as his own. Thus it is found out that copyrighting books is a farce. This may be convenient for an ignoramus or a villain, but a real expounder of "The Understanding of Christianity or God" would scarcely be caught at it.
Mrs. Eddy’s works are the outgrowths of her life. I never knew so unselfish an individual, or one so tireless in what she considers her duty. It would require ages and God’s mercy to make the ignorant hypocrite who published that pamphlet originate its contents. His pratings are colored by his character, they cannot impart the hue of ethics, but leave his own impress on what he takes. He knows less of metaphysics than any decently honest man.

Science, according to Mrs. Eddy, is the same as science according to Greenleaf; any interpolation makes a medley of it. That the science of metaphysics, any more than the science of mathematics, can be mixed up withologies and isms, as this metaphysical mouse says, is purely ridiculous, and betrays the ignorance, conceit, and foolhardiness of the pamphleteer.

The “Platform of Christian Scientists,” to which this would-be expounder of Christianity has put his signature, was written by Mrs. Eddy four years ago, as a synopsis of metaphysics, for the members of the Christian Scientists’ Association, from which this fellow was expelled.

Asa G. Eddy.

The undersigned, in justice to ourselves, hereby publicly state that we believe the abuses denominated mesmerism and malpractice are carried on by some claiming to be metaphysicians; but while our knowledge of metaphysics enables us to defend ourselves and others from their attacks, we are by no means committing their crimes, for our power lies not in mesmerism, but Truth; it is not animal magnetism, but moral and spiritual strength.
And we are fully convinced that no one can reach the height in metaphysics that our teacher, the author of "Science and Health," has reached, and progress as she is progressing, and be a moral or mental malpractitioner.

If the malpractitioner is causing others to believe that we are venturing on his forbidden ground, it is only to screen himself, and to hide the results of his wrong-doing, that take away his ability to heal.

It ought to suffice duplicity, envy, and malice, that Mrs. Eddy has not stopped the plagiarists hitherto from appropriating the result of her labors, and gaining the little they have of the public confidence, through claiming her practice, and publishing her writings under their own signature.

H. L. Bancroft
JAMES C. Howard.
S. Gardner Todd.
George W. Chase.
Hanover P. Smith.
Hugh Hart.
George D. Choate.
James Ackland.
Arthur T. Buswell.
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H. N. Kingsbury.
Julia S. Bartlett.
Mary A. Damon.
Ellen P. Davis.
S. Rowena Smith.
Mary E. Sprague.
Charlotte K. Potter.
Elizabeth Nichols.
LEANING on the sustaining Infinite with loving trust, the trials of to-day are brief, and to-morrow is big with blessings. The wakeful shepherd tending his flocks beholds from the mountain's top the first faint morning beam ere cometh the risen day. So from Soul's loftier summits shines the pale star to the prophet shepherd, and it traverses night, over to where the young child lies in cradled obscurity that shall waken a world. Over the night of error dawn the morning beams and guiding star of Truth, and "the wise men" are led by it to Science, which repeats the eternal harmony that is reproduced in proof of immortality. The time for thinkers has come; and the time for revolutions, ecclesiastical and civil, must come. Truth, independent of doctrines or time-honored systems, stands at the threshold of history. Contentment with the past, or the cold conventionality of custom, may no longer shut the door on science; though empires fall, "He whose right it is shall reign." Ignorance of God should no longer be the stepping-stone to faith; understanding Him "whom to know aright is Life eternal" is the only guaranty of obedience.

This volume may not open a new thought, and make it at once familiar,—it has the sturdy task of a pioneer to
hack away at the tall oaks and cut the rough granite, leaving future ages to declare what it has done. We made our first discovery of the adaptation of metaphysics to the treatment of disease about the year 1864; since then we have tested the Principle on ourselves and others, and never found it fail to prove the statement herein made of it. We must learn the science of Life to reach the perfection of man. To understand God as the Principle of all being, and to live in accordance with this Principle, is the Science of Life. But to reproduce this harmony of being, the error of personal sense must yield to science, even as the science of music corrects tones caught from the ear, and gives the sweet concord of sound. There are many theories of physic and theology, and many calls in each of their directions for the right way; but we propose to settle the question of “What is Truth?” on the ground of proof, and let that method of healing the sick and establishing Christianity be adopted that is found to give the most health and to make the best Christians; science will then have a fair field, in which case we are assured of its triumph over all opinions and beliefs. Sickness and sin have ever had their doctors, but the question is, Have they become less because of them? The longevity of our antediluvians would say, No! and the criminal records of to-day utter their voices little in favor of such a conclusion. Not that we would deny to Cesar the things that are his, but that we ask for the things that belong to Truth; and safely affirm, from the demonstrations we have been able to make, that the science of man understood would have eradicated sin, sickness, and death, in a less period than six thousand years. We find great difficulties in starting this work
right: some shockingly false claims are already made to a metaphysical practice; mesmerism, its very antipode, is one of them. Hitherto we have never in a single instance of our discovery found the slightest resemblance between mesmerism and metaphysics. No especial idiosyncrasy is requisite to acquire a knowledge of metaphysical healing; spiritual sense is more important to its discernment than the intellect; and those who would learn this science without a high moral standard of thought and action will fail to understand it until they go up higher. Owing to our explanations constantly vibrating between the same points, an irksome repetition of words must occur, also the use of capital letters, genders, and technicalities peculiar to the science; variety of language, or beauty of diction, must give place to close analysis and unembellished thought. "Hoping all things, enduring all things:” to do good to our enemies, to bless them that curse us, and to bear to the sorrowing and the sick consolation and healing, we commit these pages to posterity.  

MARY B. GLOVER EDDY.

1 The author takes no patients, but takes students in the treatment of disease through mind. Her tuition per pupil is $300. She has never taken over that for her usual term, and oftentimes less; and has given one-third of this tuition, two-thirds of her labors, and devoted all her time for the last fourteen years to the introduction of Christian Healing.
At the Oxford University, England, a prize of one hundred pounds has been offered for the best essay on Natural Science that refutes the tendency to attribute physical effects to physical causes rather than a final spiritual cause. A demand for metaphysics expresses the wants of the race. It is the one question to be considered, for it relates more intimately than all others to the progress of mankind. The age seems ready to verge upon this subject, to think briefly on the supremacy of Spirit, and to touch the hem of its garment and be made whole. The utter control of mind over body is no longer a question with us; we have gained its proof by demonstration, and have reduced our discoveries to a system, stated the principle upon which it is based, and the rules for applying metaphysics to the treatment of disease.

After careful examination of the discovery in metaphysics that mind governs the body not in part but wholly, we submitted our metaphysical system of treating disease to the broadest practical proofs. Our theory has gradually gained ground, and established its own
proof whenever it has been employed honestly and under circumstances that permitted its demonstration as the most effectual curative agent in medical practice.

As time is working wonders in the world we call material, the swift pinions of thought are soaring to the realm of the real, the first cause of all things. A material basis whence to deduce all that is deemed rational is yielding slowly to a metaphysical basis of reasoning, changing from matter to mind to discover cause and explain effect. The honored materialistic philosophers, Professors Tyndall, Huxley, Agassiz, and so on, appear to challenge to final combat physics and metaphysics; and at this Utopian period, like the shepherd-boy with his sling, woman goes to battle with the Goliath. The theories that we contest, stated fairly, are these: that all is matter; else matter originated in mind, and possesses the actual of mind,—sensation and life. The first-named theory, that all is matter, is quite as feasible as the second, that Mind and matter coexisted and co-operates. But the fact remains that one of the following statements can alone be true; namely, that all is matter, or that all is mind: which one is it? The conservative position that gives place and power to both matter and mind falls to the ground: science is radical, and permits no halfway positions for a rule. The metaphysical statement that all is mind is not supported by the evidence before the senses until we take the principle and rule of this statement to prove it; then we can arrive at no other conclusion. Our discovery that mind produces all the action of the body set thought to work in new channels, and we found the above statement true and demonstrable. Few will deny that an intelligence apart from man formed
and governs the spiritual universe and man: and this intelligence is the eternal Mind, and neither matter nor man created this intelligence and divine Principle; nor can this Principle produce aught unlike itself. All that we term sin, sickness, and death is comprised in the belief of matter. The realm of the real is spiritual; the opposite of Spirit is matter; and the opposite of the real is the unreal or material. Matter is an error of statement, for there is no matter. This error of premises leads to error of conclusion in every statement of matter as a basis. Nothing we can say or believe regarding matter is true, except that matter is unreal, simply a belief that has its beginning and ending.

The conservative firm called matter and mind God never formed. The unerring and eternal Mind destroys this imaginary copartnership, formed only to be dissolved in a manner and at a period unknown. This copartnership is obsolete. Placed under the microscope of metaphysics matter disappears. Only by understanding there are not two, matter and mind, is a logical and correct conclusion obtained of either one. Science gathers not grapes of thorns or figs of thistles. Intelligence never produced non-intelligence, such as matter: the immortal never produced mortality, good never resulted in evil. The science of Mind shows conclusively that matter is a myth. Metaphysics are above physics, and drag not matter, or what is termed that, into one of its premises or conclusions. Metaphysics resolves things into thoughts, and exchanges the objects of sense for the ideas of Soul. These ideas are perfectly tangible and real to consciousness, and they have this advantage,—they are eternal. Mind and its thoughts comprise the whole of God, the
universe, and of man. Reason and revelation coincide with this statement, and support its proof every hour, for nothing is harmonious or eternal that is not spiritual: the realization of this will bring out objects from a higher source of thought; hence more beautiful and immortal.

The fact of spiritualization produces results in striking contrast to the farce of materialization: the one produces the results of chastity and purity, the other the downward tendencies and earthward gravitation of sensualism and impurity.

The exalting and healing effects of metaphysics show their fountain. Nothing in pathology has exceeded the application of metaphysics. Through mind alone we have prevented disease and preserved health. In cases of chronic and acute diseases, in their severest forms, we have changed the secretions, renewed structure, and restored health; have elongated shortened limbs, relaxed rigid muscles, made cicatrized joints supple; restored various bones to healthy conditions, renewed that which is termed the lost substance of the lungs; and restored healthy organizations where disease was organic instead of functional.

Aside from the opposition to what is new, the greatest difficulty in introducing our metaphysical system is to express metaphysics in physical terms, and then to be understood metaphysically. This difficulty is overcome only by teaching the student the metaphysical meaning of the terms in common use. Out of twelve lessons to our class a shorthand writer produced over twelve hundred pages, all of which were unfit for use, owing to her ignorance of our subject, misapplication of our terms, and omitting our full statement as we translated physics into
metaphysics, the original text of all things real and eternal.

The science of Mind explains cause and effect, lifts the veil of mystery from Soul and body, reveals the scientific relation of God to man, unwinds the interlaced ambiguities of being, sets free the imprisoned thought, and explains the divine Principle of man and of the universe. This metaphysical science explains man and the universe spiritually, and reveals them only as spiritual, not material, and harmonious and eternal. The discovery of harmonious being is more important than the discoveries relating to astronomy, or any advanced idea that science has promulgated.

Human views, conflicting opinions and beliefs, are mortal mind that can emit a poisonous atmosphere more destructive to health than what is named material miasma.

Nothing but the understanding can correct this atmosphere, invigorate and immortalize the body. But, before this result is obtained, understanding and belief must be classified as Truth and error, that meet in a war of ideas, until the thunderbolts of belief shall burst and die away in the distance, and the rain-drops of Truth refresh the parched earth.

Because we apply the word science to Christianity, and Christendom resists this word, we shall lose no faith in Christianity, and Christianity shall lose no hold on us. The Principle of things must interpret them; and we should never attempt with an opinion or belief to steady the altar of science. God is the Principle of all that represents Him, that is harmonious and eternal; and science alone reveals Principle; therefore divine science, as demonstrated by Jesus, alone reveals God, the Prin-
ciple of all that really is, and whose government is supreme over all. There is no physical science. All science proceeds from a Divine Intelligence: it cannot be human, and is not a law of matter, for matter is not a law-giver. Science is an emanation of Mind: it has a spiritual and not a material origin, and is a divine utterance, the comforter that leadeth into all truth.

We learn from divine science that the unerring and eternal Mind is omnipotent and omnipresent, a universal cause and the only Creator, and there is no other causation, He alone creates the real and it is good; therefore evil, being the opposite of good, is unreal, and cannot be the product of God. In the original text good was the term for God, and all that He made was good like unto Himself. Because Spirit is real, and matter its direct opposite, matter is the unreal. Spirit is Principle, and man its idea: immortality is the real, and mortality the unreal. God is Spirit, and Spirit is Principle; and Principle is Life, Truth, and Love,—the only substance and intelligence, the Soul of the universe and of man. Principle and idea are God and man, and the universe is embraced in the idea; Principle being Spirit, its idea must be spiritual. All is Mind: there is no matter. The visible universe, and what is termed material man, are the poor counterfeits of the invisible and spiritual universe and man. Eternal things are God's thoughts in the realm of the real. Temporal things are the beliefs of mortals, and are the unreal, they being the opposite of the spiritual and eternal.

There is but one Mind. The erring, sinful, sick, and dying, termed mortals, are not man and are not Mind; but to be understood we shall classify evil and error as mortal
mind, in contradistinction to good and Truth, the Mind
which is immortal. What we term matter is one of the
beliefs of mortals. Spirit is the only substance, and con-
sciousness in science: the senses oppose this, but there
are no senses material, for matter has no sensation.
What we term the five personal senses are simply beliefs
of mortal mind, that say Life, substance, and intelligence
are matter instead of Spirit. These beliefs and their prod-
ucts constitute error, and this error opposes the Truth of
being; hence the scripture, “For the flesh lusteth against
the spirit, and the spirit against the flesh; and these are
contrary the one to the other.” There is nothing in Spirit
out of which to create matter: it destroys it: to Spirit
there is no matter, and as we approach it we shall lose
all consciousness of matter. What is this “I” that is
personality and not Spirit? It is a mortal belief that
saith man is both mind and matter; but this is self-con-
tradictory; for if man was that, the loss of a limb would
take away a portion of manhood. There is nothing in
God out of which to make a devil. The so-called per-
sonal senses afford no evidence of God. We can neither
see through the eye, hear through the ear, feel through the
senses, taste or smell Spirit; and that which affords
no evidence of God gives but an incorrect testimony of
Life, Truth, and Love; and God never created such false
heralds of himself as a mortal man, sin, sickness, or
death. Truth is real: error is the opposite of Truth;
therefore error is unreal. Spirit and its formations are all
that are real: no partnership or fellowship exists between
those two opposites, Spirit and matter. They cannot co-
exist or co-operate, and either one can no more create
the other than Truth can create error, and vice versa.
The temporal and unreal never touch the eternal and real; the mutable and imperfect, the immutable and perfect; the inharmonious and self-destroying, the harmonious and self-existing. Those are the tares and wheat that never mingle; but to belief they appear to grow side by side, until science separates them through the understanding of God; for one is Truth, and the other error; and error is without the reality of Truth. When we understand Spirit, we shall yield the belief that Life, substance, or intelligence is aught but God. Nature and revelation inform us that like produces like. We classify matter as error, because it is a false claim to Life, substance, and intelligence; and ignored by Spirit, it is dust to dust.

Natural history presents mineral, vegetable, and animal, preserving their original species; a mineral is not produced by a vegetable, or the human by the animal. In the order of reproduction, throughout the entire round of universal nature, the rule relating to genus and species is preserved, and it indicates the spiritual fact of being. But error claims the opposite statement, namely that Spirit produces matter, that good is the author of evil, etc., which contradicts natural science. Metaphysical or divine science reveals the great facts that God is not the author of sin, sickness, or death; that Spirit is exempt from either one of those; that matter is a falsity, —not the fact but the fable of existence, a belief and illusion, that nerves, brain, stomach, lungs, etc., have no intelligence, Life, substance, or sensation. That Mind is in matter, or that matter is the medium of Mind, is no more natural or real, than for a rock to embrace a tree in embryo and become the medium of its development.
and identification. The only excuse for entertaining such opinions is our ignorance of Spirit, that can yield only to the understanding of divine science, whereby we enter into the kingdom of Truth, and learn that Spirit is supreme, and matter but an error of belief, and they no more commingle than light and darkness; when one appears the other disappears. Harmony is real and immortal: discord is unreal and mortal. Belief and understanding never mingle; the latter destroys the former: discord is the nothingness of error; harmony is the somethingness of Truth.

The so-called mind beneath a skull-bone is a myth, a false statement of man; and we shall all learn that sin and mortality are without any actual origin or rightful existence, having neither Principle nor permanency; they are the native nothingness out of which error would simulate creation through dust instead of Deity. Error alone presupposes man both mind and matter, while divine science, contradicting the so-called personal senses, rebukes belief, and asks, What is the "I," whence its origin, and what its destiny? The "I" is Spirit, Soul not sense, God and not man, Principle and not person: and there is but one I, but one Mind or Spirit, because there is but one God, and man reflects this one God; he is the image and likeness of Him, and is harmonious and immortal. Spirit or Soul, which is God, is not in man, else there would be but one, and no longer two, namely God and man, and man the reflection of Him. Man should have no other mind but God; and he has not in reality: it is only to belief that he seemeth to have, and this belief is the inverted image of Truth and intelligence; it is upsidedown in every thing, claiming Soul in body, Spirit in matter,
immortality in mortality, the infinite within the finite, and Principle in its idea.

To gain the reality and order of being, we must begin by reckoning God as the only Life, substance, and intelligence; leaving sin, sickness, and death out of our record, regarding them as they are, not the reality of being, but its counterfeit, and recognizing ourself in only what is good and true; for man is the offspring of Spirit of God, and not man.

The absence of Truth we name error. But did God create error? No; the same fountain sendeth not forth sweet and bitter waters; and God is never absent, being Omnipresence. Error is a belief without identity or Principle, and exists not except in belief. That Life, substance, or intelligence belongs to matter is a mistake; therefore, it is an error or belief that should not be defined as a person or thing, an agent or actor. The so-called senses of matter named the five personal senses will define error and Truth, as mingling until their false evidence yields to the understanding of Spirit and its creations. Belief is mesmerism. Change the belief, and that which before seemed real disappears as a reality, and whatever is accepted in its place becomes the real. That a belief is not true is the only fact it presents. Faith is something higher than belief: it is the chrysalis state, where the spiritual evidence, unseen to the senses material, begins to appear, and Truth that is taking the place of belief, is understood. Belief has its degrees of comparison. Some beliefs are better than others. But not one is founded on a rock; it can be shaken; and, until it becomes faith and faith becomes understanding, belief has no relation to the actual.
God is the divine Principle, the Life, Truth, and Love that Jesus taught and demonstrated; so that all are without excuse who arrive not at the understanding and demonstration of this Principle. Sickness, sin, or death, whatever is the opposite or absence of God, is a belief that is neither Mind nor one of its faculties, and is unreal because it is not begotten of the Father, Truth and Love.

Because sin brought sickness and death it proves them error, and because there is no death it proves death but a belief that Spirit destroys with the evidences of Truth and Life, showing you that death, or what appears that to the senses, comes from mortal belief instead of matter. Mortals are not intelligences, for there is but one intelligence, but one God or Mind. Mortal man is the belief that Life and intelligence are in and of matter, which belief disappears as the immortal appears whose only Life and intelligence is God—good. Spirit is only reached through the understanding and demonstration of Life, Truth, and Love.

God is not the author of error, inasmuch as Truth is not the origin of error, and error is not the result of intelligence. Belief is the author of error, and calls itself something when it is nothing; that saith I am man, but I am not the image and likeness of God. When Jesus explained the origin of what is termed mortal man, he said, "Why do ye not understand my speech? even because ye cannot hear my word. Ye are of your father the devil [error], and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he
is a liar, and the father of it." The more material a belief is, the more tenacious is the error; and the stronger the manifestations of sense, the weaker are the indications of Soul.

What we term mortal, or erring mind, is but a belief and error from beginning to end, that sees only what it believes, and believes only what it sees through belief. This mortal belief, called man, says matter has intelligence and sensation, that nerves feel, brains think and sin, a stomach can make man cross, limbs can cripple him, and matter kills him. Such is the verdict of what are termed the five senses of matter, or the body, of which mortals are the victims, being taught by physiology, materia medica, etc., to revere those five personal lies which Truth at length destroys with spiritual sense and understanding; and in place of sentient matter we have sensationless bodies, and God the Soul of the body, and man's existence perpetual in its identification of Deity, harmony, and immortality.

To admit there is such a thing as matter requires another admission equally false; namely, that matter is self-creative, self-existent, and therefore eternal. Whence it follows there are two eternal causes warring forever with each other, and yet we say that Spirit is supreme and omnipotent. The body mortal is not man, for man is immortal, and that matter is eternal contradicts the demonstration of Life as Spirit, which would leave us to conclude that man originated in dust and returned to it, and the logic of events proved annihilation. Soul was never within a finite form. The limited never for a moment contained the unlimited and immortal.

Having marked out the line between immortal man or
the reality of being, and what we term mortal man and the unreal recognition of Life and intelligence as matter, we learn that the pleasure or pain of what is termed personal sense is a myth, and the father of all mythology, in which matter is supposed to be intelligent and to become "gods." The evidence before the so-called personal senses is reversed by divine science, and disappears to Soul. Hence the impossibility for sensuous man to understand the science of Soul, and his opposition to it. The Scripture saith, "The carnal man is at enmity with God." A mortal body and material sense are beliefs that spiritual understanding will destroy; but man will not lose his identity: in the conscious infinitude of being, it is impossible that he should lose aught whereby he gains all. The beliefs of matter, its supposed pleasures and pains, sickness, sin, and death, are all that will ever be lost.

What is deemed vegetable and animal life is a self-evident falsehood, when all that remains of it is death. God is the only Life; therefore Life is not structural and organic, and is never in its formations. Life is an intelligence that creates, and is reflected by its creations. If it were to enter what it creates, it would no longer be Life reflected, but absorbed; and the science of being would then be lost, through a mortal sense of Life as having a beginning and ending. The immortal basis of all being is Soul not body, Life and not death; and from this basis science reveals the glorious possibilities of man unlimited by a belief. We cannot learn Life through death; for in Spirit we lose all that we learn of matter even as in Truth we lose what we learn of error. "The last shall be first and the first last." What we esteem as matter now will
sometime dissolve. Divine science puts not new wine into old bottles, Soul into body, the infinite into a finite. Our beliefs of matter must yield before we can grasp the facts of Spirit. The old belief must disappear, or the new idea will be spilled and the inspiration gone that lifts our being higher, restores Christian healing, and explains the great facts of being, raises the dead, changes our standpoints of reasoning from matter to Spirit, and now as of old casts out devils,—error,—and heals the sick.

Let us now examine more minutely the Soul of man, remembering that mortal man has no Soul, but is a belief of sense first and last. Continuing our definition of man, let us remember that back of this belief of Life, substance, and intelligence in matter, is the real and immortal man, and yet the fact is not behind the fable, but is all, and there is nothing beside that. The science of being reveals man perfect even as the Father is perfect; because the Soul of man is God, and man is governed by Soul instead of sense, by the law of Spirit instead of a supposed law of matter. The Scriptures inform us that "God is Love," the "Truth and the Life;" therefore He is Principle and not person, and the body of Soul is man, the idea of this Principle, and his conscious Life and intelligence is Soul and not body. Soul is Spirit, and it forms the minutiae and infinity of identities, and comprehends man as the creation of Soul. In this divine and metaphysical science we find the senses of man are spiritual, and attached to Soul instead of body; that thought passes from Soul to body, from Principle to its idea, to govern it, but never returns a sensation or report from body to Soul, for the body is not cognizant of evil or good.
The science of being destroys the belief that Soul is in body, and man a separate intelligence from his Maker, and reveals but one Mind, one Spirit; thus precluding the possibility of sin, sickness, or death, or having more than one God when being is understood, and establishing the universal brotherhood of man, wherein one mind contends not with another, but all are of one mind. Soul and body are God and man, Principle and its idea, therefore man and his Maker are inseparable. The senses of Soul take cognizance only of the true idea,—the entire creations of Life, Truth, and Love,—hence there is nothing left to what is termed personal sense. Soul and body, God and man, are reached only and understood through the senses of Soul. Divine science reverses the statement of Soul and body, as astronomy reversed the plan of the solar system, and makes the body tributary to Mind; but we shall never understand this while admitting the belief that Soul is in body, and that non-intelligence named matter has Life and sensation. God, Soul, is, and was, and ever will be; and man is coexistent and coeternal with this Soul. Until the immortal body and perfect man become more apparent, we are not gaining the true idea of God: and the body will define the mind that governs it, whether it be Truth or error, belief or understanding, Spirit or matter; therefore acquaint now thyself with God and be at peace.

The various opinions and beliefs of mortal man, culminating in dogma, doctrine, and theory, among which are materia medica, physiology, hygiene, etc., are predicated of matter, and afford not a single idea of God, Truth. Ideas, like numbers and notes, start from Principle instead of person, and admit no beliefs concerning
them when once their Principle is understood. The false foundations of knowledge brought sin and death, through the belief that Spirit and matter commingle, and they rest upon no foundation that time and eternity are not wearing away. Finite belief can never do justice to Truth in any direction: it limits all things, and would compress Mind, that is infinite, beneath a skull-bone. It can neither apprehend nor worship the Infinite, and seeks to divide the one Spirit into many, to accommodate its finite sense of Soul. Through this error it has "lords many and gods many." While Jesus said, "Thou shalt have no other gods before me, and thou shalt love thy neighbor as thyself," we behold the zeal of belief to establish the opposite error of gods many; that argument of the snake, in the allegory, "I will make ye as gods," goes on through every avenue of belief that soul is in body, and God, infinite Life, in finite forms. All human philosophy seeks cause in effect, Life and intelligence in matter, and Principle in its idea. Materia medica would learn of matter, instead of Mind, what is the state of man. It examines the lungs, the tongue, and pulse, to ascertain how much harmony matter is permitting Mind; to know how much pain or pleasure, action or stagnation, matter allows man. Physiology exalts matter and dethrones mind; it would rule the body with a law material instead of mental or spiritual; and, that law failing in its fulfilment to give health or Life to man, ignores the intelligence and Soul of man, laying it by for another occasion; but when man sins, he is to be dealt with according to theology, that admits God can destroy sin, but can do nothing with sickness and death. Theology, presupposing the infinite within the finite, concludes that
God is a person, that unlimited Mind starts from a limited body, overlooking the fact that, if Mind is limitless, it never returns to a limited body, but must radiate through unfathomable space. Nor could Mind be infinite and start from a finite form or personality. Infinite Mind pre-exists, and antedates all formations, and that Mind never started from a body or could be fully manifested through personality. For a personal deity to be omnipresent, he must possess a body encompassing universal space, and we cannot conceive of such a personality.

The artist is not in his painting, the picture is his thought. Mortal belief thinks it delineates thought on matter, but thought will be finally understood and seen without a single material accompaniment. The potter is not in the clay, or that clay would have power over the potter. God produces his own personality, and cannot get into it because it is only the idea of Him who is the circumference and infinite Spirit of all things real or eternal. "Knowledge" was a mortal and finite sense of things that Spirit disclaimed, for it placed cause in effect, and would limit Life, and fasten the infinite to discord and death. When things are interpreted by their Principle they can be understood, but if explained by what is termed personal sense they cannot be understood, and are only accepted through some belief, and become man-made theories and doctrines. Impressions received through the hearing of the ear, material sight, touch, etc., are beliefs. Ideas come from Soul instead of sense, from the spiritual instead of the material; for they are the offspring of Principle, and demonstrate nothing but that which is good and a blessing to man. Spiritual understanding is unerring. Hence its necessity to Christianity and to estab-
lish truth. Knowledge is a blind belief—a Samson shorn of its strength—when it loses organizations to support it. It is neither moral suasion, moral might, idea, nor Principle, but a blind admission from a material basis. Adhesion, cohesion, and attraction are forces supposed to be material; but they are qualities of mind; they belong to Principle, and support the equipoise of thought that launches the earth into its orbit, and says to the proud wave, "Hither and no farther." We tread on forces. Withdraw them, and creation would collapse. Knowledge and belief name these mental forces matter, but metaphysical science gives them back to mind. There is no inherent power in what is termed matter; for all that is material is a product of mortal thought, and governed by that thought. God creates and governs the spiritual universe and man, and they are the products of Spirit, even the ideas that He evolves, and which are obedient to the Mind that made them. There is no other universe or man. Mortal mind has translated the spiritual into the material, and must now give back the original rendering, to escape from the mortality of its own error. Mind is the source of all action, and there is no inertia in it. Perpetual and harmonious action belong to unerring Mind. What is termed mortal mind is prolific of error, sickness, sin, and death. It acts and it reacts, then stops. But these are the results of a belief, and not the facts of Mind, that is the same in Life, Truth, and Love yesterday, to-day, and forever. Ideas, like numbers and notes, are governed by their Principle, which admits of no beliefs, but rests upon the understanding.

What is termed personal sense indicates disease as a reality and identity; but the Scriptures inform us that
Spirit made all that was made, even while material sense is declaring that matter makes disease, and mortal mind is not its maker. This so-called personal and material sense supports all that is untrue, selfish, or debased; it would put Soul into soil, Life into limbo, and doom all things to decay, and then re-create them from dust. We must put to silence this lie or what is called material sense with the Truth of spiritual sense, and let the error cease that brought sin and death and would shut out the pure sense of Spirit.

Is a sick man a sinner above all others? No; but he is not the idea of God. Weary of their beliefs of matter, whence so much sorrow comes, the sick grow more spiritual, even as the error or belief that Life is in matter yields to the spiritual fact of being.

A wicked man is not the idea of God; he is nothing but an error,—a belief that hatred, envy, pride, malice, and hypocrisy have Life abiding in them. Life and its idea, Truth and its idea, never made a sick man or a sinner. Mortals and mortal mind are not the ideas of God, and were never created by him in His own image and likeness.

We look on a corpse, not as a man, but simply what is termed matter. We say the body is dead; but it was the departure of a mortal belief, and not matter, that produced that effect. The consent of that belief to die occasioned the phenomenon before you, whereas you say it was matter. You believe that Soul is lost spiritually, and yet it is immortal. If Soul sinned it would die, only because it hath no element of self-destruction, such as sin, sickness, or death, is it immortal. Is man lost spiritually? No; he can only be lost materially. All sin is
material, it cannot be spiritual. Sin exists only so long as the belief of matter remains. It is the sense of sin, and not a soul of sin, that is lost. Entity signifies the particular nature of being; and God, without the image and likeness of Himself, named man, would be nonentity. Spiritual man, and there is none other, is the idea of God, that cannot be lost or separated from its Principle. When the evidence before the so-called personal senses was overcome by the spiritual sense of Soul, Paul declared that nothing could separate him from God,—the sweet sense and presence of Life, Truth, and Love.

Truth, understood and demonstrated, is eternal Life. There can be no rescue of mortal man from the belief of sin, sickness, and death, until he learns that God is his only Life. While the belief continues of life and sensation in the body, it will be mortal, and mortals will be governed in belief by their bodies, governed by sin, sickness, and death.

Harmony is controlled by Principle, produced by it, and abides with it. Soul, Spirit, is this Principle of man; hence his happiness is not at the disposal of personal sense, or his Life controlled by death, and spiritual Truth contaminated by material error. Do you object to understanding the falsity of the senses, and ask whence cometh our proof of this? We answer: the self-evident falsehood that matter has sensation, and our own demonstrations that mortal mind is what suffers, feels, sees, etc.; and allowing this proof to point higher, and acknowledging, with mathematical certainty, that the lesser demonstration proves the higher, the same as three units added to three, making six, prove that three and three trillions are six trillions. The belief of sensation in nerves is no proof of it.
The inebriate believes there is pleasure in intoxication, and the sinner in sin. The thief believes he has gained something by stealing, and the hypocrite by hiding himself; but the science of being corrects these mistakes, and the demonstration of Truth destroys such error.

Electricity is not a vital fluid, but an element of mortal mind, the less material thought that forms the link between what is termed matter and mortal mind; but recollect that both are strata of belief, the one called mind, the other matter; the grosser substratum, named matter, is the poorest counterfeit of Mind, the more ethereal substratum of mortal belief, named mind, is the nearer counterfeit of immortal Mind, or Truth, and Love; but both are false presentations, for immortal Mind and mortal belief never touch. The only manifestation of God through mortal man is as the light passing through the window-pane. The mortal thought through which Truth appears must have lost so much of its materiality that it becomes a transparency for Truth, like the cloud melting into thin vapor, that no longer hides the light. The electricity of mortal mind, its gases and forces, are the counterfeits of the unerring and eternal Mind's omnipotence as Truth, its attraction as Love, and its adhesion and cohesion as Life, producing the eternal identities. Electricity is the essence of mortal and erring mind, that counterfeits that essence of the unerring and eternal Mind, termed Holy Ghost, the great difference being that one is divine and holy, and the other human and unholy. The self-destructive forces of mortal thought, expressed in the earthquake, the wind, the wave, the lightning, fire, and the ferocity of beasts, are the counterfeits of divine justice, called in the Scrip-
ture the anger of the Lord, but explained in metaphysics as the strength and permanence of Truth and its supremacy ever asserting itself. Metaphysical science brings to light Truth and its supremacy, universal harmony, God's entirety, and the nothingness of matter.

Doctrines, theories, and knowledge are speculative opinions and beliefs, the testimony of what is termed material sense; hence the warfare between Truth and error and the evidences of the spiritual and the so-called material senses until each and every question is determined by the immutable Principle, the real. Metaphysical science reveals the spiritual fact of all things. There is no material Truth, and what is termed the personal senses can take no cognizance of spiritual Truth. Divine or metaphysical science reverses the entire evidence before the material senses, and tears away its foundations; hence the enmity of mortal man towards it, and the impossibility for it to be understood only as the errors of belief disappear. The deductions from a material basis termed natural science possess no intrinsic worth, whereas the revelations from a spiritual basis reach man with harmony, and interpret Truth, and these different sources produce different streams, as we learn from witnessing their effects. The Truth of being and divine science treat disease as error, and heal it with Truth. But materia medica treats it as truth, and claims to heal it with matter, error. Systems material are but temporary, and their effects have never been to enlighten or to elevate mankind spiritually. Materia medica, like its narcotics, pacifies mortal mind, and so helps the body, but it leaves both mind and body worse for the stupor and abnormal state it induces. Systems of metaphysics im-
prove mortal mind and body, for they bring out the immortal facts of both, namely that Life is continuous and harmonious, and, like a two-edged sword, they amputate error on both sides, destroy it in mortal mind, and thus prevent or remove its effects on the body. After this mental surgery mankind is better.

All material theories are man-made opinions and beliefs, referred to in the Scripture as the "tree of knowledge," or information obtained from false premises, from the testimony of a serpent since termed material sense. A sense of material things is mortal evidence, while yet it claims the authority of Mind, that is immortal. Inferences from false premises result in all the discords of mind and body. Reasoning, based upon Principle, lifts the contemplation of Life and intelligence above mortality, and gathers thought into a sense of harmony and immortality, away from the sense of sin, sickness, and death.

Because God is Spirit, the unerring and eternal Soul, He is separate from mortal thought, the erring, changing, and dying,—and because He is infinite Life He cannot be in finite forms that but reflect Life; and no portion of the infinite can be separated from itself and remain God, the infinite, still. Life is no more in the forms that express it than substance is in its shadow. If life was in man or material forms, it would be subject to the conditions of matter, and must end in death.

A belief is subject to the conditions of that belief. Death is real, and sickness and sin are real, only as beliefs. Like the darkness that hides the sun, but cannot put it out, a belief may silence the sense of harmony to mortal thought, but cannot destroy harmony to immortal
Soul. A finite sense of Soul is not a correct sense of it: Soul is only another name for Spirit, God, and is Life, Truth, and Love. When we lose a finite sense of it and gain the understanding of Soul, we shall learn in divine science all things that pertain to being, for no sin, therefore "no night is there." Day may decline and shadows hide the sun; but the darkness flees when the earth has turned on its axis, for the solar centre is the same. The sun has not been affected by the action of the earth. Thus it is that metaphysics finds Soul, like the sun, uninfluenced by mortal mind or body, and the central Life and intelligence around which all else revolves harmoniously in the systems of Mind where man's spiritual being and identity are. Not sense but Soul defines happiness and Life in divine science, and all science is divine. Human thought never projected the least portion of science: it has caught the echo and repeated it, but could never produce the first tone that sent forth that certain sound.

We shall never understand the science of being while we believe that Soul sins or is in the body, and when we do understand that science we shall be a law of Life to our bodies, even the higher law of Soul that prevails over sense and gives harmony and immortality to man. The so-called laws of matter can never make man healthy, harmonious, or immortal: hence the importance of understanding the spiritual law of being, that brings out the perfection and immortality of thoughts that we name things. Belief hath sought out many inventions, but not one of them can solve a problem without its Principle. No more can we make the body harmonious without understanding Soul sufficiently to know that it governs the
body, and that the governor is not within the governed. The body is like numbers that are harmonious governed by their principle; the intelligence not in the number, but made manifest by it.

A belief of life in matter has no Life in God, and the apostle Paul tells us, “When God who is our life shall appear, we shall be like unto Him in glory.” To examine our body that we may learn what the state of our health is, or what our prospect for Life, is morally wrong; for it would take the government out of the hands of God. To employ drugs to destroy disease manifests no faith in God, the Principle of all harmony, and as one of the ancient healers and Christians writes, “He is a very present help in times of trouble.”

When it is fairly understood that Spirit controls the body, and man should have no other mind but God, mystery and miracle will disappear. The belief that Life is in the body is changed by another universal law of mortal mind to a belief of death, and then mortal man and the mortal tree or flower are supposed to die, whereas the fact remains in metaphysical science that man and the universe are immortal and spiritual. The spiritual fact and the material belief of things are antipodes, the exact opposites of each other; and recollect the spiritual is the real, and because it is so, and the material is the opposite of the spiritual, it must be the unreal. If life in matter is a falsity, which it is, there can be no death; for Spirit and all things spiritual are eternal.

The Principle or Soul of music governs sound, and if mortal man caught harmony of the ear or a mortal belief of it he would lose it again, and must gain its science to be the master of chords and discords. We find that
music, left to the decisions of material sense, is liable to misapprehension and discord, and controlled by a belief, instead of the understanding, it must be imperfect. Even thus, man, not understood in science, his Principle or Soul and its government cast aside as incomprehensible, is left to conjecture, in the hands of ignorance, and at the disposal of a belief, or what is termed material sense, and this sense propagates discords and terms them man; but they are no more man than the music that is incorrect is music. It is this very ignorance, and belief based on a material sense of things that hide their spiritual beauty and good. Understanding this, Paul said, "Neither height nor depth, nor any other creature, can separate me from the love of God." Love cannot be deprived of its manifestation and object; joy cannot be turned into sorrow; good can never produce evil; and Life cannot result in death in the science of being. Hence the perfect man, governed by the perfect Principle of being, which we name God,—his immortality, sinlessness, and forever existence.

Anatomy and theology have never defined man as created by God, Spirit, and as God's man. The first explains the man of man, created materially instead of spiritually, and from the lowest instead of the highest conceptions of being. It defines man as matter, and Mind originating from and dependent upon matter for every function. Theology joins with anatomy in its conception, formation, and government of man. It takes him up in all these materially. It loses Spirit, drops the true tone and accepts the discord, lays aside the Principle that produces harmonious man, and deals only with matter, the discord, as a creator, calling that man which
is not the counterpart but the counterfeit of God's man. Then it would explain how to make that man a Christian, and how to start from the basis of a discord the concord of being. Such are some of the leading beliefs that serve as milestones to point out the rough places that metaphysical science must make smooth. Mortal man, made up of sin, sickness, and death, is but a belief that pain and pleasure, life and death, holiness and unholiness, mingle in one phenomenon called man. But man is the image and likeness of God, of Life, Truth, and Love, spiritually conceived and created. All the vanity of the Gentiles can never make one hair white or black in science that lays the axe at the root of the belief that Life or Mind is in the body, to cut it down either through a belief of death or the understanding of Life.

Admitting God the only Mind and Life leaves no occasion for sin or death, turns thought into new and healthy channels, to the contemplation of immortal things, and away from the person to the Principle of man; whence we learn his science, and how to be perfect even as the Father, the eternal intelligence, is perfect. Because Life is God, it must be eternal. And there is but one God, and therefore but one Life, and this is self-existent and forever,—the "I am" that was and is, and nothing can destroy. Christ, Truth, is "the resurrection and life," for it destroys the error or belief that Mind is buried in the body, that Life is in what is termed matter, and subject to death. The figurative tree of knowledge is represented in the Scripture as bearing the fruits of sin, sickness, and death. Then ought we not to judge this knowledge, that is conveyed through the senses material, as dangerous to partake of, for the Scripture teaches that "the tree is known by its fruits."
The resistance to these cardinal points of metaphysical science will yield in the proportion that mortal man yields to immortal man, sin to holiness, sickness to health, and a belief to the understanding of being. We had sanguine hopes of the immediate acceptance of metaphysical science until we learned its vastness, the fixedness of belief, and mortal mind's hatred of Truth. Until the scientific relation of God to man is perceived, we shall never reach the demonstration of scientific being in its small beginnings, such as healing the sick. Exchange our standpoints of Life and intelligence, from what is termed matter to Spirit, and we shall begin at once to gain the perfect Life, through the control of Soul over sense, and receive Christ, Truth, in Principle and not in person. This point must be achieved before harmonious and immortal man is understood and demonstrated. It is highly important, in view of the vast amount to be accomplished before the final recognition that Life is God, Spirit, to gather our thoughts in this right direction to-day, that in time we may prepare for eternity, and this finite belief give up its error.

If the Principle of being, its rule and demonstration, are not in the least understood before what is termed death, we shall rise no higher in the scale of being at that point of experience, but shall be as material as before it, seeking happiness through a material instead of a spiritual sense, and a selfish and personal motive. This error will bring its reward in sickness, sin, and death, so long as it continues here or hereafter; and it will continue as long as the belief remains that Life and intelligence are in the body. If the change called death destroyed the belief that pleasure and pain commingle and proceed from
the same source, namely the body, then were happiness achieved and permanent at the moment of dissolution; but this is not so, for they that are filthy shall be filthy still. Every sin and error possessed at the moment of death continues after it until the death of that error and not the death of matter. If we became Spirit at once after what is termed death, we should be sinless and in bliss; but we become spiritual only as we forsake sin; and the murderer killed in the act of killing has not forsaken sin, and is not more spiritual simply because he believes his body died, and has learned that he never died with it, and his thoughts are no better, purer, or more loving, and they make his body as material as his thoughts. Progress comes of experience: the ripening of mortal man through suffering will drop his false sense of Life and intelligence as aught but God here and hereafter, and it will drop like the stone to the ground. The old man and his deeds will be put off with it, and he will understand that nothing is immortal that is sensual or sinful, and the death of sin is all that can make Life real or eternal to him. The so-called pleasures and pains of what is termed personal sense perish through anguish, and they must be destroyed before the actual of being can be attained. Mortal man is at ease in error, else he would cease to sin; and he must lose that ease to part with his sin. How long before he learns this here or hereafter, how long he must suffer the pangs of amputating error, will depend on the tenacity of his beliefs. When remembering that God is our only Life, and feeling the false consciousness of Life in the body, we may tremble for the days in which to say, "I have no pleasure in them." That sin is pardoned, or happiness universal in the midst of sin, or that the so-called death
of the body can free from sin, or that God pardons sins not outgrown, are grave mistakes. We know "all will be changed in the twinkling of an eye when the last trump shall sound;" but the last call of wisdom comes not until we have yielded to every other one of its calls in the growth of Christian character. While man is selfish, sinful, sensual, to conclude that the last call of wisdom has awakened him to glorified being is preposterous.

"As the tree falleth, so shall it lie;" as man goeth to sleep, so shall he waken; as death findeth mortal man, so shall he be after death. The error of thought never enters dust; no resurrection from the grave awaits mortal mind, no final judgment; for the judgment of wisdom is that process of spiritualization going on continually, by which mortal man is divested of all material error, and there is no spiritual error, for Spirit is God and cannot err. When the final fault is destroyed, the last trump has sounded which called the battle with sin, "but that hour no man knoweth." Here prophecy stops, but science sees beyond the grave the certainty of eternal being. Universal salvation must rest on progression: it can never be attained without it. Heaven is not a locality, but a state in which body and mind are harmonious and immortal because all sin is destroyed.

There is as much substance and intelligence in the mountain mirage that seemeth what it is not, or in the face reflected from the mirror, as in mortal and material man that is not the image of God. So far as this statement is understood it will be admitted, and the true idea of God, in other words the real man and the new man, as Paul has it, will appear, and the old man, or material belief, disappear.
The time has come for a belief in the person of God to give place to the better understanding of the science of the divine Principle, named God, through which to gain man's harmony and immortality. Hitherto theology has interpreted God as a personal Saviour instead of a saving Principle, and employed matter instead of Spirit to heal the sick; but as progress compels the change, we shall seek not of a person but a Principle the remedy for every ill. To seek Truth through or of a belief is to ask the changing and erring to explain the immutable and immortal; and to call a belief Truth is an ignorance with grave consequences. A belief can neither explain Principle nor demonstrate it. To understand, instead of believe, what relates most to the happiness of being is essential, to understand Truth, gives us faith in it, and, because God is Truth, to understand Him is better than all burnt offerings. The Master said, "No man cometh to the Father (the Principle of being) except through me." Was this "me" the man Jesus, or Christ, the Truth and Life of that man? Jesus answered this question by saying, "I and Father are one," and "I am the Way, the Truth, and the Life."

We learn of metaphysical science that the Trinity is the divine Life, Truth, and Love; the only true substance and intelligence. They are one in essence, in office infinite; even the three in one, which constitute all that is Principle, and creates all that is real. The Holy Ghost is divine science, revealing and explaining this divine triad, and is referred to in the Scriptures as the Comforter that leadeth into all Truth. Christianity is the understanding of the divine Life, Truth, and Love, and the demonstration thereof. Jesus was the son of a virgin
mother, by whom scientific being was so far understood that she knew God was the Father of man, and man the offspring of a divine Principle. Jesus was the name of the man, and Christ but another name for God, the Principle and creator of that man. The signification of God in the original text being "good," the term Christ Jesus may be rendered as good man, or God man. His spiritual origin and divine demonstration of the Father richly entitled him to that sonship in divine science.

Christian science was first introduced by Jesus; he explained and demonstrated it, healing the sick and triumphing over sin and death. His works were based on a divine Principle that he understood and could teach, and they can be demonstrated on no other basis. The leading points of this divine science Jesus explained briefly in these words: "Thou shalt have no other gods before me;" "love thy neighbor as thyself." The Principle and rules of this science he gave in the Sermon on the Mount. The application of this divine Principle, and its power to heal the sick and reform the sinner, he taught his disciples; every one was not ready to receive it, even then; they had not grown up to fully discerning spiritual things. Those whom he selected for his students were ready to leave their material pursuits, to leave their nets, even if they were full, and follow the teachings and the path that he was treading who had not where to lay his head.

Jesus's explanations, understood spiritually, reveal metaphysical science, and his blessed works proved it. The spiritual signification of the word alone renders the Scriptures as Jesus rendered them, and his parable of the sower shows the care he took not to interpret to dull ears and
gross hearts that spiritual meaning when they could not accept it. Reading their thoughts, he said, as the master of metaphysics, "Give not that which is holy unto dogs, neither cast ye your pearls before swine." The spiritual sense of Truth can only be discerned by the honest, unselfish, loving, and meek; the soil of the "good and honest heart" is that in which this seed should be sown, else it beareth not much fruit, and the swine in human hearts rend you for it. The spiritual sense of the Scripture is the "new tongue" referred to in the last chapter of St. Mark, and is rendered right in healing the sick and casting out error.

Life, and its opposite, named life in matter, are symbolized by two geometrical figures, a circle and a straight line, the circle representing the infinite, without beginning or end, the straight line the finite, that which hath a beginning and ending. The sphere represents self-existent and eternal Mind; the straight line a belief of self-existent and temporal matter. Life, Truth, and Love are Spirit, the substance of Mind. The blind forces called attraction, adhesion, and cohesion are the supposed substance of matter. Spirit is the life of all, matter has neither life nor intelligence. Truth is the intelligence of Mind, error the so-called intelligence of matter. And these opposite figures never unite in symbol or Soul. The straight line can find no place in a curve, and the curve has no adjustment to the straight line; matter has no place in Spirit, and Spirit has no place in matter; Truth has no foothold in error, and error finds none in Truth; intelligence cannot pass into non-intelligence, or matter, and non-intelligence cannot become Spirit. At no point can these two opposites mingle or unite and
present the same phenomena; if they touch, one is still a curve and the other a straight line. But what say our theories? They insist upon Life which is God, and there is no other Life, being one and the same with that which is termed the life of matter; they speak of both error and Truth as mind, and of infinite Spirit as of finites or spirits, and of Spirit as both good and evil. Our theories claim the phenomena of life is what we term organized and structural life, such as the senses take in, as the life of the tree, the plant, and material man. This so-called vegetable and animal life, they conclude, is the manifestation of the life that God bestows. This incorrect belief regarding life deteriorates from the character or nature of Deity so essentially that we lose the true sense of God in such false estimates of what manifests Him. Misstating the divine Principle, that alone is Life, we can never demonstrate this Principle in length of days, like the patriarchs, or be governed by its divine science in Christianity, any more than we can teach and illustrate geometry by calling a curve a straight line, and a straight line a sphere.

What is termed matter cannot be substance if Spirit is substance, and Paul plainly stated in Mind “the substance of things hoped for.” Which ought to be substance to us, the erring, changing, and dying, the mutable and mortal, or the unerring, immutable, and immortal? That matter, or what is called thus, is a lawgiver, is simply a belief and error; or that there is a material law is a self-evident mistake. God being the only intelligence, unerring mind, He never made a law material for a law spiritual to annul. Jesus proved that, when walking the wave and healing the sick, in direct antagonism to what are termed laws material.
We are taught that Soul sins and is lost spiritually. Then the annihilation of Soul is inevitable, for its only Life is Spirit, and if it loses this Life it hath none other, and is annihilated. If Soul sinneth it would die. Sin is the element of self-destruction, and the Scripture saith "The soul that sinneth shall die." But Soul is Spirit, and there is no evil in Spirit, for Spirit is God, and there is but one Spirit. That which is termed mind and spirit, and is erring, sinning, and depends on matter for its manifestation, is not mind or spirit. God is not in the things He hath made, and all that He hath made is "good." Again, God, Spirit, is the Soul or Principle of all that is real; and nothing is real that does not express God and is controlled by Him. Soul is not seen by what we name personal sense, because it is Spirit, that this sense cannot accept, and which affords no evidence of God. If Soul sinned, it would be a material manifestation that sense could see, for it is only the so-called material sense that can sin. There is neither growth, maturity, nor decay to Soul. Those are the mutations of sense, the changing clouds of mortal belief that hide the Truth of being. We call the objects of sense substance, but they are only what mortal belief names them, and only what they appear to this mortal belief. Only as we escape from a false sense of Life, substance, and intelligence, and pass from the stand-points of matter to Spirit, to gain the real and tangible, shall we find Soul, and lose all sense of sin and mortality. It is only in false estimates of Soul in sense, and mind in matter that we go wrong and stray from Spirit, and experience a temporary loss or absence of Soul. This state of error is the mortal dream of Life and substance in matter, which is directly opposite
to the immortal waking and reality of being, even as the straight line is the opposite of the sphere. In this waking to Life that is real, what we have learned from the senses we shall find reversed by the facts of existence. That which sense deemed shadow will be found substance, and what it called substance will become nothingness, as the dream vanishes and the reality appears. The parent of all discord was not a man, but a dream that man is material and mortal, that he originated in dust, started materially instead of spiritually. This Adam-dream of Life and intelligence originating from and passing into matter was error, and error was called a serpent, suggesting the opposite of Truth, and saying, "Error is as real as Truth," and "Believe me and I will make ye as gods. I will have more than one Mind, I will have lords and gods many. I will have minds and spirits, and Truth shall change hands, and the opposite of Spirit and God I will name matter, and it shall seem to have Life, as much as God or Spirit that is Life." This error resulted ill; for its life was found not life, only a transient sense of Life that ended in death. Then error charged its lie to Truth, God, and said God made man mortal, and out of matter instead of Spirit, and partook of its own evil with an amen. The eternal "Us" made man, and gave him dominion over all the earth, but God, Spirit, never created man from a material basis, or bade him obey laws that Spirit never made. God's government is the higher law of Mind,—the spiritual statute, in which Mind governs instead of being governed. Jesus, understanding the spiritual law, and knowing there is no law of matter, said, "And these signs shall follow them that believe, they shall take up serpents; and if they drink any deadly
thing it shall not hurt them.” But this understanding of the power of man equipped with the Spirit that is God has sadly disappeared from the history of Christianity. Our missionaries carry the Bible to Hindostan, but do they explain it as Jesus did, when hundreds are dying annually of the bite of serpents? The decision by vote of what should be deemed Holy Writ, the manifest mistakes in the Septuagint, and the thirty thousand different readings of the Old Testament, and the three hundred thousand of the New Testament, show how a mortal and material sense stole into the divine record and touched the inspired pages with its own hue. But all that could not wholly obscure the divine science of the Scriptures as seen from Genesis to Revelation, or mar the demonstration thereof by Jesus and the prophets and apostles. Those, inspired by Truth, were the only suitable recorders of it, and they must have foreseen that, but they also foresaw that “the stone which the builders rejected should again become the head of the corner.”

The most scientific man that ever trod the globe was Jesus of Nazareth; he went beyond the material sense of causation, and found the spiritual cause; he called the mortal body, that we call substance, ghost; and the body that he reproduced he called what it was before named, “flesh and bones.” Showing that to him the substance of himself was Spirit, and the body his representative, and no more perfect because of death, and no less material until his ascension; until the mind that it represented had risen above all earthly tendencies, and relinquished the belief of substance-matter, and the “I” had become one with the Father. Then it was that our Master gained the solution of being, and learned of demonstration that there is but
one Mind, and he had no other. The Jews who sought to kill this man of God called themselves highly religious, but they show very plainly that their material views were the parent of their wicked deeds, for when Jesus spoke of reproducing his own body,—knowing, as he did, that Mind was the builder,—and said, "Though you destroy this temple, yet will I build it again," they thought he referred to a material temple. To them Spirit, God, was a mere ghost, unseen and unfamiliar, and the body they had laid in a sepulchre was substance. Through this materialism they lost sight of Jesus, just as Mary the penitent saw him, when he presented more than ever the true idea of God, of Life and substance; and because of their material and sinful beliefs, this idea was imperceptible to them. The higher Jesus demonstrated divine science, and wrought the problem of being, and made upon man the demands of its Principle,—Truth and Love,—the more odious he became to the world of belief that depends on doctrines and material law to save them from sin and sickness, and submits to death as the inevitable, even when Jesus proved it a falsity, and said, "They that believe on me shall never see death."

That saying of our Master, "I and Father are one," separated him from theology and the rabbis. His better understanding of God rebuked them; he knew there was but one Mind and laid no claim to any other; he knew that the "I" was Mind instead of body, and that sin and evil were not Mind; and because of his understanding of this divine science, it brought down upon him the anathemas of the world. It was their reversed views that hid from the eyes of the rabbis Jesus' sonship with God. They could not discern spiritual being; their carnal
minds were at enmity with it, and their thoughts were filled with mortal error instead of God's idea as presented by Jesus. The image and likeness of God we lose sight of through sin that beclouds the spiritual sense of Truth, and regain this likeness only as we subdue sin and obtain "dominion over earth," even the liberty of the Elohim, or sons of God. The voice of Truth still calls, "Adam, where art thou?" Art thou believing that Mind is in matter, that evil is an intelligence, or art thou having no other Mind but God, and keeping the commandment, "Thou shalt have no other God before me"? Until it is learned that Mind is God and He governs man, mortal belief will be afraid, as its type was represented being, when the Adam hid itself from the inquiry, "Where art thou?" Do you regard intelligence as both good and evil? Every supposed pain and pleasure of material sense answers that inquiry with dismay and reckons against thy course Spiritward. "Adam, where art thou?" is met with reply from the head, heart, stomach, blood, nerves, etc. Lo, here thou art looking for happiness and Life in thy body, but finding a belief only of pleasure and of pain, sin, sickness, and death.

Life, Truth, and Love are not attributes of Deity; they are the highest terms we can employ to express God; they are primitives and not derivatives; nothing can be wiser than Wisdom nor truer than Truth. Life and Love have no superlatives. Goodness is not equal to the Principle of goodness.

The Hebrew lawgiver, Moses, said he was slow of speech, and despaired of making the people understand what was revealed to him through metaphysical science; even that all is Mind and there is no matter. But his
divine intuitions bade him cast down his rod and it became a serpent; then he was afraid and fled before it, but returned and handled the serpent and his fear fled; the actual of science was seen when the serpent became a symbol or rod. His belief that the rod was a serpent lost its power to alarm him when he understood that all he saw was but the different phases of belief. The test of leprosy, as a thing of mortal fear instead of matter, was conclusive when he put his hand into his bosom, and drew it forth leprous as snow, and again put it into his bosom and took it out, and behold it was as other flesh. Then was metaphysical science discerned, and it became to him the voice of God, and it said, “It shall come to pass if they will not hear thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter.” And so it was in the coming centuries when the science of being was demonstrated by Jesus; and he taught his students the power of Mind, and changed the water into wine, taught them how they could handle serpents and take deadly drugs unharmed, heal the sick, etc., and they understood the supremacy of Spirit and the Truth of being.

The mission of Jesus confirmed the prophecy and explained the miracle in the history of Moses, and the demonstration of that divine power established his claim as the Messiah. In reply to John’s inquiry, “Art thou He that should come?” He returned a brief affirmative by recounting his deeds instead of words, confident that his exhibition of the divine power to heal would answer that question to one who had prophesied of its appearing. Hence his reply, “Go and show John again these things ye see and hear,—the blind receive their sight, the lame walk, etc., and blessed is he who shall not be offended in
me," in other words, who shall not deny that such effects resulting from Mind proved his unity with God, the divine Principle that brings out the harmony of being. Again, Jesus instructed his students, as proof of their Christianity, to heal the sick through Mind instead of matter, knowing, as he did, that Truth casting out error must heal. In the Latin, disciple signifies student, showing that healing was not a gift to them but the understanding that he imparted of the divine science which he taught; therefore, said he, "Neither pray I for these alone, but for them who shall understand through the word."

In the original Scriptures metaphor abounded, and names were significant of spiritual ideas. The most distinguished theologians in Europe and America, among whom are Dean Stanley, J. B. Lightfoot, D.D., D. W. Marks, Professor of Hebrew, etc., agree that the Scriptures have both a spiritual and material signification. In Smith's Bible Dictionary they write, "The spiritual interpretation of Scripture must rest upon both the literal and moral," and quote the following original text, "Jehovah said, My spirit shall not forever be humble in men, seeing that they are or in their error, they are but flesh." The spiritual fact of being, namely, man's eternal and harmonious existence as idea instead of matter, as a thought of God, and that thought governed by Him, was not forever to be humbled with the admission or belief that man is flesh and in matter, for in that error man is mortal.

The divine science of the original texts came through inspiration, and must be taught by the inspired to be understood; hence the misapprehension of the spiritual meaning and the misstatement of the word in some instances by the uninspired writer. A misplaced prepo-
sition would change the sense and misstate the science of the Scripture, for instance, the Love of God instead of “God is Love,” the Truth of God when God is Truth, the Life of God, when it is plainly declared, “I am the Resurrection and the Life.” The way is straight and narrow that leads to the understanding that God is Life. It is a warfare with the flesh, whereby we conquer sin, sickness, and death, now or hereafter, but certainly before we can reach the goal of Spirit, or Life, which is God. The only correct rendering of the Scripture is its spiritual sense. Before knowledge increased, spiritual sense, more than what is termed material sense, governed man. The Soul-inspired patriarchs heard the voice of Truth, and talked with God consciously, even as others, through a supposed material sense, hear what is not Truth and talk with error. When Jacob wrestled with a man it was not a personality but a sensual belief, and he wrestled “until daybreak,” until the light of divine science revealed the great fact of being, that there are no material senses, and man is spiritual and pure as his Maker, that a material conception of Life is an error and is not the Truth of being. When this divine science dawned upon him he saw that man was the image and likeness of God, of purity, and perfection, and he also saw that as such he could not be maimed or lose one jot of his completeness. Then Jacob rose in the majesty of his Maker, the One Mind, to destroy the error of material belief, that there are minds many, and thus to reflect his spiritual origin. Then he healed the shrunk sinew. The result of his struggle then appeared: he had conquered those material beliefs with the understanding of Spirit, God, and of spiritual being, and it changed the man, and his name was
no longer called Jacob but Israel, and he was to become the father of such as followed this spiritual demonstration and Christian healing, and the children of earth who followed his example should be called the children of Israel. And if these children should go astray and forget the spiritual foundation of God's people, and thus lose the divine power that heals the sicknesses and sins of sense, they must be brought back through great tribulation, to deny sense and become spiritually-minded, which is Life.

Jesus' spiritual origin and understanding enabled him to demonstrate the facts of being, and to prove, above all others, how this spiritual Truth of being destroyed the material error, healed the sick, and overcame death. The conception of Jesus illustrated this Truth and presented the example of creation. Jesus was the idea of Spirit, inasmuch as he was less material and more spiritual than all other earthly impersonations. He walked the wave, made the loaves and fishes, healed the sick, and raised the dead on this very platform,—namely, that God, Spirit, is supreme, and there is no other power, yea, that all is Mind and there is no matter. Because Jesus had in part a personal origin, and was the conception of the virgin mother, he was the mediator between Spirit and what is termed matter, in other words he explained the midway of the actual science of being, and destroyed all halfway positions, showing that the Truth of being is its only reality, and error is but supposed being. The Scripture saith, "He took upon himself flesh;" this implies that when Truth is understood it will be made manifest upon the body, it will heal the sick and save from sin. Jesus presented that idea of God, hence the warfare that went on between the spiritual idea and
their material beliefs of religion, and the blindness of their belief to conclude it could kill the spiritual idea when it crucified the flesh. The idea rose higher because of that crucifixion, and proved its stronger control over the body or material belief. And Jesus presented himself, the man that matter cannot destroy, the man that Spirit creates, that Truth, Life, and Love constitute, and which so blends with his Maker and spiritual being, it gives him dominion over all the earth.

Paul writes “If Christ, Truth, be not risen, then is my preaching vain,” that is, if the idea of Spirit, which is a true conception of Life, Truth, and Love, come not to your thought, you cannot be benefited by what I say. Jesus said, “He that believeth in me shall not see death.” He who perceives the true idea of Life and adopts it has less sense of Life as matter, and by reason of this he is becoming more spiritual, gathering himself yet more and more into the reality of Life as Spirit, and manifests more Truth and Love. Sin, sickness, and death, or matter, are incapable of supporting, of manifesting, or developing Life, which is God. Again, the true idea of Life results in the greatest blessing to mortals, for “when God, who is our Life, shall appear,” when this spiritual status of being is understood, “then shall we be like unto Him in glory.” Then shall man be found perfect and immortal, for he will have no life that can be destroyed, and cannot sin because “his life is hid with Christ in God.”

We learn from Holy Writ that the idea of God, named Jesus, was scourged, scoffed, and coupled with crime by the pharasaical churches, even when it was proven, bearing their infirmities, healing the sick, casting out error, raising the dead, uplifting their beliefs, dead in trespasses
and sin, from the basis of matter to the perception of Spirit and Truth. Of old the Pharisee thrust the spiritual idea of God out of his synagogue, and retained his material beliefs of Him; and to-day church and state, unconscious of the reappearing of this spiritual idea as it came of yore, casting out error and healing the sick, shut the door upon it, and would trample it under the feet of law and gospel. Prophesying this very rejection of the true idea and demonstration of Truth Jesus said, "When I come again shall I find faith on earth?"

Paul had a clear sense of the power of Truth upon mortals, physically and spiritually, when he said, "Present your bodies holy and acceptable, which is your only reasonable service." But he could not reach the divine heights his Master trod,—he who was begotten of the beliefs of the flesh, or a servant to them. The time cometh when the spiritual origin of man will be understood and demonstrated; but Truth, like the light, shineth on darkness, and the darkness comprehendeth it not. Our false beliefs of Life, substance, and intelligence hide the reality of them, and the scientific origin of man and his Principle as God. The creative Principle or Mind is eschewed by our material theories. Materia medica substitutes drugs for the power of God, even the might of Mind to heal the body. The science of being is the only curative agent; and while it divests drugs, matter, of all imaginary power, it clothes Spirit with its native supremacy to destroy every ill that flesh is heir to. This science is yet the stranger within our gates that is not remembered even when its elevating effects are proving practically its divine origin. Theology includes no creed or faith sufficient to heal the sick; while our Master's first article of faith was healing,
and he proved that faith by his works. The ancient Christians were healers. Our systems of religion are governed by our systems of medicine. Idolatry and priestcraft have uprooted faith in God, Spirit, and instituted faith in matter. The schools have rendered it fashionable to have faith in drugs instead of Deity, and to trust matter to destroy material discord; therefore such systems are devoid of Christianity and its vital points, wherein sense becomes the servant of Soul.

Jesus never spake of disease as difficult or dangerous; and when his students brought to him cases they could not heal, he said unto them, "Oh, ye of little faith!" implying that the only difficulty was in mind and not matter. He urged no obedience to the so-called laws material, but acted in direct disobedience thereto. He uttered things that had been "secret from the foundations of the world," since ever knowledge had usurped the creative principle, and insisted on the power of error and the insignificance of Truth. But the Master forebore not to declare the whole Truth; to tell us just what will destroy sickness, sin, and death; although that truth set households at variance and brought to their material beliefs not peace, but a sword. Whoever, therefore, shall declare the Truth that he taught shall share the hatred of error until wisdom is justified of her children, and this blessed benediction rests upon the warfare, "If the world hate you, ye may know that it hated me before it hated you," and "Lo, I am with you alway."

When the sharp experiences of this supposed life in matter, its disappointments and ceaseless woes, turn us as a tired child to the bosom of Love, then are we fit to begin Life in divine science; but without this weaning
process who, by searching, can find out God? It is easier for belief to desire Truth, and try to trust in it, than to rid itself of error. Mortals may seek, but shall not be able to enter into the understanding of metaphysical science, the spiritual facts of man's harmony and immortality. They must do more than that; they must strive to enter in: and this strife consists in destroying our beliefs of intelligent matter, sentient bodies, and another Mind than God. Through the wholesome chastisements of Love we learn this divine Principle, and arrive at righteousness and purity,—the footsteps of metaphysical science. Then pausing before the infinite task of reaching Truth, we rest only for a moment, and struggle on, until enraptured thought walks boundless, and conception unconfined finds wings to reach the infinite. Only the true idea of God takes away the sting of death, masters sickness and sin, and the lion lies down with the lamb, the beliefs that would rob God fall at the feet of Love.

The identity of our Master was not less tangible or real to him because it was spiritual, and his Life not at the mercy of matter. Understanding that metaphysical fact made him more real and formidable, as the idea of Truth, and enabled him to triumph over death, and present to his students the self-same Jesus. To the material belief of Thomas, that turned to matter instead of Spirit for God's idea, and to the evidences of body more than Soul for proofs of immortality, Jesus furnished the evidence to his senses or belief that he was the same immediately after as before his crucifixion, and remained thus until he rose higher through the triumph he obtained over death, and disappeared, to the stupid apprehension of
Thomas, to whom nothing but the beliefs of matter could then make existence apparent. To call matter substance was no task, but to understand the substance of Spirit was hard, to know that no substance can rule out Mind from piercing it with Truth, and immortality, wherein Spirit is found substance, was more difficult. What is termed personal sense can lie about being, but spiritual sense must tell the facts of it. To a material sense, the falsehood of being is the fact, until that belief is rebuked by science. Belief is the sum total of mortal man; and if this belief says “I am wretched,” it is so, and no circumstance can change it until the belief changes; and if it says “I am happy,” no circumstance can make or mar the situation until the belief changes. It is as necessary for a belief of health to be instructed out of itself into the understanding of Life, as for a belief of sickness to be destroyed; for a change in either belief makes health or sickness. Mortal mind determines the results in both cases, until science establishes the conditions of Truth; and it is a step toward science that makes us more the master of the situation to know this.

Man made theories remedies for soul and body. Laws of matter, etc., are nothing more than laws of mortal belief. Jesus never taught or practised theology, physiology, or materia medica, but he healed the sick and reformed sinners. Paul was not the disciple of Jesus, but he followed his example and teachings, and the result was he healed the sick and introduced Christianity into Rome. If we would follow Christ, Truth, it must be in the way of its appointment; and Jesus said, “The works that I do ye shall do.” He that would reach Truth, and
find this divine source a remedy for every ill, must not climb up some other way and rob God. Theology teaches us to love God with all the heart; but we cannot love Spirit supremely and garner our affections in spiritual things while we are loving the material, going to drugs instead of God to heal our sickness, and seeking Truth of formula, dogma, and ritualism; asking a personal God, instead of the Principle that is God, for Truth, and for the divine science that reveals this Principle and demonstrates it, casting out error, healing the sick, and destroying death. A little leaven leavens the whole lump, the least understanding of this science proves all that we have stated of it; and because we cannot walk the wave and raise the dead through divine science, we have no right to question its power to do that, since Jesus proved it, and left it as our example of Christianity. We should attempt no more than we understand, and we should prove our understanding by our works. Man should not tarry in the storm if the body is freezing, or stand in the flames that are devouring it, to prove his power to prevent those results; for unless he could prevent them he should avoid their occasion; to do otherwise were a no less blunder than for a pupil in addition to attempt to solve a problem of Euclid, and because he has not reached thus far in mathematics and fails in demonstration, to deny the Principle of the problem.

All theories of a personal God are based on finite premises, therefore they cannot apprehend the infinite; and this limited sense of God limits our faith and divides it between matter and Spirit, the finite and the infinite, then we turn away from the infinite Principle that heals to the inanimate drug, and have other gods before me.
Materia medica originated in idolatry. The pagan priests inquired of their gods for prescriptions of medicine, and Apollo, their god of medicine, was also the sender of disease. Hippocrates turned from the gods of wood and stone to the vegetable and mineral gods for healing, and this was deemed progress, but it ought to be understood mythology and pagan worship still. The fate of medicine and its history should correspond with that of its god, Apollo, who was banished heaven and endured great sufferings on earth.

We must leave the rotting foundations of material systems, however time-honored, if we would gain Christ, Truth, as our savior, not in part but the whole, for the healer of the mind is the healer of the body. The varied doctrines and theories of Life and intelligence in matter are but ancient and modern mythology. Matter is but the grosser substratum of mortal mind, it is but an atheism of thought, that must go down when the science of being is understood; and in those days there will be tribulation such as has not been since the beginning of mortal thought, and earth will echo the shock when the cry goes forth, Why art thou, Truth, come hither to torment me before the time?

Ignorance, pride, and prejudice close the door on that which opens it on ideas not stereotyped. When the science of being is understood, every man will be his own physician, and Truth will be found the universal Panacea. Life demonstrates Life and not death, and nothing but the universal belief of death can make it apparent to mortal sense, and then it is real only as a dream that comes in darkness and disappears with the light.

Reasoning incorrectly leads to error of action; it is an
unconscious hypocrisy that science corrects with proof. There can be no hypocrisy in science, and its Principle is imperative; you cannot mock it by expecting it will forgive error. Science is a divine and not human demand, and being right it never repents or dishonors its claim by a pardon. If you understand in part the science of being you will be more spiritual and find happiness in the real resources of being and not in the unreal. The greater the error, the harder it struggles with Truth. What a pitiful sight is malice finding pleasure in revenge! What a pity that evil is a man's highest belief of good until his grasp on goodness grows stronger! Then he loses his pleasure in wickedness and is in torment, with no hope of escaping the misery his sin hath wrought until he has paid the full debt and cancelled his account with suffering. Sin is the image of the beast, effaced only by the sweat of agony. Sin is a moral madness that rushes forth to clamor with midnight and the tempest. To mortal view, or what is termed personal sense, science is presumptive in its claims. But we are all hastening to the proof that Life is only what is good; evil has no Life.

The Sadducees reasoned falsely on the resurrection, but not as blindly as the Pharisees, who would have error as immortal as Truth, and resurrect the spiritual from the material, make Life result in death, and death the producer of spiritual Life. Jesus taught that death was overcome by spiritual Life, and proved it thus. If we admit that Soul is immortal we must also admit that man is immortal; for if Spirit, Soul, could be parted from its idea there could be no self-existent Principle, and must be a moment when the Ego is unexpressed, and God and
man without entity. If Soul and its expression, called man, are united only for a period, and then separated by a temporary law of divorcement, to come together again at some uncertain time, and in a manner wholly unknown, we are left without a single proof of immortality. But Soul cannot be separated for an instant from the reflection of itself as Life, substance, and intelligence. All the forms of mortal thought that are called forms of matter are not more distinct or real to the so-called senses than forms that Soul produces are to spiritual understanding.

The footsteps of metaphysical science are not seen as much as felt. The “still, small voice” of Truth is uttering itself, but we are daily turning away from those utterances, else we are yielding to them and going up higher in our experiences and demonstration. To become as a little child, who is willing to leave the old for the new, makes thought receptive of the advanced idea, willing to let the old landmark disappear. The theory, doctrine or belief, pleasure, or pain of sense go into oblivion, and have a resurrection of what is clothed in shining garments. Purity is a proof of progress, for none but the pure in heart shall see God.

What we name angels are pure thoughts, winged with the inspiration of Truth and Love. They may appear to the so-called personal sense in superstitious forms, sometimes as females with wings on their backs, and they appear at the door of some sepulchre where an old belief has been buried, and the understanding has risen to give you a new and more beautiful form of thought and a higher conception of Life and its continuance. But angels are messages from God to man; they are not messengers or persons, but ideas clothed upon with what-
ever form thought hath bestowed upon them, and these high and pure thoughts are not designed to lead us to a person, but away from personality to the Principle of our being, whither every pure and uplifting thought tends. Such messages from Spirit guide us aright, and to heed them and bid them tarry is entertaining angels unawares. To apprehend more of Truth we must put into practice the little we do understand. Truth is demonstrable when understood, and not understood until demonstrated. Truth is practical not theoretical, and when we practise what we have understood, more will be added to our understanding; but if we let the one talent mould for want of usage it will be lost.

Until the sick and the sinner realize their need of Truth that destroys all error, sickness, sin, and death, they will never be receptive of it. Truth is the attraction of Soul, and error the attraction of belief called sense. The former elevates and immortalizes; the latter debases and makes mortal. Spiritual sense is emotion, joy, fruition, understanding. What we term personal or material sense is but an alternating belief between pleasure and pain, hope and fear, life and death; that never reaches beyond the boundary of the unreal. When the real is attained, joy is not a trembler and hope a cheat. The motive to reach happiness, apart from a material sense of it that deceives, can be gained to-day; and, this point won, we have started in the right direction and commenced in the addition of metaphysical science; and "if ye would run, who shall hinder you?"

Saul of Tarsus beheld not the facts of being until his personal sense of things ceased, and that changed the man, thought took a higher stand-point then; a stand
more spiritual and true, whereby Paul learned the only realities of being; namely, God and his idea, Spirit and its formations.

Truth and Love create only what is fit to be eternal. And when did Truth ever destroy its own idea? God cannot destroy man, because he is the reflection of God. But mortals reflect not immortality, and a sick man or a sinner is not the image and likeness of God. Does wisdom find pleasure in drunkenness? But personal sense, mortal mind, and belief say there is pleasure in it; and you cannot make the inebriate leave his besottedness until his belief yields to a higher thought, and then he turns from his cup as the dreamer that wakes from his incubus. If mortal man would like to get drunk, and thinks there is pleasure in it, but is afraid of the consequences, he is not a safe temperance man. Fear is not a scientific protection; but to understand there is neither pleasure nor pain in the body, whence all appetites start, destroys both the fear and the appetite. The fear of punishment never made a man honest; moral courage is requisite for that. But how shall we reform the man with more animal than moral courage, who has less Soul, because he has more sense, than a faithful dog. You must convince his reason; that is, perhaps, his highest faculty above the brute, and let that inform the sentiments of the nothingness of the so-called pleasures of sense, then you have saved him.

A picture on the camera, or a face reflected from the mirror, is not its original, but is like it. Man is not God, or in Him, and God is not in man, else there would be more than the one Deity, and man would not be the reflection or the image and likeness of God. The intelli-
gence, Life, and substance of man are God, and man is but the reflection of those; all Mind is God, and his Life and substance are not separated from, but belong to the Principle of man. Gender is not reckoned from the man in the mirror, insomuch as he but reflects it. Gender belongs to the Principle, and not to the person of man, and is a form, quality, and characteristic of Mind instead of matter. What is termed mortal man is the shadow of shadows, that reflects no Principle, and is but a mortal belief, born to-day and dying to-morrow; and yet not dead, for this belief will continue until the understanding of immortal man and his Principle destroys the belief, and brings to light the real man.

Because man reflects God, he cannot be subject to birth, growth, maturity, and decay, unless the Principle that he reflects is subject to those changes, which is again impossible. Reason is wrong when it starts from matter to draw conclusions of Spirit: a finite sense has no correct sense of the infinite. We go into ecstasies over a personal God with scarcely a spark of love in the heart, when God is Love; and believe without understanding Truth, when God is Truth; and suppose we live without righteousness, when God is Life. And what is the result? It is this, that we have no Principle that is understood, to save and to heal us, and get rid of sin, sickness, and death, only through a belief, therefore, they still cling to mortal man; and he will remain mortal until this belief yields to the understanding of God that destroys all belief and establishes the foundations of science. The opposite of Truth is the error that saith infinite Life is in a finite form. This error constitutes a mortal thought, and names that thought mortal man, which
thought and so-called man are at the mercy of error, sin, sickness, and death. Then, in order to hold on to itself a little longer, it would resurrect from this mortal error the immortal Truth of being. Thus beginning with dust, returning to dust, and resurrecting from dust, man, who was and is the spiritual and eternal likeness of God. But science, undisturbed by this jargon, is revealing Life as Spirit; and Spirit, never passing into or out of man and its own formations, but the infinite Mind that cannot be finite or compressed, for it is the One and great power of the universe and of man. The mighty arm would be crippled if Mind was made subject to matter, the figurative tree of knowledge made a pigmy race of "gods."
CHAPTER II.

FOOTSTEPS OF TRUTH.

The best sermon ever preached is Truth demonstrated, whereby sickness is healed and sin destroyed. Knowing that one will be supreme in the affections and take the lead of our lives, the Master of metaphysics said, “Ye cannot serve two masters.” Man cannot serve both Soul and sense. If Soul governs him, he is not tempted by sin, and the so-called laws of matter cannot make him sick or limit his life and usefulness.

The Truth of man makes a new creature. Old things have passed away, and behold all things have become new. Passions, selfishness, appetites, and every sensuality yield to spirituality, and the balance of being is on the side of God; Christian perfection is won on no other basis. The scientific unity between God and man must be wrought out in demonstration of purity. Before he reaches the blessing of purification, and God’s will is done, the results upon man are made manifest.

Man controlled by his Maker has no physical suffering. His body is harmonious, his days are multiplying instead of diminishing, he is journeying toward Life instead of death, and bringing out the new man and crucifying the old affections, cutting them off in every material direction until he learns the utter supremacy of Spirit and yields obedience thereto.
The theory or doctrine that would graft holiness into unholliness, and insists upon sin that is not destroyed being forgiven, is a barren belief, straining at gnats and swallowing camels. Our beliefs of a supreme Being, and the faith that grows out of them, are contradictory. They admit that God hath almighty power and is a "present help in time of trouble," then they rely on a drug to heal them, as if senseless matter had more power than God. They admit that a rainy day can make a man suffer, take cold in the act of doing good. As if evil could trespass on the reward of love! The science of Christianity gives omnipotence to Spirit, a reward to the right, and no power in matter to destroy those results.

Error abounds where Truth would much more abound if God were understood instead of believed in, and His worship established on demonstration instead of doctrine. The accusation of the rabbis, "He maketh himself as God," was the justification by Christ, Truth—for there is no other self with the Christian, and to understand this unfolds an exalted worship, a self-abnegation, a spiritual perception that brings out the possibilities of being,—destroys all reliance on aught but God, and makes man the image of his Maker. Our theories and beliefs admit more than one God or less than a God; they presuppose a portion of Jehovah imprisoned in a mortal body of sensuality and sin, to escape thence when this body has gone to ruin in His keeping, mastered omnipotence and destroyed itself, or else when God, the Life of man, has killed man to get out of him into Himself, the Soul and circumference of being.

The good we do, and say that it is in man, is outside of
him and is God; the evil that we do, and say is real, because God is the author of the devil, and the devil is the author of the deed, and man is the medium of both, is not real in statement or proof; it is the awful deception, the great unreality of being. We lose sight of the perfect Father and divine Principle that governs man in Christian science through doctrines such as those, and catch glimpses of God only as those clouds of error melt into such thinness that we perceive the image of Him in some word or deed that reveals man’s true being, and the supremacy and reality of good, and the nothingness and unreality of evil. Mortal man is totally depraved, a lie from the beginning; for man is immortal, and God, Truth, is not the author of a lie, and the Truth pierces the suppositional error, or mortal man, as a sunbeam the cloud. The error that saith Soul is in body, Mind in matter, and good in evil, God in sinning mortals, must unsay it, stop its own utterances, or to itself it will hide God, and sin, without a sense of sin, lean on matter instead of Spirit to heal its sicknesses; and limp with lameness, droop with dyspepsia, or consume with pulmonary disease, because of the blindness of such beliefs and their own false definitions.

We should hesitate to say that God sins or suffers, but if there be sin or suffering and but one Mind, who is their victim and whence do they come? There is but one God, and Mind signifies God,—infinity and not finity. How far is the belief removed from infidelity that unites such opposites as holiness and unholiness, and calls them both Mind and Spirit, and then admits that Spirit is God, virtually saying that God is good in one instance and evil in another? There are evil beliefs called evil spirits, but they are not Spirit, or they could not be evil. An error
of statement leads to error in action. There is no evil in Spirit, for proportionately as we advance spiritually, evil disappears; and this is the proof of our statement, and every scientific statement of God and man has its proof in Christianity.

To understand that the Ego is Mind, and that there is but one Mind or intelligence, begins at once to destroy the errors of mortal sense and to supply the Truth of immortal sense. It makes the body harmonious, being governed by Spirit instead of matter, it makes nerves, bones, brains, etc., servants instead of masters; and if the body is governed by this higher law of Mind, its members are in submission and obedience to Life and Truth. If brains, nerves, stomach, etc., are intelligent, talk to us, tell us how they are conditioned and report how they feel, then Spirit and matter co-mingle, sickness and health, good and evil, Life and death, are mixed; and who shall say which is the greater? for if this decision was left to the so-called personal senses, evil would appear the master of good, and sickness the rule of existence, and health the exception, death the inevitable, and Life the supposition. Our Master asked, "What fellowship hath God with Belial?" Truth is greater than error, and we cannot put the greater into the lesser. Soul is greater than body, but if it were within the body, it would be less than that, and so there could be no Soul.

If man would be governed by his Maker and have no other God, what stronger grounds has he to triumph over sin, sickness, and death than to plant himself on the assertion of the apostle that "all things were made by Him, and without Him was not anything made that was made." Then ask if God made sin, if good produces evil,
and Truth results in error; and because God made not human discords to accept the conclusion of the apostle that they were not made, that they have only a fabulous existence, and are mortal mythology, of human instead of divine origin. To hold yourself superior to sin because you understand that God is superior to it, who is the Ego, and governs man, is wisdom; but to fear sin is to mistake the divine science of being, even man's relation to God, to doubt His government and distrust His care and omnipotence. To hold yourself superior to sickness and death is equally wise and in accordance with divine science, and to fear them is impossible when you understand God and know they are no part of His creations. If you sustain through the understanding the relation you hold to God you have no other Mind but Love, Wisdom, and Truth to guide you, and no other sense of Life than the eternal, and no consciousness of error, folly, or hatred.

If thought is startled at the strong claims of metaphysical science to the supremacy of good, and doubts them, ought it not to be astounded at the strong claims of evil, and doubt them, and no longer think it is natural to sin and unnatural to forsake it, and evil is the real, and good the unreal? Truth should not be as surprising and unnatural to thought as error, and error should not seem as real as Truth, when there is no error in science, and our lives must be governed by science to be in harmony with God, the Principle of our being.

Sound is sense only, a mental impression, and is received either through a belief, or what is termed a material sense, or else it comes through the spiritual understanding and sense of Soul. Before knowledge
educated mortal thought so deeply into a false sense of things and their material origins, and so far away from the One Mind and true source, the impressions of Truth came consciously as sound to the senses of the primitive Christians. They talked with God. Their mediums of hearing were spiritual, normal, and indestructible. If their sense of science had been confined to the evidences before the so-called material senses, they could never have walked with God, been guided in prophecy and demonstration by divine science. Their Christianity was the self-conscious capacity to understand God that He bestows, and is unfolded to human comprehension by works more than words. His words are only comprehended in the "new tongue," the translation of the material meaning back to the spiritual and original text, where Truth is caught of Principle, and the proof is given that such is Truth, for it heals the sick, casts out error, and destroys Death, "the last enemy to be overcome."

The sinner or suicide regards death as a friend, a stepping-stone to immortality and bliss. But Jesus said it was an "enemy," and overcame it instead of yielding to it, therefore it was not to him the threshold over which he must pass to Life and glory.

Mortal mind has a modus of its own, undirected and unsustained by God. It brings a rose in contact with the olfactory to scent it, and it handles this rose with the hands in common methods; in the uncommon, it employs legerdemain, or rises in the frenzy of belief to move it by believing a spirit is moving it for him. Simply because other methods of mind whereby it expresses itself are not understood, we say that lips must move to convey
thought, and the undulations of the air must convey sound, and any other method is a miracle. The real of being, its normal action, and the origin of all things to mortal sense is the unreal; whereas the unreal or imitative movements of this finite belief, that reverse the infinite modus and action, is self-styled the real, and whoever contradicts that supposition is a deceiver or deceived. As a man thinketh so is he in error, but as a man understandeth so is he in Truth.

The supposed sensations of the body must either be the sensations of mind or of matter. Which are they? Is it not self-evident that matter has no sensation, and equally so that to conclude that it has is a belief only, and is not the understanding of being, and the sensation, therefore, exists only in belief? When a tear starts at witnessing another’s sorrow, does not mortal mind produce that effect seen on the body or the lachrymal gland? And was it the grief that caused the tear, or the effect of a mortal thought and one mind acting upon another, and the result that mortal mind alone produced? We cite such a case merely to show the cause and its effect, not to justify the action or results of one mind distressing another, for that is not scientific. “It should no longer be known in Israel that the parents have eaten sour grapes and the children’s teeth are set on edge.” The sympathy of one mortal error with another should disappear, for it only serves to prolong the discord and illusion that ought to be short-lived. The transmission of disease, or certain idiosyncrasies of the individual, is found a fable, when the fact of life is learned, namely, that nothing inharmonious can enter it, for Life is God. Heredity is a prolific source for belief to pin its lies upon, but when there is
nothing real but the right, we have not a dangerous inheritance, and away go the ills of flesh when we learn that all is Mind, and flesh is but a mortal thought.

The renowned John Young, of Edinburgh, writes, "God is the father of mind and of nothing else." This is the voice of one crying in the wilderness of beliefs and preparing the way of science. Let us learn something of the real and eternal and prepare for the reign of Spirit, that must come, because it is the kingdom of heaven, the reign and rule of universal harmony, that cannot be lost or left forever unseen. Already the shadow of His right hand rests upon this hour, and ye, who can discern the face of the sky,—the sign material,—how much more should you turn your attention to the face of man and the sign mental, and there learn the remedy for sin and sickness, in the thought that produces them, and the Truth that corrects that thought and destroys them. Laying the axe at the root of the tree, by which all shall be cut down that beareth not good fruit, was the mission of our Master, and he introduced divine science to the very hearts that pierced him.

Judaism, enjoining the limited and definite form of a national religion, was not more the antithesis to Christianity than our finite and material sense of Life, carried out in speculative theories regarding God and man, such as our sanitary methods and means of religion. The Jews' recognition of God only as a person and king has not departed from this hour; creeds and ritualisms have not quite washed their hands of rabbinical persecution; to-day echoes the cry of bygone centuries, "Crucify him!" pursue Truth at every advancing footstep with sword and spear. He maketh himself as God, will be said of
those who plant themselves upon the foundation of Spirit instead of matter, and would know no other Life, intelligence, or substance but God. All forms of belief support the conclusion that there is more than one intelligence, and that material history is as real and, perhaps, important as spiritual history, that the mortal error is as conclusively mind as the immortal Truth, that there are two separate entities and beings, two powers,—namely, Spirit and matter,—antagonistic, and resulting in a third person, or mortal man. The first power is good, an intelligence named God; the second is evil, the opposite of good, therefore it cannot be intelligence, but is named thus; the third is a supposed mixture of the first and second, and totally depraved. Such theories are self-evident error; they never can stand the test of science, and, judging by their fruits, we know they are corrupt, for the third personage they constitute is the triad of error,—sin, sickness, and death. When will the ages learn the Ego, and let there be but one God? The egotistical, mixed-up mass called mind and matter, usurping the name without the nature of Mind, can never say in science "I and Father are one." Pope's satire expresses the fable of a mortal man:

"Has God, thou fool! worked solely for thy good,
The joy, thy pastime, thy attire, thy food?
Know Nature's children all divide her care;
The fur that warms a monarch warms a bear.
While man exclains, 'See all things for my use!'
'See man for mine!' replies a pampered goose."

It has been said, and truly, that Christianity must be science, and science Christianity, else one or the other is false and useless: but neither of those is unimportant or
untrue, and both are one in demonstration. If God is within and without all things, what are the things that do not express God? When you say the body is matter, we shall say with Paul, be “willing rather to be absent from the body, and be present with the Lord,” to yield your belief of mind in matter, and have but one Mind, and that one God. But Materia Medica would inform you that Paul’s Christianity, that separates mind and matter, is an abnormal state or catalepsy, and then go on to instruct you in the dangerous nature of the attack and how it ends in death. Then turn to the inspired writer and you will read, “If a man keep my saying, he shall never taste of death,” and “Henceforth know we no man after the flesh.” We must destroy the belief that Life and intelligence are in the body, and find ourself in what is pure and perfect. Paul said, “Walk in the Spirit and ye shall not fulfil the lust of the flesh.” Sooner or later we shall learn how the fetters of our infinite capacities are forged by the belief that we live in body instead of Spirit. Having but one God, one Mind, helps the demonstration of loving thy neighbor as thyself. Selfishness separates us from gravitating toward God, and scatters thought in channels of self, where opposite and contending interests sway mankind, and tip the beam of being on the side of error instead of Truth, thus throwing our weight in the scale of matter instead of Spirit. In the scientific relation of God to man we find that one man’s meat is not another’s poison, but what feeds one feeds all, as Jesus illustrated by the loaves and fishes, when Spirit, instead of matter, was the source of supply.

How long before we arrive at the demonstration of
scientific being no man knoweth, not the Son but the Father; yet one thing is certain, that sin, sickness, and death will continue in belief until we do reach that high goal. The footsteps of thought, as they pass from material stand-points, are slow; they portend a long night to the traveller, but the guardians of that night, the angels of His presence, are spiritual intuitions that tell us when it is far spent and the dawn approacheth. Whoso opens the way in science is a pilgrim and stranger that marks out the pathway of future generations.

In the history of the United States, as in many other histories, the might of mind is illustrated, and its power is proven proportionate to the motive being right. A few immortal sentences, stimulated by a strong sense of justice, broke the fetters, demolished the whipping-posts and markets for men in America; but tyranny would go down in blood, and the breath of freedom come from the cannon's mouth. Legally abolishing slavery in the South, and among the colored race, was a good thing, but its virtual abolishment in the mind is a more difficult task. The question of right and wrong Mind must decide to destroy the motive of slavery, that it germinates not in new forms of tyranny. We have yet men and women of all races in bondage, not knowing how to obtain their freedom. The rights of man were vindicated but in a single instance when African slavery was abolished in a small portion of our globe; but that instance was prophetic of another, it was a step towards the universal abolition of slavery in all its forms and under every circumstance. The voice of the abolitionist, heard in behalf of the African slave, was still echoing in our land when the voice of another abolitionist swelled the key-note to
universal freedom — asked for the full acknowledgment of the liberty of man as the son of God. The fetters of sense were now to be stricken from mind, and freedom to begin, not with bayonet and blood, not in human warfare, but in divine peace. Mortal mind was asked to acknowledge the immortal claims of Mind, and sense to yield to Soul. Above the platform of human rights we would build another staging for the divine claims, and not with code or creed, but in demonstration of peace on earth and good-will to man. The yoke of human codes, that binds with cankering fetter the faculties needing human freedom, we would rend asunder, and possess our birth-right, and yield true allegiance to our Master. The lame, the deaf, the dumb, the blind, the sick, the sensual, are the slaves to their own beliefs, and the systems of our schools and institutions are the Pharaohs that hold the children of Israel in bondage. We must pass over the Red Sea of fear, through faith in Truth, trusting the modern deliverer, Christian Science, for our guide to the promised land, where fetters fall, and the rights of Spirit and our freedom from the bonds of error are known and acknowledged. The sick are wearing out years of servitude to an unreal master, even to the belief that the body is sick, and the evidence that this belief has produced on the body; the universal consent of mortal belief, and the edict of the schools have constituted a law to bind man to conditions of sickness, sin, and death; and this law of belief they misname a material law, and the dupe that upholds it is a human doctor, mistaking his method of humanity. This law of mortal mind is conjectural, speculative, and void, and should be trampled under foot of the higher law of immortal Mind, that created man, and
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gave him dominion instead of enslavement. This law of mortal mind must be exposed, disputed, disregarded, and walked over, and the rights of the slaves of belief must be explained by the abolitionists of sin, sickness, and death, even as the oppressive state-laws were disputed, and the negro taught his freedom by the abolishers of human slavery. The higher law of Mind must rend from the body its fetters, or mortal man will go on, like the colored race, ignorant of his inalienable rights, and submitting to the most hopeless slavery, and his masters will enforce this ignorance as the condition of his servitude.

Let history record it, that Massachusetts succored a fugitive slave in 1853, and put her foot upon a tyrannical prohibitory law regulating the practice of medicine in 1880. It were better if her sister States had followed her example, and would have sustained our constitutional bill of rights, permitting no departure from that immortal sentiment of Jefferson, “Man is endowed by his Maker with certain inalienable rights, among which are Life, Liberty, and the pursuit of happiness.” When reading the oppressive state statutes regulating the practice of medicine, those words of Madame Roland, as she knelt to the Goddess of Liberty, erected upon a guillotine, have come up: “O Liberty, what crimes are committed in thy name!” Discerning the rights of man, we cannot fail to foresee the doom of all oppression. It is not the legitimate state of man to be a slave. God makes man free. Paul said, “I was free born.” Justice and Truth make man free, and nothing but injustice and error enslave him.

Divine science enables man to grasp the standard of
liberty, and escape from the bondage of sickness, sin, and death. Jesus has marked out the way. Citizens of the world, accept its glorious import and be free! This is your divine right. Sin brought death. A belief, and not a law, has bound you, fettered your free limbs, and crippled you, marred the tablet of mortal mind with error, enfeebled your body through your belief. All causation is Mind, not matter; and when the belief that causes your sin or your sickness is destroyed, the sin and the sickness are gone. Your body is but an expression of mortal mind; you possess the body, and make it harmonious or discordant according to the images of thought reflected upon it; you embrace the body in thought, and should delineate that thought in health and not in sickness. You should think of your body as perfect, and banish the thoughts of disease, or that matter holds it in mystery and slavery. You, the immortal, have a perfect and divine form; it is only you, the mortal and suppositional, that make your body discordant, according to the ignorance, fear, and belief that govern it.

If God had constituted material laws to govern man, which, disobeyed, would make him sick, Christ could not have abrogated those laws by healing the sick in direct opposition to them, and in defiance of instead of consultation with the material condition.

The enslavement of man is not legitimate, and will cease as the freedom and God-given dominion of man are learned. Even mortals will sometime assert their freedom in the name of Almighty God and control their own bodies, apprehending divine science. They will drop their beliefs, and behold harmony the real, and discord the unreal. The evidence of the senses would reverse
the science of being and establish a reign of discord, even
the power of sin, sickness, and death; but the great facts
of Life, understood, destroy that trio of error with all its
false witnesses, and reveal the kingdom of heaven or
reign of harmony that shall come on earth.

The earth's diurnal rotation is invisible to what is
termed personal sense, but the sun is seen moving from
east to west. Until the false evidence of sense is re­
buked by science, it deludes the judgment, and offers
false testimony of action and Life. Science, reversing
this evidence, corrected it with the simple rule that the
greater rules the lesser; therefore the sun is the solar
centre, and the earth turning on its axis revolves around
it. This astronomical calculation, presenting the more
correct imitation of the action of Principle and its idea,
is nearer the spiritual fact, it being more allied to the
order of divine science in the government of man and the
universe.

Mind, supreme over all its formations and governing
them all, is the sun to its own systems of ideas, the light
and Life of all its own vast creations; and man is the
tributary to this unerring Mind. The body mortal is not
man, and is tributary to the erring thought. The foci of
optics are proofs of the illusion of what is termed ma­
terial sense, as when sky and tree-tops appear to join
hands, and clouds and ocean to meet and mingle, when
they are as remote at the farther as at the nearer point
of vision. Where the finite and material drop our view,
the infinite and spiritual extend and enlarge it. The
barometer, that little prophet of storm and sunshine, de­
nying the evidences of the senses, points to fair weather
in the midst of murky clouds and drenching rain. To
material sense, severing the jugular vein takes away the Life of man, but, in fact and in science, Life goes on the same, it being eternal. There is no temporal life except to a false sense of existence. Science takes all evidence out of the hands of matter, and supports only the substance of Spirit for the fact. Science destroyed Ptolemy's vague theory that earth is the centre of a solar system, and revealed on a reversed plan the harmony of the spheres. A material sense, reversing the science of Soul and body, make mortal mind tributary to the body, and appoint certain sections of matter, brains, nerves, etc., as seats of pain and pleasure, whence matter reports to Mind its state of happiness or misery. Our theories make the same mistake regarding Soul and body that Ptolemy did with the solar system. They insist that Soul is in body, therefore Mind is tributary to matter. Science has destroyed the false theory relative to the celestial bodies, and also will destroy it of the terrestrial bodies. The phenomenon and the fact of man will then appear. Copernicus mapped out the science of the heavens or stellar system, but before Copernicus spake, astrography was a mystery, and the geography of the heavens not understood. The Chaldean shepherd saw the fate of empires and read the fortunes of men in a star. No higher revelation than the horoscope hung out upon empyrean, while earth and heavens were bright, and bird and blossom glad in the sunshine. We have goodness and beauty to gladden the heart, but leaving man to the vain hypotheses of sense makes him as the wandering comet or desolate star, unexplained by science.

"Man never is, but always to be, blest."
The Ptolemaic blunder regarding the systems of worlds and their suns could not affect the vital interests of being like the error relating to Soul and body, that reverses the order of metaphysical science, and assigns to matter the power and prerogative of Spirit, making what is termed man the most inharmonious phenomenon of the universe. The senses of Spirit are without pain, and forever at peace; nothing can hide from them the beauty of Truth, its might and permanency; but what a transient trust is mortal joy, when the power of light and lens may end with a prick of the retina! When we understand being, we shall never lose the sight or sense of all that is real, and the altitude of the eye need not be perpendicular to the geometrical plane; whatever is governed by Truth is never for an instant deprived of the light and might of intelligence and Life.

We should never inquire into the condition, structure, or economy of the body, but "take no thought about the body," if we would be its master; dictate terms to it, form and control it mentally and with Truth instead of error. The compound minerals or aggregate substances that compose the earth, the relations constituent masses hold to each other, or the magnitudes, distances, revolutions, etc., of the celestial bodies, are of no real importance when we remember they must all give place to the spiritual fact behind them, even the true translation of man and the universe; and in just the proportion that we learn that great fact shall both be found harmonious and eternal.

Material substances, geological calculations, and all the et cetera of speculative theories, are based on the hypothesis of Life and intelligence in and of matter, and
this false supposition will ultimately be seen and swallowed up in the spiritual calculus. There is but one way to reach heaven,—harmony. Jesus showed us that way. And it was no less than to know no other reality but God and His idea, to get rid of any other consciousness of Life, its demands or surroundings, and rise superior to every appearance of sin, sickness, or death, of pain or of pleasure in matter. The false method of getting to heaven through the death of the body that never had Life is like saying a second error will remedy the first, and the belief that Life is in matter is cancelled by another belief that death takes Life out of matter. Spirit evolves all that is real; form, outline, and color are ideas that Mind has expressed, and they never pass from that spiritual and immortal basis to a transient and material origin. While Columbus was destroying an error of sense, and giving freer breath to the globe, ignorance and superstition were chaining the honest limbs of the brave old navigator, and disgrace and starvation looking him in the face; but sterner still had been his fate whom history has immortalized, if his discovery had undermined sensualism of a baser sort. Age nor accident interferes with the senses of Soul, and there are no other seeing, hearing, etc., for the body has neither sense nor sensation, and there is no more loss of Soul than of its faculties. You say that Soul is lost through sin, then you should say more consistently that the faculties of seeing, hearing, etc., are lost through a state of mortal mind, instead of matter or structure. Knowing that Soul and all its faculties are eternal in Mind, the Master healed the sick, gave sight to the blind, hearing to the deaf, and caused the lame to walk, through his action
upon mortal mind, to give it this faith and understanding, and thus it was that he healed the sick and destroyed sin through the same metaphysical process.

If it be true that nerves have sensation, that the eye sees, the ear hears, and matter has intelligence, when the body is dematerialized those faculties are gone, and are not immortal as Mind, when the fact remains they are immortal only thus. The material senses and figuative Adam, represented in the Scripture as being formed from dust, are mythological, and return to dust, to the nothingness of a belief disbelieved, and they go out as they came in, an error, not the Truth of being. When spiritual sense receives and conveys the impressions of Mind, man's being will be understood, and found harmonious. We bow down to matter, and entertain finite thoughts of God, even as the pagan idolater; we fear and obey what we consider a material body, more than a spiritual God; we strain at gnats and swallow camels. Modern knowledge, like the original tree, multiplies our pains. Our beliefs would rob God and slay man, then spread their table with cannibal titbits and give thanks. The Scripture informs us all things are possible to God, Spirit; but our theories practically deny this, and make healing the sick possible only to matter. Our theories are false, and Scripture is true. Christianity is not dishonest, but our religions are; to conciliate society and to rule mankind is the weakness of the world. He that leaves all for Truth has left popularity and gained Christianity, but the material world is slow to acknowledge what the spiritual world declares. The cross is the central emblem of history, and the only stepping-stone to the demonstration of Christian healing, whereby sin and
sickness are destroyed. History repeats itself; the sects that bore the lash of their predecessors, in their turn flog the forward steps of their neighbors.

We worship spiritually only as we cease to worship materially. Spiritual worship is Christianity, material worship is idolatry. Rites and ceremonies are Judaism, the ritual is but a type and shadow of worship, for they that worship the Father shall worship Him in spirit and in truth. The substance of all devotion is demonstration. Our Master said, “If ye love me, keep my commandments.” We fill not vessels already full, they must first be emptied to make ready for that result. Let us empty ourselves of error, and not, as in the fable, when the wind blows to remove a cloak, hug more closely its tatters.

To empty mortal mind of error is to pour in Truth through the floodgates of thought. Christianity is not a creed or observance, it is not a special gift from a personal Jehovah; it is the demonstration of a divine Principle, casting out error and healing the sick, not in the name of Christ, Truth, but in demonstration thereof. The uselessness of drugs, the emptiness of knowledge, the nothingness of matter and its imaginary laws, are apparent as we rise from the rubbish of belief to the demonstration of spiritual understanding. In the silent sanctuary of Soul, we listen to questions of solemn import, but we heed them not. Feeling less the supposed pleasures or pains of sense, getting out with the sinner and in with the saint, are signs significant of the burial of the body material, and the resurrection into spiritual Life.

The followers of Christ, Truth, measured their Chris-
Christianity anciently by the control it gave them over sickness, sin, and death; but the modern forms of religion omit that important proof in all but one of its statements,—power over sin. We must watch and work for the whole of Christianity, and make that our first proof of metaphysical science if we would succeed as healers, for that alone gives success. This limited volume can do but little justice to our subject, when our systematized teaching and the student's experience in practice are all requisite to understand it. Some individuals assimilate Truth more rapidly than others, but we never dismissed a student that obeyed our directions, who did not heal the sick, and add continually to his store of understanding and to his success in practice. But if the student goes away to practise only in part our teachings, dividing his interests between God and Mammon, and substituting his own views for our instructions, he will reap what he has sown, and call us a hard master. Whoever would demonstrate Christian science, must abide by our rules, heed every point of our statements, and advance upon the principle laid down. There is nothing difficult or toilsome in this task when the way is pointed out, but sincerity and earnestness alone win the prize. Metaphysical science is not an exception to the general rule. There is no excellence without labor, and this in a direct line; you cannot scatter your fire and meet your aim. To pursue another vocation, and then advance as rapidly in the metaphysical demonstration of health and Life, is not possible. When we put into practice our own teachings, we advance in proportion to our honesty and fidelity, and our success exceeds our expectations. But we have learned it requires a higher understanding of meta-
physical science to teach it than to heal the most difficult case.

Motives and acts cannot be appreciated until their standpoints are understood and we behold the earthly sacrifice they demanded, and until the individual we bless is ready for the blessing through growth and humility.

Truth, Life, and Love are changing and dissolving individual character, as well as the material universe. The final destruction of all that we name material hasteth. Materialism is self-love, and more opaque than the solidity of material atoms is the condensation of mortal mind; but instead of concentrated matter we find it concentrated error. Let us yield patient obedience to a patient God, and labor on to dissolve with the universal solvent of Truth the adamant of self-will, self-justification, and self-love, that war against spirituality, and are the law of sin and death. It is a question to-day whether the anciently-inspired healers understood the science of Christian healing, or caught its sweet tones like the natural musician, without being able to explain them. So divinely imbued were they with the Spirit, that the letter, if wanting, could not hinder them, and the letter without the Spirit would have made void their example. There is no question but Jesus understood Christian science, and taught the divine Principle to his students. The Bible contains it, and was our only text-book, as meekly we trod the footsteps of Truth. We learned that the basis of a right thought and action must be understood to preserve either one of those, and to teach others how to obtain them who lacked the growth of that attainment. This was a point beyond the power of faith; it was to know in whom we had believed, to comprehend the
sure footsteps of Truth, the way to health and holiness, to reach the Horeb height and sacred mount of revelation, where God is revealed a Principle, and the eternal Life that, understood, destroys sin, sickness, and death. The foundation of this spiritual growth is purity. The baptism of Spirit and the clean Soul washes the body of all impurities of the flesh, and signifies such as see God, such as are approaching spiritual Life and its demonstration, healing the sick, destroying sin and death. It were as easy for a camel to go through the eye of a needle as for mortal man to gain the kingdom of heaven, the reign of harmony, without this spiritual baptism and regeneration; and it is only a question of time when all shall know this, from the least unto the greatest.

Denying the claims of matter are the footsteps whereby to gain the joys of Spirit, in forever freedom and triumph over the body. The sensualists' treasures are laid up in the opposite direction, where moth and rust do corrupt, and mortality is their doom, the thief of sin breaks in upon them and robs their fleeting joys. The sensualist's affections are imaginary, whimsical, and unreal, even as his pleasures; falsehood, envy, ambition, hypocrisy, malice, and hate steal his treasures all away; and, stripped of its exteriors, what a spectacle is error that must lose its own basis to unloose the sandals of Truth! To ascertain what is our progress, we have only to learn what is our God, where are our affections, what do they acknowledge and obey. If we are progressing, God will become less personal to our apprehension and more practical, and matter will be yielding its claims to Spirit; the objects we pursue and the Spirit we manifest reveal our standpoint, and what we are losing or winning.
Mind is the seat of motive, and it produces all the action of the body and forms individual character. If action proceeds from immortal and unerring Mind, it is harmonious and full of blessings, but if it comes from the mortal and erring called mind, it is discordant, and produces the effects that we call sin, sickness, and death. Those two opposite sources never mingle in fount or stream; the perfect Mind sends forth the streams that are perfect, their source is God; the suppositional mind or fount of illusion, sends forth its own resemblances, of which the wisest of mortals said "all is vanity." Take away wealth, fame, and the organizations of society, that weigh not one jot in the balance of God, and we get the clear view of mortals; break up clans, equalize wealth by honesty, and let worth be decided by wisdom, and we get the better view, where evil is not predominant, and the wicked man is not master of his more upright neighbor, and it is understood at length that success in error is defeat in Truth. The watchword of metaphysical science is proclaimed, and it is this, "Let the wicked forsake his way, and the unrighteous man his thoughts; for lo! I come quickly, and my reward is with me." The voices of Sinai, and the Sermon on the Mount are pursuing, and will overtake the ages, effacing in their course all error, and establishing the kingdom of heaven on earth. Truth has been uttered, it only needs to be practised.

Peals that should startle the dream of error, and waken the slumbering thought, are measurably unheard, and the last trump has not yet sounded, or this would not be so; marvels, calamities, and sin will much more abound as the understanding urges its claims, and belief resists them, until the final conquest and clarion note. But the
aggravation of error foretells its doom, and we know that Truth is nigh, and will overturn until He whose right it is shall reign. Longevity is increasing, and sin will diminish as the world feels the alterative effect of Truth through every pore. This question convulses the world: "What is Truth?" and many are willing to meet it with the reassurance of understanding, but more are trying to stop it with the blindness of the old beliefs, wherein the blind lead the blind and they both fall into the ditch. The untimely throes of error to have all questions decided by some ism, are vain; reasoning and free thought, the results of approaching science, cannot be put down, for they purge humanity, and supplant the doctors' pills. The march of time bears the banner of progress. Those whose kingdom is of this world will fight, and furnish their sentinels orders not to let Truth pass their guard until it subscribes to their sects, schools, and theories; but Truth, heeding not the pointed bayonet, marches on, and there is a little tumult and rallying to its standard. You may know Truth is leading when its followers are few and faithful, the noise of its working scarcely heard, but like the little leaven, it is leavening the whole lump. A higher and practical Christianity, that meets every want of mortal man, in sickness and in health, stands at the door of thought, and it knocks for admission. Will you open or close the door upon this angel visitant, that cometh, as of old to the patriarch at eventide, in the calm and hush of mortal strife?

Truth hoists the standard of freedom; it bears the elements of liberty; it hath engraven on its banner, "Slavery is abolished." No power can withstand divine wisdom. What is this supposed power that opposes
God? Whence cometh it? And what is it that would bind man with shackles of iron to sickness, sin, and death? The power of God bringeth deliverance to the captive. And whatsoever enslaveth man is opposed to the divine government. There is no such power. For God is all-powerful, and any other supposed power is an error in acknowledgment that dishonors God. The humble Nazarene rebelled against the supposition that sin, sickness, or death were a power. He proved them powerless. And it should have humbled the pride of the rabbis to behold the demonstration of Christianity so excel their doctrines and dead faith. If Mind is not the master of sin, sickness, and death, they are immortal; for it is proven that what you term matter has not destroyed them, but is their very basis and support. We hope, dear reader, we are leading you into the understanding of your divine rights and heaven-bestowed harmony; that you see, as you read, there is no power, outside of mortal mind and your own belief, that can make you sick or a sinner, and that you are the master of a lie. Knowing that, you will assert your prerogative and power to overcome the belief that you are sick. For the body is nothing without you; and if you are doing wrong knowingly, stop at once and do right. Exercise no faith whatever in the necessity of sin, sickness, or death; knowing, as you ought, that God never made, or caused to be obeyed, a law of sin, of sickness, or of death; every one of those is destroyed by the law of God, the law of Life instead of death, and of harmony instead of discord. It is vain to urge the plea of ignorance of the divine science that destroys all human discord, when you can acquire its understanding and demonstration. It is vain
FOOTSTEPS OF TRUTH.

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to say you doubt there is a divine science that produces perfect harmony, which, understood, destroys all discord, when you admit that God is omnipotent, that good and its sweet concord have all power, and there is no place or opportunity in science for discords such as suffering and sin. Every day has its demands, it calls upon us for higher proofs rather than professions; for those are the claims of progress, and progress is the law of God, and his law demands only what we can meet and fulfil.

Mind is perpetual motion; its better symbol is the spheres. The rotations and revolutions of mortal mind are going on, though it be unconsciously, and mortals are moving forward or backward as time glides on. If not progressing, we must live over the past, until its poor work is erased and done right; if satisfied with being wrong, we must become dissatisfied with it; and if content with having done nothing, we must loathe such leisure. Undoing now or hereafter the errors of sense, we learn to do our work well, and wish we had improved our opportunities to bring our bodies into subjection to Spirit. Unwinding our ways, learning from experience, partitioning between error and Truth, through suffering, pays the debt of sin. Therefore, “those whom He loveth He chasteneth.” Whosoever discerns the demands of Life, and refuses obedience thereto, shall be beaten with many stripes.

Graham’s system, homœopathy, and hydropathy employ fewer drugs than allopathy; but if drugs are antidotes to disease, why diminish the antidote; and if drugs are good things, is it safe to say the less you have to do with them the better? If drugs possess intrinsic qualities that are curative, what are those qualities, who
named them, and what made them good or bad, beneficial or injurious, to mortal man?

The science of Soul is the sunlight to mortal mind, it invigorates and purifies it; acting as an alterative, it neutralizes error with Truth. Its effects upon the body are seen in changing the secretions, expelling humors, dissolving tumors, relaxing rigid muscles, and restoring to soundness carious bones. The moral effects of metaphysical science are to stir this mind to a change of basis, whereby it yields to the direction of immortal Mind. The wrong and the right are at strife until victory rests on the side of immutable right. This chemicalization sometimes follows our explanations and heals the sick, but more frequently disease disappears without this ferment. With certain individuals the morbid moral and physical symptoms reappear until the end. We have never witnessed as decided effects from the use of material remedies as the metaphysical remedy. There is a class of thinkers whose bigotry and conceit fix every fact to suit themselves, and their central views are a mysterious God and a natural devil. Another class, still more unfortunate, are so totally depraved they impersonate innocence, and utter a falsehood looking you blandly in the face, never failing to stab their benefactor in the back. A third class build their thoughts in solid masonry, but they are generous and lofty, ever open to the approach and recognition of Truth. It is no task to teach such an individual metaphysics; he never turns back longingly to look at error or whines over the demands of Truth.

Society is a silly juror that listens to testimony on one side. Honesty often agrees too late on its verdict through fear of wrongdoing the criminal, and people with work to
perform have no time to furnish gossip with evidence. To reconstruct timid justice and put the fact before the falsehood is the work of time. To talk right and live wrong is no benefit to any one. The best detective of individual character is the first impression made on certain minds; they are attracted or repelled according to the merit or demerit of the person. The impure are at peace with the impure, only virtue is a rebuke to vice. Let a Christian scientist be with the sick or with the sinner, and not improve the health of the one and the morals of the other, the fault lies with himself, who is a scientist only in name, or it is a very great perversity on the other hand. Some individuals yield more slowly than others to the touch of Truth, and never without a struggle, and often with reluctance to acknowledge he has yielded; and unless he does this the evil will finally boast itself above the good. Opposite mortal minds meet only to separate through spontaneous combustion; such individuals are enemies without the preliminary of getting offended with each other.

Walking in the light we become accustomed to it, require it, and cannot see in darkness; but the eyes that are accustomed to darkness are pained by the light. The hieroglyphics of Deity, that we name stars and flowers, teach us a grand lesson; the stars make darkness beautiful and the flowers turn to the light. When we outgrow the old we must fear not to put on the new, if it does attract scorn as well as admiration. When error confronts us, the rebuke, or explanation, that destroys it we should not withhold. Never breathe long an immoral atmosphere that you cannot purify. Right is radical. We soil our garments with conservatism in science, and
have to do our work over. When the spiritual sense of being unfolds its harmonies take no risks in the policies of error; for better is a frugal meal with contentment and virtue than luxury and vice. Our lives have some weight, and let that be thrown into the right scale. The baneful effect of evil associates is little seen in comparison to what is felt. The inoculation of thoughts ought to be better understood and guarded with strong keepers.

The teachers of our primary and high schools should be selected with as direct reference to their morals as their learning. Such nurseries of character should be strongly garrisoned with virtue and truth. Their examinations are of one side only; but a classical education, not so much as the moral and spiritual, lifts the being higher. The pure and uplifting thoughts of the teacher, constantly imparted to her pupils, result higher than the heavens of her astronomy, while the debased and unscrupulous mind, set in gems of scholarly attainments, imparts no lustre, but dims the characters it forms. Physicians, whom the sick employ in their helplessness, should be the guardians of virtue and spiritual guides when material things have failed to give ease or hope. To the tremblers, who know not the substance of Truth to heal them, they should be able to say, When the mind is willing and the flesh is weak we will plant your feet upon that rock, even the basis of spiritual power, whereby mind can control the body and elevate existence. Clergymen, on the watch-towers of the world should upraise the standard of Truth more fearlessly, so advance their hearers that they love to grapple with the new idea and unshackle their own thoughts. Christianity, more than
popularity, should stimulate their labors, and progress start from our pulpits, never be strangled there. Husbands and wives should fulfill their relative obligations with fidelity and reciprocal care, bearing the burdens of time mutually, and educating with zealous care the morals of their offspring. Children should obey their parents. Insubordination is a growing evil that blights the budings of self-government. Parents should teach their children at the earliest possible period to abstain from frivolous amusements, and set apart the Sabbath for spiritual improvement and growth.

The power of will should be exercised only by the higher faculties and curbed by the sentiments, or it will hold the reins and misguide the judgment, and let loose the propensities. To guard and govern the thoughts is the province of the higher faculties that alone act upon the body beneficially. Will-power is capable of all evil, and can never heal the sick, for it is the prayer of the unrighteous; but the exercise of the higher sentiments, hope, joy, and love, is the prayer of the righteous, and their action, governed by science instead of sense, is the prayer that heals the sick.

Mozart or Beethoven experienced more than he expressed. The rapture of his grand symphonies was never heard, for each was a musician before he or the world knew it. The strains of music precede the notes, or conscious sound. Music is the rhythm of head and heart. Mortal mind is a harp of many strings that discourses harmony or discord accordingly as the hand that sweeps over its strings is human or divine. Whatev er inspires with Wisdom, Truth, or Love, be it song, sermon, or science, blesses the human family; they are the crumbs
that fall from the Master's table, feeding the hungry and
giving to the thirsty living waters. Spiritual draughts
are healing; but material lotions and laws prevent Truth
healing the sick, even as religious rites and creeds pre­
vent the Spirit, that is Truth. If we trust one we dis­
trust the other. Physics acts against metaphysics and
vice versa. Metaphysics is above physics; and when we
leave the lower for the higher basis of action, medicine
will lose its power to heal us, having no innate power of
its own; unsupported by the faith of belief, it will be pow­
erless. Mortal mind conceives of the aeriform liquid or
solid, and then classifies its thoughts materially. But
beyond and above the mortal and material belief of things
exist their immortal and spiritual facts. Good is self­
existent and self-expressed; every step toward goodness
is a departure from a material basis and a gravitation
toward God. Material theories, creeds, and codes sus­
pend the attraction toward Spirit, the infinite and eter­
nal, by an opposite attraction to the personal, finite, and
temporary.

The footsteps of progress and spiritualization greet us
on every hand. The system of drugging is loosing mat­
ter and letting into its dose the higher substratum of
mortal mind. Homœopathy is a step in advance of allo­
pathy, in which matter is going out and mind coming in
as medicine. Metaphysics is the next stately step be­
yond homœopathy, wherein matter disappears from the
remedy and mind is enthroned. Homœopathy takes the
moral symptoms largely into consideration in the diag­
nosis of disease; metaphysics deals wholly with the
mental cause in diagnosing and destroying disease; it
succeeds where homœopathy fails solely because the
stronger element of healing is Mind, and the whole force of this element is employed by it and not divided with the weaker one called matter. Mind weighs more powerfully as an antidote to the discords of matter or the ills of the flesh when it puts no weight material into the scale against Spirit to weigh for matter and its discords and against itself. Homeopathy diminishes the drug, and its potency increases as the drug disappears. Metaphysics exterminates the use of drugs and employs the higher potency of homeopathy, wherein there is no drug and mind is the curative Principle. The pharmacy of homeopathy is to mentalize a drug with such an attenuation of belief that it becomes mind instead of matter, and its power to heal is then a fixed fact.

As the cruder footprints of the past yield to the dissolving views of the present we should understand the science that governs the results of Mind and plants our footsteps higher. Every imaginary pleasure of sense has a higher definition, and its only reality is in Mind and not matter. The unfolding of being should be a painless development; we furnish our own sorrow by struggling to be wrong. We should unclasp our beliefs more gently and become more familiar in conversation with health than with sickness, and never admit a thought of discord to tarry. We should dismiss the unpleasant guests called sin, sickness, and death from mortal mind as watchfully and summarily as we bar our doors against the approach of thieves and murderers. If the proper guard was held over mind, the lazar-house, the prison-cells, and the slaughter-house of infamy would be emptied. We must begin with mortal mind, and first empty that of crime, or crime will never cease. Criminal codes
are inadequate to educate the thought morally. A mother is the most powerful educator on earth, her mortal thoughts form the embryo of another mortal mind, and even make that mind after a pattern unknown to herself; hence the great importance of metaphysics, wherein we learn the power, action, and results of Mind and through that the remedy for every woe.

Man gives neither shape nor comeliness to beauty; it possesses those even before they are perceived by him. Beauty is a thing of Life that dwelt forever in the eternal Mind, and nature reflects the charm of His goodness in form, outline, coloring, etc. Love paints the petal with myriad hues of beauty, glances in the sunbeam, arches the cloud with the bow of Omnipotence, kindles the night with heaven’s gems, and covers the earth with bright and living characters. The world would collapse without the intelligence that holds the winds in His fists. Philosophy nor scepticism can efface the science that reveals Mind through its wondrous works. The immortal sense of beauty must enhance it, and nearness, not distance, lend enchantment to the view. Instinct is better than misguided reason, even inanimate nature discloses this. The floral apostles lift their blue eyes to greet the early springtide while the leaves clap their hands as nature’s untired worshippers. The snow-bird sings and soars amid the blasts, has no catarrh from wetting his feet, and procures his summer residence with more ease than a nabob. The atmosphere material, more kind, leaves catarrh to the atmosphere of mortal mind. Nothing but our beliefs contain colds, coughs, etc., and circulate contagions. Mortal mind produces its own phenomenon and then charges it to something else.
Nerves are not the source of pain or pleasure. We suffer or enjoy in dreams, but that pain or pleasure is not communicated through a nerve. A tooth that has been extracted has been known to ache and be felt for an instant in its old position. A limb that has been amputated has ached again; and if the sensation of pain in the limb can return for a moment, and that sense could be prolonged until its object was brought out, the limb would reappear, but the objects of pain would sooner appear than those of pleasure to mortal sense. We have seen an unwitting attempt to scratch the end of a finger that had been cut off for months. When the nerve is gone, that we say occasioned pain, and the pain returns, it proves that sensation is in mind not matter. Then reverse the case, take away mind, and nerves have no sensation. When the sick recover with the use of drugs, it is the law of mortal mind; a general belief culminating in individual faith that healed the sick, and according to their faith will be the effect upon their body. Take away the confidence reposed in the drug by the individual, and you have not divested it of the general faith. The chemist, the botanist, the druggist, the pharmacist, the doctor, and nurse equip it with their faith, and the majority rules; so you have strong beliefs supporting the inanimate drug to do this or that, and your own belief or faith is but a minority governed by a majority. The quotient proving numbers divided by a fixed rule is not more unquestionable than the scientific tests of the effects of Truth upon the body. But it requires the exact antidote to the error that you have to meet. The counterfact relative to the disease is required to cure the disease, whereas the counteracting argument, that would destroy
a sin, would require a different statement. Both are the result of the same Principle or Truth of being. Perfection in the midst of imperfection is only seen and acknowledged by degrees; the ages must work up to it. The universal belief in physic weighs against the mighty truth of metaphysics; the general belief that props materia medica, and produces all its results, works against metaphysical results, and the per cent of power on the side of metaphysics must be treble the power of physic to heal a single case of disease. The Principle that made harmless to Paul the poison-viper, and delivered the loving John from the boiling oil, that healed the sick and triumphed over sin and death, crowned the meek demonstration of Jesus with unsurpassed power; and that power was the Truth of being brought to bear on its error. But one thing is sure,—the Spirit must accompany the letter of metaphysical science to repeat the demonstrations of prophet and apostle; and why they are not repeated to-day is not from lack of desire, but spiritual understanding and fidelity.

A clergyman adopted a diet of bread and water to increase his spirituality, but, finding his health failing, he gave it up, recommending others never to try dietetics for growth in grace. But a page from another experience might show the cause of the aforesaid effect, and how a belief hides the harmony of science. We knew of an individual who adopted the Graham system, when quite a child, to cure dyspepsia,—ate bread and vegetables only, and drank water for many years, but, becoming more dyspeptic, she concluded her diet should be more rigid, and so partook of but one meal in twenty-four hours, which consisted of a thin slice of bread, minus the wa-
ter, her physician recommending with this ample meal that she should not wet her parched throat for three hours thereafter. After passing many wearisome years in hunger, weakness, and well-nigh starvation, she made up her mind to die, and having exhausted the medicine-men, they kindly informed her that was the only alternative in her case. Here metaphysical science came in and saved her, and she is now in perfect health, without a vestige of the old complaints; and it is many years since she recovered, having learned that suffering and disease are self-imposed, and are the beliefs instead of the facts of being. She learned that God never made disease, or a law that could make it; and fasting, as a penance for sin, or a means of health, is not acceptable to wisdom and very far from science, in which Soul governs sense. Truth, opening her eyes, relieved her stomach, and she ate without suffering, giving God thanks. But she never enjoyed her food as she had expected when a slave thinking of the flesh-pots of Egypt, feeling the hunger of childhood, and undisciplined by self-denial. The new-born understanding that neither food nor her stomach, without the consent of mortal mind, could make her suffer, brought with it another lesson, namely, that gustatory pleasure is a belief and sensualism, that diminishes as we understand spiritual being and ascend the scale of Life. She learned also that food gives no strength or weakness to the body, that mind alone does that. True, mortal mind has its material methods of doing that; one of which is to say that proper food supplies nutriment and strength to the human system. But again, she learned that mortal mind makes a mortal and sickly body, for it governs it with
mortal opinions and beliefs. Food had less power to help or to hurt her when she availed herself of the fact that mind governs the body, and took less stock in the pleasures or pains of matter. Taking less thought about what she should eat or what drink, she consulted stomach and diet less, and her God more, about the economy of living, and recovered strength and flesh rapidly. For many years she had lived, as she believed, only by the strictest adherence to hygiene and the use of medicine, but was sick all her time; now she dropped them all, and was well. She had learned that a dyspeptic is very far from the image and likeness of God, having “dominion over the fish of the sea, the fowls of the air, and the beasts of the field,” when a bit of their flesh, cooked and eaten, could master her. Therefore she concluded that God never made a dyspeptic, while Graham’s system, hygiene, physiology, materia medica, etc., had, and contrary to His commands. She learned that the cure for sickness and for sin is to consult matter less and God more, and to eat what is set before you, asking no questions for conscience’ sake. The belief that fasting or feasting makes man better morally or physically is one of the fruits of the “tree of knowledge,” of which God said, “Partake not, lest ye die.”

The body is not the seat of pain or of pleasure, it has no sensation of its own. Mortal mind forms all the conditions of the mortal body, it controls the stomach, lungs, heart, blood, etc., as directly as it controls the hand moved by the volition of will. We hear it said, I exercise daily in the open air, take cold baths, etc., to overcome a predisposition to take cold, and yet I have continual colds, catarrh, and cough. Such admissions
ought to open the eyes to the inefficacy of hygiene, and cause one to search in another direction for the cause and cure of such effects. But that is the very point some invalids are unwilling to see, the fallacy of matter and its supposed laws they are not ready to admit; they have not outgrown idolatry and must kneel a little longer to material gods, to the supposed life and intelligence of matter, and expect it to do for them what they virtually admit God cannot do. They are impatient with your explanations and unwilling to investigate the metaphysical science that would rid them of their complaints because it conflicts with their beliefs. We hear from the pulpit that God sends sickness, also that He gave to the mother her child to live the brief space of a few years, and then took it away from her by death. What a strange medley this appears, analyzed by divine science! First let us learn if God is creating what he has already created. The Scriptures are definite on that point, they say His work is finished and is good. It is self-evident that omnipotent and infinite Mind made all when He comprehended all, and is not making mistakes and correcting them, or causing the mother only to weep over the loss of her child, and giving the little one no space for experience, if the so-called life in matter is the imperative condition of creation and grace. When will the mythology that Life is in matter, and sin, sickness, and death are the creations of God, be unmasked? When will it be understood that the senses material are a lie, for matter has no intelligence, life, or sensation, while the belief that supports the opposite ground is the sensual, debased, and responsible author of itself? God created all through Mind and made it perfect and eternal, and
never an infant, male or female, was since created, there was never a birth or death of man, the perfect and eternal image and likeness of Spirit, God. Instead of God sending sickness or death He destroys them and brings to light immortality. Christianity will at length demonstrate that great fact, as once it did when Jesus, instead of theology, explained and demonstrated Christianity, and it was found healing the sick and triumphing over death. He never taught or proved by his method that drugs, food, air, exercise, etc., make a man healthy or can kill him. He placed the condition of man’s harmony in Mind and not matter, and never made the law of God, that overcomes the belief of sin, sickness, and death, of no effect. Is it not the peril to the professions instead of God’s laws that our leaders regard somewhat? The Bible teaches us to transform our body by the renewing of the Spirit. Explaining Scripture without understanding its spiritual signification does no more for mortal man than moonbeams to melt a river of ice. The error of the age is preaching, without practising what you preach. The footsteps of divine science point out the way our Master trod and the proof, rather than the profession, he required of Christians. We may hide our ignorance of spiritual facts from the world that is ignorant of them, but we can never gain the science of spiritual existence, and begin its demonstration here by ignorance or hypocrisy. Sin is thought before it is act, and you must master it in the first instance or it will master you in the second. Jesus said, “To look with fond desire on forbidden objects breaks a moral precept.” He laid great stress on the action of mind unseen by the senses. Evil thoughts and their aims reach farther and
do more harm than the crimes that are visible. When evil thoughts, lusts, and malicious purposes go forth from one mortal mind to another they are apt to find a lodgment inadvertently and surely, if so directed, unless virtue and Truth hold guard. Sooner suffer a doctor, infected with small-pox, to attend you than be treated mentally by one who understands it not, or is a traitor to metaphysical science. Fettered by sin yourself, it is difficult for you to free another from his fetters of disease. With your own wrists manacled, it is hard to break the iron bands from another's. But a little leaven works well for the whole lump, a little of metaphysical science does wonders for the sick, so omnipotent is Truth; but more is needed to do more. When a student of metaphysics adheres strictly to our teachings, and ventures not to break the scientific rules of metaphysics, and sticks to his calling, he cannot fail of success in healing. It is divine science to do right, and nothing short of that has any claim to it. The spiritual and material are at war as from necessity of opposites. Mortal man knows not the reality of immortal existence. Matter and mortality are the opposites of Spirit and immortality, and both cannot be real if one is. We are taught that darkness is as real as light, but science shows that darkness is the absence of light, wherein we lose all reality. Sickness, sin, and death are mortality's self, the acme of moral and physical darkness; everything unreal goes on and goes out with them; they have no immortality, no light, hence their nothingness. Science reverses the entire evidence of the senses with divine proof; every quality and condition of mortal man is lost, and immortal man, his direct antipodes in origin, existence, and his relation to
God, is then found. Socrates, understanding the superiority and immortality of good, feared not to take a cup of poison hemlock, refusing to care for the body, mortal; having cared for his spiritual estate, he recognized the immortality and supremacy of Spirit and the nothingness of matter. The ignorance and malice of the age would have killed the venerable philosopher for his faith in Soul and indifference to the body.

Who shall say that man is alive to-day, and to-morrow dead? What has touched life which is God, good, to such strange issues? Theories stop here, and science rolls up the mystery and solves the problem of man. Error may bite the heel of Truth, but cannot kill it. Truth bruises the head of error, and kills it. Christianity is open siege with the world. On which side are you fighting? The wrong you do another weighs most heavily against yourself when right adjusts the balances, as most certainly it will, sooner or later. Sooner think to make evil good than to benefit yourself injuring others. The moral and spiritual mercury lifts or lets fall your demonstration of metaphysical healing. If we come out from the world and are separate, as the Scripture commands, we shall have its frowns, but they will enable us more than its flatteries to become a Christian scientist. Losing her crucifix, the Catholic girl said, "I have nothing left but Christ." What need we more, if God is on our side; if He be for us, who can be against us and prevail? To fall away from Truth in times of its persecution shows that we never understood Truth; and when we need the divine aid in times of trouble, the door will be shut; from the guest-chamber of wisdom, there will come the warning, "Ye cannot enter now." The unimproved oppor-
tunities of time rebuke us when we would step suddenly into the benefits of experience, and reap the reward of labor. As a general rule, Truth is unsought until suffering so severely from error we are driven to seek it as a remedy.

We say toil fatigues us. But what is the "we" and the "us" in this case? Is it muscles or mind, and which of those two is tired and has said it? Without mind, would the muscles be tired? And do the muscles say they are tired, or do you say it? Remember that matter cannot talk, and Mind does talk, and that which said it was what made it. Mind is the only law-giver. Mortal mind makes mortal and discordant laws: immortal Mind the harmonious, immortal, and spiritual laws. The scientific and permanent remedy for fatigue is to deny the power of matter over Mind, or any sense of weariness in matter where there is no sensation, and with the opposite argument, that says I am not tired, to destroy the fatigue. But that result is only a fraction of metaphysical science, or how matter can neither feel nor say I am tired. Treat a belief of sickness as you would a belief of sin, with a sudden dismissal, and as a temptation to believe in matter more than Spirit. The Scripture admonishes to "run and not weary, walk and not faint." The spiritual meaning of that Scripture is not perverted in its application to moments of fatigue, for the moral and physical sense are one in results. Matter is a myth, a dream of mortal mind; while the dream lasts it seems real: but when we wake to the Truth of being, all of error, pain, weakness, weariness, sorrow, sin, and death will be unknown and the dream forgotten. Our metaphysical method of treating a belief of fatigue applies
to all the beliefs of bodily ailments, and why the metaphysical method is better than all others is seen in its results. When you conquer a supposed condition of the body through mind, it occurs less often and is more slight, until it utterly disappears. When the mind gives rest to the body, the next occasion for toil will fatigue you less; for you are working your problem in science, and in proportion as you understand metaphysical science, or the control mind has over the body, will you demonstrate it.

The body is as material as the wheel that you would not say is fatigued, and, setting aside what mortal mind says of the body, it would never tire any more than the inanimate wheel. Knowing this great fact would rest you more than hours of repose.

We may hear a sweet melody and not understand the science that governs those tones. The sick are healed through metaphysical science, but not comprehending the Principle of their cure, they sometimes mistake it, and impute their recovery to change of air or diet, not rendering to God the things that are His. To gain perfect control over the body, or entire immunity from suffering and sin, cannot be expected in this period of metaphysics; but to abate suffering and diminish sin through metaphysics, as must be the case, is beginning in the right direction. In science we multiply not where we should subtract, and look for the answer to be right; neither can we say, in science, to muscles, You give me strength, and to nerves, You give me pain or pleasure, and to matter, You govern me, and reach the results of harmony. Mortal mind, and not muscles, nerves, bones, etc., determines the condition of its own body; and when this is under-
stood we shall never say of our body what we would not have the fact; we shall not say the body is weak, when we know that such a belief must obtain in mind before it can be made manifest on the body; and to destroy the belief removes the effect from the body. Let us remember that science includes no rule for discord, but is governed, and governs harmoniously the universe and man. The desolate regions of the old north, the sunny tropics, the everlasting hills, the winged winds, the mighty billows, the verdant vale, the festive flowers, the glorious heavens, all declare the might and supremacy of Mind. In the order of science, wherein the Principle that controls is not in that which it governs, all is harmonious; but change this statement, put Mind in matter or Soul in body, and you lose the key-note of being, and discord continually. The head will be supposed to say, I am pained; or the stomach, I am nauseated; the liver, I am morbid; and the body, I am sick. Those will be the physical reports of sickness; and the physical reports of sin will continue the discord, and say, I am malice, lust, appetite, envy, and hate; and what renders both cases so hopeless is that mind is the sinner, disinclined to correct its own faults, and the body can be sick independent of mind that holds no jurisdiction over it. Wherefore should we pray for the recovery of the sick without faith in God's willingness and ability to heal? and if we believe in that, how can we substitute drugs for Almighty power, or employ a doctor to go counter to His will?

The Scripture says, for “in Him we live, move, and have our being.” What, then, is this implied power independent of God, that can cause disease and cure it, but
an error of belief, a material law of mortal mind, that embraces all sin, sickness, and death? Mortal mind and material law are errors of statement, wrong in every sense; the very antipodes of immortal mind and spiritual law. Again, it is unlike the character of God, good, to make man sick and then leave him to heal himself; for Spirit to produce disease and leave its remedy with matter. God, good, can no more produce sickness than harmony can occasion discord and health produce disease. God, good, never made a sinner for an experiment, or made man capable of sinning, a fraud in His own government, causing a result by constituting that which produces it, and then punishing the sinner for the sins of which He has made him capable. Neither is man supreme in evil, and God helpless; a law of matter primary, and God secondary; body first, and Soul last in all things, and evil stronger than good. The science of being repudiates the amalgamation of Truth and error in either cause or effect; it separates the tares and wheat, but not until the harvest, lest while it is uprooting one it should uproot the other. The clay cannot reply to the potter. The head, heart, lungs, and limbs cannot inform mind they are dizzy, diseased, consuming, or lame. If this information is given, mortal mind has given it, and never the immortal and unerring Mind, and never matter or its supposed laws; for matter is the inanimate substratum of mortal mind that cannot carry on such telegraphy, and God is too pure to behold iniquity. The unerring Mind takes no cognizance of sin, sickness, or death. Truth has no consciousness of error. Love has no sense of hate, and Life has no partnership with death. But Truth, Life, and Love are a law of annihilation to aught unlike
themselves, for they declare in science there is nothing beside themselves and their own ideas. Fear, sickness, and sin, the base and malicious, are not the true, they are the false, and Truth never created the lie, and perfection is not the life of imperfection; and because God is good and the foundation of all being, He could not have produced a single moral or physical error, therefore it never was produced, and is nothing but illusion, even the inverted mirage of a belief. The divine science of being reveals this great and grand fact, and Jesus demonstrated being on its basis; he destroyed error, he did not make it immortal. He put under the foot of God, good, all sin, sickness, and death, and trampled upon the belief that they are real. There is but one remote cause; therefore there is no effect from any other remote cause, and no reality in that which proceeds not from this great and only cause. Sin, sickness, and death are the suppositional error and discord of being, and discord and error are the absence of all that is real. We know the scientific fact is the spiritual fact of all things. If the spiritual fact is correctly duplicated by mortal thought, it presents harmony and the idea of Truth, as in the action of the universe; but if it be inverted and called discord by mortal thought, and becomes thus to mortal belief, it loses its resemblance to the reality. The only evidence afforded of discord, morally or physically, is obtained from the supposed senses material, that can give no evidence of God as Spirit or His creations as spiritual; they define all things as material, and have only a finite and personal sense of Deity. Mortal mind, and its lower substratum of belief termed matter, produce their own discordant conditions. This so-called mind acts against
itself and is self-destroyed; hence the saying of our Mas-
ter, "Every kingdom divided against itself is brought to
desolation." Error soweth to the wind and reapeth the
whirlwind. What we term matter is unintelligent; it
cannot say, I suffer, I die, I am sick, or I am well; it is
mortal mind that says this, and it appears to this mind
according to its own statement. To a mortal sense,
summer and winter, seed-time and harvest, cold and heat,
plenty and famine, shall continue unto the end of this
mortal sense; but the immortal sense of the universe
and of man includes no famine or pestilence, and because
it holds no error of sense it is immortal.

If God makes man sick, sickness is good, and its op-
posite, health, must be evil; for all He makes is good,
and should continue and will remain forever. If a law
of mortal mind transgressed makes man sick, then sick-
ness is the result of sin and error; hence, its only remedy
is in mind and not matter. But if God has made a
law that, transgressed, produces sickness, it is right for
man to be sick and wrong to heal him; and we cannot if
we would, and should not if we could, annul the decrees
of Wisdom. If sickness is real, it belongs to Truth and
immortality. If sickness is true, it is a species of Truth;
and would you attempt, with drugs or without them, to
destroy a quality or one of the conditions of Truth? But
if, as is true, sickness is but a belief, and matter a dream
and illusion of the senses, the waking from this dream of
mortality must come from Truth and immortality; and
this is Christ, Truth, casting out error and healing the
sick. Salvation from sin, sickness, and death is of God,
not the person of Deity, but the infinite Mind, which
is all that we can recognize through a spiritual sense as
God. This divine Principle demonstrated by Jesus, producing every good effect, is the one great and universal cause, to which he appealed in science as the basis of all salvation.

The sculptor turns often from the marble to his model in mind. We are all sculptors, working at our forms, moulding and chiselling out our thoughts upon our bodies. And what is this model of mortal mind? Is it not made up of imperfection, sin, sorrow, and suffering? Have we not accepted those for the model of earth-life, our suppositional existence as matter? and are we not bringing out this model, and aided in our work by other sculptors? Do we not hear from the pulpit, the press, from surgeon and faculty, the description of this mortal and imperfect model for a man? They are holding it up to our gaze continually. The result of that error is, we follow our pattern, limit our earth-life, and fill into its experiences the angular outline and deformity of our mortal model. We must turn our gaze in the right direction, or we shall never walk there; we must form perfect models in thought and look at them continually. Let harmony, health and Life, unselfishness and philanthropy, be the pictures in mortal mind, and the result will prove a blessing to our race; evil, sickness, and death will diminish until they finally disappear. Does Wisdom make mistakes to be rectified by man? Does a law of God produce sickness, and man walk over that law and heal it? To my understanding, the sick are never really healed by drugs, hygiene, or any material method; these are mere dodges of the question at issue,—the soothing syrups that put children to sleep; they simply satisfy a mortal belief, lull its fears, and dismiss the question.
We think we are healed when a disease disappears and is liable to reappear, but we are never healed until the liability to disease is removed. Mortal mind is the remote cause of all suffering and sickness. The cause, then, must be removed and the question settled in that mind, and on the side of science, or sense will get the victory every time. Unless every ill is met right, and fairly settled by Truth, it is never conquered. If God destroys not sin, sickness, and death, they are not destroyed in mortal mind, and are immortal. What God cannot do, man need not attempt. If God heals not the sick, it is because He cannot or will not, and in either case the result must be hopeless, for no power can equal the Infinite. Upon this stage of existence goes on the dance of belief; mortal thoughts chasing each other like snow-flakes, and falling to the ground,—a belief of pain destroying a belief of pleasure, and a belief of death destroying a belief of life in matter, while Life is not at the mercy of a belief, nor happiness the sport of the occasion, when we understand their principle and reach it in science. Error becomes more imperative as it hastens to self-destruction. This action of mortal mind is illustrated on the body when an abscess grows more painful before it bursts and ends in suppuration, and a fever more severe before it breaks and goes down. Certain forms of diseases, such as measles, small-pox, and whooping-cough, are not apt to recur a second time. The fright is so great at certain stages of mortal belief, it destroys itself, as when the belief of death occurs, and the victim of that fear thinks it is consumption or some other form of disease that caused his death, and wakes to learn two new facts, namely, that he is not dead, and has
only passed the portals of a belief to reach this discovery, as also to learn that the disease that he thought was killing him had not the power to do it; and that same disease will never recur after thus being found out, his belief will never frighten him again over that disease. This is just how Truth works out in results the nothingness of error. Sickness, as well as sin, is a suicide,—an error of belief that culminates in its own self-destruction.

Jesus loved little children because of their emptiness of the wrong and receptiveness of the right impression. While age is halting between two opinions, or battling with some belief, children make easy and rapid strides toward Truth. A little girl that had occasionally listened to our explanations, one day, wounding her finger pretty badly, to our surprise she seemed not to feel it, and said ingenuously, “There is no sensation in matter.” Very soon after that, she ran to her mother, with laughing eyes, and said that time, “Mamma, my finger is not a bit sore.” It might have been months or years before her parents would have laid aside their drugs and taken the position their little daughter accepted so naturally. The older and more stubborn beliefs of the parents often choke the good seed in their own minds and in the minds of their offspring. Their want of understanding are the “fowls of the air” that pick up the good seed before it has taken root.

That man should lose his identity when he understands in metaphysical science spiritual being better, and knows there is no life in the body, is like saying the tones of music are lost in their principle. The great mistake of mortal belief is that man is both mortal and immortal. The vestures of Truth have been sold; according to the
Scripture, “They parted my garments among them and for my vesture did they cast lots.” The Divine science of man is woven into one web of consistency, without a seam or rent; but it has been severed, and lots have been cast for its fragments. The mere speculative theory has appropriated no part of the vesture, but inspiration restores every one of its parts to the one Divine fabric and robe of righteousness.

Beauty, as well as truth, is eternal, but the beauty of material things passes away, as fading and fleeting as all material beliefs. Custom, education, and fashion form the transient standard of mortal beauty; but immortality, exempt from age or decay, has a beauty of its own that belongs to Spirit. Immortal man and woman are the models of a more refined sense, the pictures of a Mind that is perfect, and their bodies reflect those higher conceptions of loveliness that exceed all material sense of symmetry. To become less sense and more Soul is the recipe for beauty, and to retreat from the belief of pain or pleasure in the body to the unchanging calm and glorious freedom of impersonal bliss. The embellishments of the person are poor substitutes for the beauty of Spirit, shining resplendent and eternal over age and decay. Measuring Life by solar years robs youth and gives uncomeliness to age. The rising sun of virtue and Truth is the morning of being; and its manhood, the eternal noon, undimmed by a setting sun. When a personal and material sense of beauty fades, the radiance of Spirit dawns upon the enraptured sense with brighter glories. Love never loses sight of the halo of beauty that rests upon its object, and marvels that our friend can seem to others aught but beautiful. The man of riper years and larger lessons is
FOOTSTEPS OF TRUTH.

Growing into beauty and immortality, instead of age and ugliness. Mind is feeding his body with supernal freshness and fairness, supplying it with beautiful images of thought, and destroying the errors of sense that say each day points to a nearer tomb. Man is not a pendulum betwixt evil and good, joy and sorrow, sickness and health, life and death. Life and its faculties are unmeasured by calenders, and the perfect and immortal man is the eternal model of his Maker. Man is by no means a material germ, starting from the imperfect to reach above its origin to God; for the stream rises no higher than its fount. Man is neither young nor old, he has neither birth nor death; he is not an animal, vegetable, or migrating mind, passing from the immortal to the mortal, from good to evil and from evil up to good; such admissions leap headlong into darkness and dogma. Shakespeare's description of infancy and age is a startling picture of helplessness and non-intelligence instead of Mind. If we gather our conceptions of man between the cradle and grave, happiness and goodness can build no superstructures to sense, and the very worms do rob us.

St. Paul writes, "For the law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death." The error of thinking we must grow old and the benefits of destroying that thought have their rebuke and illustration in a sketch from the history of a lady in England, published in the London Lancet.

In early years, being disappointed in love, she became insane; lost the calculation of time, and, believing she lived only in the hour that parted her from her lover, took no note of the lapse of years, and daily stood before her window, watching his coming. In this mental state
she remained as in youth, her face presenting no appearance of age; she literally grew no older. Some American travellers saw her at seventy-four years of age, and thought she was a young lady. Not a wrinkle or gray hair appeared, but youth sat gently on cheek and brow. They were asked to judge of her age before being informed of her history, and each one stated it less than twenty. This instance of preserved youth furnishes a useful hint from metaphysics; it was a circumstance that a Newton might have built upon with more certainty than the falling apple. Years had not made her old, simply because her mind had taken no cognizance of those years, and said, The body is growing old; her belief that she was young proved the results of belief on the body, for years could not make her aged when she believed she was young; the mental state governed the physical. Impossibilities never occur, and one such instance as the foregoing proves it possible to be young at seventy-four, and the principle of that proof makes it plain that decrepit age and witheredness are not a necessity of nature or law, but foolish beliefs that ought to be understood and destroyed. Never record ages; time-tables of births and deaths are conspiracies against the faculties and beauty of manhood and womanhood. But for the error of measuring and limiting all that is good and beautiful, we should present more than threescore years and ten, full of vigor, freshness, and promise—beautiful and grand, because mind has so decreed it. Every succeeding year should make us wiser, better looking and acting; because life is eternal and we have found it out, we should begin the demonstration thereof. The good and the beautiful are all that is immortal; then let us shape our views of Life into loveliness, freshness,
and continuity, instead of age and ugliness, for "as a man thinketh in his heart, so is he."

We have acute and chronic beliefs, that produce their own types in lingering or less stubborn forms of disease, old age, and sin. The acute belief of age comes on at a more remote period of years, and lasts not as long as the chronic. I have seen it yield two of its most odious features, blindness and toothlessness. A lady of eighty-five, whom we knew, had a return of sight, but not of teeth; another lady, at ninety, had a new set of teeth, starting with sore gums and the accompaniment of infantile mind, crying and laughing; the incisors, cuspids, bicuspids, and one molar had pierced the gums when we saw her. Our brother at sixty had full upper and lower teeth, without a cavity or decay. To admit that man has birth, maturity, and decay is like saying he is an animal, vegetable,—the animal unfit to live, and the vegetable made subject to a law of decay and rottenness. If man were dust, matter, in his earliest stage of existence, we might admit the gross hypothesis that he shall return to his primitive condition; but he was never more or less than a man. If man went out for a single instant in death, or sprang from nothingness into existence, there was an instant sometime without a man, when Jehovah was without entity and there was no reflection of Mind or Soul, and Principle had no idea. Our false reasoning and false premises result the very opposite of what we desire; and we conclude the unpleasant effect proceeds from a law inevitable instead of mortal mind. Let us accept science, and yield our theories based on the evidence of the senses, give up our false models and illusive forms of sin, sickness, and death, and have but one God,
one Mind and that one perfect, bringing out its own model of excellence. Let us see the man and woman of His creating, and see no other; let us feel the divine energy of Life, Truth, and Love bringing us into newness of life, and recognize no human or material power destroying us, but rejoice to be subject only to the spiritual and divine. Such is the science of being, and any material sense of Life, God, is belief and mythology. There are no antagonistic powers or laws, spiritual and material, creating and governing man in perpetual warfare. Minute chronological data are not part of the divine purpose; the Principle of metaphysics is the unerring Mind, and this Mind is not the Author of matter, but the Creator of ideas, and there is but one Creator. There is no omnipotence, else omnipotence is the only power. The action of the Infinite never began or ended; it is eternal, and, being perfect, needs no erasure.

Life is the same yesterday, to-day, and forever; anachronism and organization have nothing to do with Life. We say, I dreamed last night. What a mistake of statement and belief is that! Soul never slumbers or wanders in delusion. The "I" that is Soul is the direct antipodes of the "I" of sense, and there is but one I. The singular of Soul is the plural of sense, wherein Mind seems minds, and error mortal minds, and mortal minds matter, and matter a lawgiver and a judge, the unintelligent acting like intelligence, and what is termed mortals the basis of immortals.

This life's a dream, an empty show,
But the bright world to which we go
Hath joys substantial and sincere.
When shall I wake and find me there?
Mortal existence is a dream without a dreamer, for the Ego never dreams, it understands; it never slumbers, it is ever conscious; it never believes, it knows; it was never born, it never dies. Sleep is a phase of the dream of Life, substance and intelligence in matter; and the dream of sleep, and the sleep of this mortal dream, is nearer the fact of being than the waking thoughts; generally it has less matter for its accompaniment, and throws off some of its fetters; it falls short of the skies, but makes its mundane flights more ethereally. The body is always with the mortal mind, that roams, and that body is weary or pained, enjoying or suffering, according to the dream of sleep; but when that dream yields to the belief of having wakened, it finds the body on the bed, experiencing none of those sensations, but undisturbed and sensationless in the absence of mortal mind. Now we ask, is there any more reality to the waking dream than to the dream of sleep in these conclusions of mortals? Not one whit, for there is no mortality, either of mind or body, and whatever appears to mortal sense is but a dream.

"Watchman, tell us of the night,
What its signs of promise are!"

If we would not quarrel with our fellow-men for waking us from nightmare, we should not resist the Truth that destroys the so-called evidences of matter with the higher testimony of Spirit. The theories relative to God and man have neither made man harmonious nor God love. The beliefs we entertain of happiness and Life afford no evidence of either unmarred or permanent, and whatever secures the claims of harmonious and eternal being are worth our seeking in divine science.
Children should be taught metaphysical science among their first lessons, and kept from discussing or entertaining theories or thoughts of sickness. To prevent the experience of error and its sufferings, we must take care not to admit them in mind; remembering it is from suffering or from science that we must learn the error of supposed life or intelligence in matter.

Metaphysics, like mathematics, proves its rule by reversion; for example, there is no pain in Truth and no truth in pain; no matter in Mind and no mind in matter; no nerve in intelligence and no intelligence in a nerve; no joy in sorrow and no sorrow in joy; no matter in Life and no life in matter; no good in evil and no evil in good. If you have revelations and discoveries that others have not, and venture them upon the quiet surface of thought, they disturb the waters; and if you have stripped error of its disguises, your good will be evil spoken of. This is the cross. Take it up, it wins the crown and wears it. Pilgrim on earth, thy home is heaven; stranger here, thou art the guest of God.
CHAPTER III.

PHYSIOLOGY.

Because Metaphysics reverses the position of physics, human reason acts slowly in accepting it, contesting every inch of ground it surrenders; while error, self-complacent and applauded, sneers at the slow marches of Truth. Physiology is a name in our land. Institutions honor it, and before it Materia medica bows the knee. Notwithstanding all this, it has not improved mankind. We shall yet open our eyes to this fact in theology,—that calling on matter to remove what mortal mind alone is responsible for is a mistake with grave consequences. The fundamental error of mortal man is the belief that matter is intelligent of good and evil, and constitutes a mortal man and his happiness or misery. But theorizing from mushrooms to monkeys, and thence to man, amounts to but little in the right, and to much in the wrong direction. If we classify the different species of man, mineral, vegetable, and animal, an egg is the author of the genus homo; but we perceive no reason why man should begin there sooner than in the more primitive state of dust, where the figurative Adam commenced. Brains are beneath the craniums of animals: then to admit that brains are man furnishes a pretext for saying that man was once a brute, which is met with the reply,
If this be the case, he will again be a brute, according to natural history.

What is man? Brains, heart, blood, or the entire human structure? If he is one or all of the component parts of the body, when you amputate a limb, you have taken away a portion of man, and the surgeon destroys manhood, and worms are the annihilators of man. But losing a limb, or injuring structure, is sometimes the quickener of manliness; and the unfortunate cripple presents more nobility than the statuesque outline, whereby we find "a man's a man, for a' that." Admitting that matter, blood, heart, brains, the so-called five personal senses, etc., constitute man, we fail to see how anatomy can distinguish between the brute and human, or determine when man is man, and has risen above his progenitors to this estate. If quadruped and biped possess these constituent parts, both must, to some extent, be mortal man, and man matter. According to our theories, the genus *homo* ranges from dust to Deity, and God entered matter to make man; hence, the spiritual is not even a link in this chain of so-called being, but enters it after matter constitutes itself and man, and is seen only as matter disappears. If man was first matter, he must have passed through every form of matter until he became man; and if the material body is man, he is matter and the dust that returns to dust. But man is the image and likeness of God, Spirit; and the belief of Soul in sense, and of Life in matter, that is named man, is error, and that which Truth, God, consigned to its native oblivion. Anatomy makes man a structural thing; physiology continues this definition, measuring his strength by bones, sinews, etc., and his life by material law.
Phrenology makes him a thief or a Christian, according to the development of the cranium; but not one of those defines the image of God or immortal man. The tendency of all true education is to unfold the infinite resources; then, to measure capacities by the size of brains, and limit strength to the size of a muscle, would hold intelligence at the mercy of material organization, and make matter the condition of mind.

Physiology takes the power into its own hands, and out of God's, and is like fiction, in which debauchery is toned down to fascinate, and mankind are in danger of catching its method. The very opposite teachings of physiology are all that will ever re-open the gates of paradise that beliefs have closed, and reach being in science, where man is upright, pure, and free, having no need to consult calendars or clouds to learn the probabilities of the life of an immortal man, or to study brainology to know how much of a man he is. Mistaking his origin and nature, we call man both matter and Spirit; the latter sifted through the former, Soul, put through what is termed personal sense, carried on a nerve, and subject to ejection at the hands of matter! The intellectual, moral, and spiritual, yea, intelligence, was never in a body and subject to that body!

Unless civilization is but advanced idolatry, why should man, in the nineteenth century, bow down to flesh-brush, flannel, bath, diet, exercise, air, etc., when matter is not capable of doing for him what he can do for himself? The idols of civilization are more fatal to health and longevity than the idols of other forms of heathen homage; they certainly call into action less faith than Buddhism in a Supreme Intelligence governing man; and
the Esquimaux restore health by incantations as effectually as the *modus operandi* of the schools.

Physiology is anti-Christian; it teaches us to have other gods before "Me," the Life of man. The good it is supposed to do is evil, because it would rob man of his God-given birthright. Truth is not the basis of physiology, for it is neither a moral nor spiritual treatise, and the inharmony that calls for physiology is the result of physiology and faith in matter.

Did the teachings of Jesus comprehend the economy of man less than those of Graham or Cutter? His teachings embrace the principle of man's harmony, but our theories do not. "He that believeth in me shall not see death" contradicts not only the systems of man, but points to that which is self-sustaining and eternal. The demands of God are wholly spiritual, and they reach the body through Spirit, that controls matter. There are no physical laws; all law is Mind; matter is not a law-giver, and cannot be a law. The best interpreter of man's needs said, "Take no thought for the body, what ye shall eat or what drink."

Putting on the full armor of physiology, obeying to the letter the so-called laws of health, statistics show, has neither diminished sickness nor increased longevity. Diseases have multiplied and become more obstinate, their chronic forms more frequent, the acute more fatal, and death more sudden, since our man-made theories have taken the place of primitive Truth.

Explaining man as a physical being evolved from matter is the Pandora-box whereby hope escapes and despair alone remains. If material laws prevent disease, what causes it? Not the laws of God; for Christ, Truth,
heals the sick and casts out error; but not through obedience to physiology. Laws of matter are nothing more or less than a belief of intelligence and Life in matter that is the procuring cause of all disease, whereas God, Truth, is its positive cure. Not more sympathy exists between physiology and Christianity than between God and Belial. Failing to recover through adherence to materia medica, physiology, and hygiene, the despairing invalid drops those, and turns in his extremity, as the last resort of mortal man, to God! And his faith in this alternative is less than in drugs, air, exercise, etc., or he would have tried it first,—showing we have other gods before the supreme Mind. The balance of power is given to matter by every theory of the schools; whereas, Spirit at last asserts its mastery over man, and then, and not until then, is man discovered and found harmonious and immortal.

When we implore God to restore the sick, do we ask this of a person, instead of seeking to understand the Principle that heals? And, because of this error, we reach no higher than faith without understanding, and the science of healing is not attained, and our existence as Soul instead of sense is not comprehended. We comprehend Life in science only as we dispute personal sense. The relative claims we permit intelligence and matter determine the harmony of our existence, health, longevity, and Christianity. We cannot serve two masters, and must reach God through divine science, and not through sense, or material law. The Source of all life and perfection we cannot offset with drugs, hygiene, laws material, etc. If man is constituted both good and evil, he will result in evil. There being an error in the premises,
there must be error in the conclusion. Any attempt to mingle Spirit and matter is a failure. When healing the sick, to avail yourself of the power of Spirit, you must lose all reliance on matter, and all acknowledgment of its conditions as real, and all consciousness of the disease, so far as you can.

The severest part of teaching metaphysical science is to empty the mind of the thousand and one material beliefs that war against spiritual Truth. You cannot fill a vessel already full. After laboring long with the stored mind to shake its faith in matter, and give it a crumb of faith in God, and the possibilities of Spirit to make the body harmonious, we have remembered our Master's love for little children, and understood how "of such is the kingdom of heaven."

You admit that mind influences the body somewhat, but conclude that matter, blood, nerves, brain, etc., hold the balance of power. In accordance with this belief, you continue the old routine, and lean on the inert and unintelligent; and this deprives you of the available superiority of mind over matter. We cannot control our body with a negative position. Spirit destroys the belief of matter, and the "flesh warreth against the Spirit," and they can no more unite in action than good and evil. It is wise not to take a halting or half-way position on this subject, or to think to work equally with right and wrong, Truth and error. There is but one right way, and this is the science of Soul and body, the way to God. To govern the body scientifically you must govern it with Mind, and you will find it impossible to gain control over the body on any other ground. Any conservative ground on this point, or faith stronger in matter than Mind, will never do it.
If you manipulate your patients, you lean on electricity, or matter, more than you rely on Spirit or Truth; and you employ matter more than Mind to heal the sick; while science teaches that all success is on the side of Mind, and that you only weaken your power in metaphysical healing with matter. It is useless to say you manipulate patients, but lay no stress on that manipulation. Then, why do you do it? We answer for you: Because you are ignorant of the result, else not sufficiently spiritual to depend alone on Spirit. And if this is so, why not improve your practice? If you are too much in love with materiality to adopt the science of Mind, and manipulate the sick as a substitute for Truth, and adopt good words instead of good deeds, then you are adhering to error, and have fled to electricity because you are afraid to trust yourself to heal with Truth. "Adam, where art thou?" is the question here at every step. It is not necessary that you manipulate the sick to satisfy them that you are doing something for them; for they are generally satisfied if cured, and manipulation but retards their recovery. "Where your treasure is, there will your heart be also." Having more faith in electricity and drugs than you have in Truth, will balance you on the side of matter, where your power as a mesmerist will diminish your ability as a scientist, and vice versa; and this should remind you where your treasure is. Healing the sick through Mind alone, and casting out error with Truth, shows your position in science is correct, and nothing else can. But the sensualist and dishonest man can never rely on Truth to heal the sick; he must depend on mesmerism or medicine, and his only power is exercised in a wrong direction. Jesus cast out
error and healed the sick, with neither manipulation nor drugs, but with Divine science, even his God-being.

Indigestion, fatigue, sleeplessness, etc., you say cause distressed stomachs, aching heads, and *vice versa*; you then cudgel your brains to reproduce in memory what you think has hurt you, when your remedy lies in getting the whole thing out of mind; for matter has no sensation, and mortal mind is all that can produce pain. To reduce inflammation, to dissolve a tumor, or to cure organic disease, etc., my students have found mind more potent than matter. And why not? since Mind is the source and condition of Life, and there is no sensation in matter. When we conclude the stomach or head is disordered or pained, we should consider What art thou that repliest to Spirit? Can the clay reply to the potter? Can matter speak for itself, and does it hold the issues of Life? Pain or pleasure belongs to mind alone, and matter has no partnership with mind, and cannot ache; but believing it does. "As a man thinketh, so is he." Mind is all that feels, that produces action, or impedes it; but, ignorant of this, or shrinking from its responsibility, you throw the burden on what you term matter, and thus lose your conscious control over the body. Adjust a balance, and a single weight removed from one of the scales gives preponderance to the opposite one. So with body and mind: what you cast into the scale of matter, as weighing for or against health, you have taken away from mind, that should tip the beam against all else. Your belief weighs against your health, while it ought to weigh for it. When the body is sick according to your belief, you go to drugs, search laws of health, and depend on matter to heal it; when the fact is, you have
got yourself into the difficulty through such beliefs and false dependences. Matter cannot act of itself; mind governs it, and mortal mind is inharmonious: hence the results of its inharmony upon the body. To lay aside God, as of little use in sickness, is anomalous. If you depend on matter in sickness, and put God aside for the hour of health, you will learn that God can do more for you in sickness than in health.

Because materia medica, physiology, and anatomy insist that man is sick and useless, and suffering and dying, in obedience to the laws of God, are we to believe it? Despite God's spiritual law to the contrary, are we to believe that authority, when Jesus has proved it false? He surely did the will of the Father, and he healed sickness in defiance of what is called material law, in accordance with God's spiritual law. The demands of God relate to mind only; but the claims of physiology, and what are termed laws of nature, arise from matter. Which, then, are we to accept as legitimate, and capable of producing harmony? We cannot obey them both; for one works against the other, and will be supreme in the affections, because they are opposite, and we cannot work from both standpoints; if we attempt it, we shall find ourselves cleaving to one, and forsaking the other.

Our mental control over the body must supersede laws of matter. Obedience to what we call material law prevents obedience to spiritual law that overcomes material conditions, and puts matter under the feet of mind. Like a barrister that would strengthen his plea by introducing the text, "Woe unto you, lawyers, for you shut up the kingdom of heaven against man," we plead for God to restore the sick to health, and then shut out the aid of
Spirit through material means, thus working against ourselves, and suffocating our God-given strength and ability. The plea for medicine, laws of health, etc., comes from ignorance of metaphysical science, or the powers of mind. Error produces error; sickness is a material error; and what causes disease cannot cure it, unless it be in homoeopathy whence matter disappears, and belief is the dose. To admit that sickness is a condition over which God has no control would make Omnipotence, on some occasions, null and void. The law of Christ, Truth, finds all things possible to Spirit; but the so-called laws of matter find Spirit of no avail, and demand obedience to material codes, thus reversing the basis and demonstration of divine science and Christianity. Discords have not the support of divine law, however much is said to the contrary: our beliefs are not correct, as Jesus clearly proved, healing the sick, raising the dead, etc., contrary to them.

Can the agriculturalist produce a crop without sowing the seed and awaiting germination, according to the so-called laws of God? Yes; for the Bible says error first caused man to "till the ground"; and in this case, obedience to Truth would remove the cause. God never made a necessity for error, or a law to perpetuate it. The supposed laws that produce discord are not the laws of God, for it is the legitimate action of Truth to produce harmony. Such as you construe laws of nature would annul the law of Spirit. But the law of Spirit demands man’s entire obedience and affection, heart, soul, and strength. No reservation is made for aught else; man’s obedience to Truth gives him strength, yielding to error weakness. Physiology is one of the apples from the tree
Physiology.

which to eat the fruit thereof was to open your eyes, and make you as gods; but, instead, it closed them to man's God-given dominion over earth. Christ, Truth, casts out physiology and every law material with the higher spiritual law, that gives sight to the blind, hearing to the deaf, and preaches good tidings to the poor. If metaphysical science dishonors the schools, it honors God; and there is no other intelligence to honor.

What we term laws of health are simply laws of mortal belief, the premises whereof are error; therefore, the conclusions are error. Truth has made no laws to regulate sickness, sin, and death; for these errors are unknown in Truth. Belief produces the results of belief, and the penalty it affixes will be as positive as the belief that caused it: our remedy lies in reaching to the bottom of the thing, in finding out the error of belief that produces a mortal body, and not to honor error with the title of law, and yield obedience to it. Truth, Life, and Love make the only demands on man that are legitimate or eternal, yea, that are of God; and they are spiritual, and enforce only obedience thereto. We say, "My hand hath done that;" but what is the "my" but mind, the cause of all the action of the body? The so-called voluntary and involuntary actions of the mortal body are governed alone by mortal mind, not matter. Controlled by intelligence, man is eternal, and governed by the Principle of being wherein is all harmony and immortality; but that which is governed by belief is discordant and mortal. We say the body suffers from the effects of cold, heat, fatigue, etc.; but this is a belief and error, and not the truth of being, for matter cannot suffer: mortal mind alone suffers, and not because a law of matter has been trans-
gressed, but a law of this mind. We have demonstrated this fact, for when you destroy the belief in regard to the suffering, the suffering disappears, and the effects of what you term a broken law, producing consumptions, etc., disappear with the belief. A lady whom we cured of consumption breathed with great difficulty when the wind was east. We sat silently by her side a few moments, and her breath came gently, the inspirations were deep and natural. We then requested her to look at the weather-vane. She looked, and saw it was due east. The wind had not changed, but her difficult breathing was gone, for it was not the wind that had produced it; our metaphysical treatment, changing the action her belief had produced on the system, relieved her, and she never suffered again from east winds. Here is testimony on this point:

"I take pleasure in giving to the public one instance out of the many of Mrs. Glover Eddy's skill in metaphysical healing. At the birth of my youngest child, eight years old, I thought my approaching confinement was several weeks premature, and sent her a message to that effect. Without seeing me, she returned answer the proper time had come, and she would be with me immediately. Slight labor pains had commenced before she arrived; she stopped them immediately, and requested me to call a midwife, but to keep him below stairs until after the birth. When the doctor arrived, and while he remained in a lower room, she came to my bedside. I asked her how I should lie. She answered, 'It makes no difference how you lie,' and simply said, 'Now let the child be born,' and immediately the birth took place without a single pain. The doctor was then called into the room to receive the child, and saw I had no pain whatever. My sister, Doreas B. Rawson, of Lynn,
was present when my babe was born, and will testify to the facts as I have stated them. I confess my own astonishment. I did not expect so much, even from Mrs. Eddy, especially as I had suffered before very severely in childbirth. The M. D. covered me with extra bed-clothes, charged me to be very careful about taking cold, and to keep quiet, then left. I think he was alarmed at my having no labor pains, but before he went out I had an ague coming on. When the door closed behind him, Mrs. Eddy threw off the extra bedding, and said, 'It is nothing but the fear the doctor has produced that causes these chills,' and they left me at once. She told me to sit up when I chose, and as long as I chose, and to eat whatever I wanted. My babe was born about two o'clock in the morning, and the following evening I sat up several hours. I ate whatever the family did; had a boiled dinner of meat and vegetables the second day, made no difference in my diet, except to drink gruel between meals, and never experienced the least inconvenience from it. I dressed myself the second day, and the third day felt unwilling to lie down, and in one week was about the house, well, running up and down stairs and attending to domestic duties. For several years I had been troubled with prolapsus uteri, which disappeared entirely after Mrs. Eddy's wonderful demonstration of metaphysical science at the birth of my babe.

"Lynn, Mass."

A student visited his home in Boston, and requested our counsel in a difficult case that he was treating but not curing. We examined the case, and told him the difficulties were produced by a fall several years ago. That was the belief latent, and when he returned to his practice he wrote us the following letter:—
"APRIL 2, 1880.

"Last Saturday, when I was at home, and you examined my patient, she had the most wonderful chemical, or something of the kind, that I ever heard of. She was sitting talking with some ladies, and felt a little faint, her head ached, and she said she would go to bed, when she felt a crash, just as when she was thrown from a carriage, and knew nothing for four hours. Great black and blue spots, just where she was bruised years ago when she fell, appeared, and she acted and talked like a person under the influence of morphine. After the discoloration was gone, the cuticle came off in scales, and she is better than ever now, and walks without a cane. Has been out to ride to-day. What can it be? What does it mean?

"G. D. Choate."

We hope this period will settle the question, Which is the master of health, happiness, and being,—mind or body? Not a blade of grass springs up, or a spray bud-deth within the vale, or a leaf unfolds its fair outlines, or a flower starts from its cloistered cell, only as the result of mind. That God constitutes a law of discord, or institutes penalties without law, is a mistake. Every sinner makes his own error, and every invalid his own suffering. Deity never made Hades to get ready for sinners, and found there were so many sinners they had to make their own hells. But goodness makes its own heaven, and sin its own hell. If we admit the same reality to discord as to harmony, one must have as high a claim upon us as the other. If evil is as real as good it is as immortal; and if death is as real as Life, immor-tality is a myth. If pain is as real as the absence of pain, it must be immortal, and harmony not the fact of being.
The Mohammedan believes a pilgrimage to Mecca is salutary to the saving of his soul, to save what is immortal, and must be right, or it could not continue forever. Another believes that inanimate matter can save a man's life. The first belief is paganism—the second, materia medica.

Disease is an impression originating in the unconscious mortal mind, and becoming at length a belief that the body or matter suffers. This belief is like the dream of sleep, wherein the suffering is in mortal mind; but this mind always has a body with it, and says the suffering is there, although that body is sensationless, and at rest, showing you that all suffering and disease are formations of thought, that appear upon the body by the consent of minds. If the dream of disease and suffering, that goes on in sleep, should continue long enough, the body would manifest the disease and pain. The smile of the sleeper indicates the sensation produced physically by the pleasure of mortal mind, and its corresponding effect on the body. The indications of pain or pleasure, sickness or care, are traced in unmistakable signs upon the face, whereas you think a thought of consumption, latent and hereditary, produces no sign upon the body, and scoff at the declaration of metaphysical science that mortal mind produces all lung complaints and utters them. Sickness is a germ of belief, springing from a seed of thought, either your own or another's; its soil is mortal mind, and you have a crop abundant or scanty according to the seedlings in that soil, sown by yourself or others. Materia medica, physiology, treatises on health obtained and sustained by what is termed material law, sickness produced and cured by the same law, are the sowers and husbandmen
of sickness and disease. It is proverbial that as long as you read a medical work you will be sick; and the sedulous housewife of homœopathy, searching Jahr, ever ready with pellet and powder to put you into a sweat, to move the bowels, or to produce sleep, is sowing the seed of sickness by day and by night; and her household will follow her example, and reap the reward of leaning on matter that proves a broken reed. The description of disease by clairvoyants and medical charlatans, those quacks in mind and quacks in matter, is the most prolific modern source of sickness. They are the principal manufacturers of disease and death; they form the image of disease in mortal mind by telling the patients they have it, and after that they work up the material into a certain fabric; then they go to work to destroy that fabric and unmake their manufactures, and their suffering dupes are satisfied to see them busy, and to pay for making them sick and trying to heal them. This is "the seed within itself" spoken of in the Bible, bearing fruit after its own kind. Doctors deport themselves generally as if there was no mind, and they had taken the ground versus metaphysics that all is matter. Ignorant that mortal mind governs the body, they hesitate not to poison this fearing fount with more fear, and to form the disease in thought by declaring it a fixed fact before they go to work to eradicate it from that mind with the faith they inspire in matter. They poison the mind, and find the antidote for that in the poisons of matter, on the homœopathic basis that "like cures like."

A belief is all that ever made a drug remedy the ailments of a man. Anatomy admits that mind is a portion of mortal man. Then, if man is sick, why do you doctor
matter alone, and deal the dose of despair to mind? You declare the body is diseased, and picture to mind the disease, hold it in your own thought, and roll it under your tongue like a sweet morsel. We must understand that the cause and cure of all disease rest with mind, and address ourselves to the task of preventing the images of disease taking form in thought and effacing the forms of disease already in the mind. Because metaphysics is at war with physics, even as Truth makes war upon error, the old schools will battle science another century. When there were not so many doctors, and less thought given to sanitary subjects, there were better constitutions and less disease. In olden times, who that ever heard of dyspepsia, spino-meningitis, hay-fever, and rose-fever? What an abuse of nature to say that the smile of God, a rose, can produce suffering! The joy of its presence, its beauty and modesty, should uplift the thought and destroy a fever. The sweetness of the clover and breath of new-mown hay is profaned when they result, like snuff, in sneezing and nasal twangs. If a thought at random had called itself dyspepsia, and appeared to our forefathers, it would have died at once of benevolence and industry. People had less time then to be selfish, and confine thought to their bodies, and for the sickly after-dinner talk; the exact amount the stomach could digest was not discussed according to Cutter, and made a law of mortal mind; therefore a man's belief was not so severe upon the gastric juices, and Beaumont's Experiments governed not his digestion. The action of mortal mind on the body was not as injurious before the curing and curious Eves got medical works, and the unmanly Adams charged their falls and the fate of their offspring upon the
crudulity of their wives. The primitive privilege to “take no thought about what ye shall eat,” left the stomach and bowels to act in obedience to nature instead of art, and gave the gospel a chance to be seen in its glorious results upon the body. A ghastly array of diseases were not kept before the thought. Less books on digestion and more “sermons in stones and good in everything” made the better health and greater longevity of the antediluvians. When the mechanism of mortal mind goes on undisturbed by fear, selfishness, or malice, disease cannot enter the mind and get a foothold.

Damp atmospheres and freezing snows may have em­purpled the round cheeks of our forefathers, but they never reached the refinement of inflaming their bronchial tubes; and because they were as ignorant as Adam before informed by his wife of tubes or troches, lungs or loz­enges. The nineteenth century would load with disease the air of Eden, and hunt mankind down with superficial airs and conjectural evils. Mind is the best friend or worst foe of the body, and Truth the universal healer.

Shall an M. D. conduct the case of organic disease, and the metaphysician be allowed to try his hand on the imaginary disease, hysteria, hypochondria, or hallucina­tion? But one disease is not more real than another, did you but know that every disease is hallucination, and carries its results no further than mortal mind maps out and the name it has given it entitles it to do. Facts are stubborn things, and you will find in metaphysics that the decided type and acute disease, however severe, is more ready to yield to that treatment than the less distinct type and unfamiliar form. The metaphysical treatment handles the most malignant contagions with
perfect assurance, because it is science, and not guessing, that guides it, and treats them with more certain results than any other method on the globe. A metaphysician who understands and adheres strictly to the rules of our system, and rests his demonstration on its great basis, Truth, and the results of Truth on disease, is the only one safe to employ in the most difficult and dangerous cases. Mind will as far outstrip medicine in the cure of disease as in the cure of sin. The more excellent way is science in every instance; and medicine is not a science, it is speculative and void. In medicine, the same rule that succeeds in one instance fails in another; and this is all owing to the different mental states that are not comprehended, and are without a sign except to the skilful metaphysician. The rule in metaphysics never varies, and if you fail to cure the case, it is only because you have not been able to understand it sufficiently, and have not wrought metaphysics far enough to work out the full results of that rule, and prove the Principle capable of destroying every disease. Many of our best men and women have passed away since this book went to press that might have been saved by the science it treats. The minor hosts of Esculapius are flooding our land with diseases; utterly ignorant of the unity of mind and body, they treat the sick as if there was but one in the case, and that one was body without mind. To match the ancient question, we propose this modern one: Which was first, mind or medicine? And if medicine was first, what made the medicine? And if Mind was first and self-existent, it was God. But God does not employ medicine, or appoint it as a means, else Jesus would have recommended and employed drugs in healing.
If Mind was first, it made medicine; but it never made matter, therefore its medicine was Mind; for it could not have been that which Mind does not include. Truth is God's medicine for error of every sort. Mortal mind makes error a medicine; it takes the greater fear to medicine the less; it appeases malice with revenge, and quiets pain with morphine; of two evils, it chooses the greater. This is self-evident, that because all is mind, mortal mind must have called itself matter, and said, That is my medicine, and made it so; or matter must have been Mind to make itself medicine. But to do that, matter must have known the false beliefs of mortal man and the properties that they attribute to matter. Unerring and omnipotent Mind could create nothing beyond itself for a remedy. The erring, finite illusion named mind needs something besides itself, and so it believes. And creates its god of matter because it is an idolator from the beginning, claiming more than one mind, having other gods. It makes its own idols, calls them matter, worships them, and concludes, with pagan pride, it has endowed its material god of medicine with ability beyond itself. The beliefs of mortal mind rob and enslave it, and then impute the results of those beliefs to a third personality, named Satan. That mortal mind is superior to its mortal body and governs it, we must first learn, and second how it governs the body; whether through faith in what it terms matter as a law or as a medicine, or faith in itself; whether it governs the body through a belief in the necessity of sin, sickness, and death; or a disbelief in that, and a higher faith in immortal Mind, and a perfect Mind producing a perfect man. Also, mortal mind, by relinquishing error step by
step, improves this so-called mind and its body until the error disappears and nothing is left that deserves to perish. The error of ignorance as well as the intentional wrong is not science, and must be discovered and corrected to attain harmony. The beliefs that rob mind and enthrone what they term matter,—their own formation, and the lowest stratum of mortal mind,—and imprison mind in what it creates, are at war with science, and have established, as our Master said, a kingdom divided against itself, that cannot stand, an error that kills itself. The triumphs we achieve over the body elevate and consecrate mind and body; they rise higher for it, and present more the true ideal of man and woman. The universal ignorance of mind and its recuperative energies occasions the only scepticism regarding metaphysical pathology.

A physician of the old school remarks, with great gravity, "We know that mind affects the body somewhat, and advise our patients to be hopeful, cheerful, and take as little medicine as possible; but the mind cannot cure or affect organic difficulties." The logic is lame that facts contradict. We have cured through metaphysics what is termed organic disease as readily as the purely functional. Few will deny that death has been occasioned by a fright, with no other cause to produce it, and that fact proves every function of the body and its entire organism governed by mortal mind in that instance. Fear stopped the action of the blood, heart, lungs, and brain. That mortal mind did govern the condition of every organ we have overwhelming proof. Mortal mind is the autocrat of the mortal body, that yields to no power except by its own consent. It wields the sceptre of a monarch, until immortal Mind robs it of
its supposed realm. If this mind has the power to kill, it has the utter control of what is termed the human mechanism, and if it can control it in one direction it can in another. If it can make a healthy organ cease to act, it can as readily make the action healthy, and increase or diminish it. It does all that, and the only difficulty in the case is to acknowledge it, and to learn how it does it, and how to make this mind fit for such a trust, and to fall at the feet of Truth self-destroyed. Mortal mind produces what is termed organic disease as directly as hysteria, and must undo its errors of sickness and sin, and it cannot destroy one without the other. We have demonstrated it sufficiently to remove the question beyond cavil, and have not more evidence of our existence than of the utter control mind has over the body. Mortal mind and body are one, neither one can exist without the other. Mortal matter is but a false term for mortal mind, that builds its own superstructures, and the body is the cruder, grosser, and baser portion of this mind, and is but a material and sensual belief first and last. To learn something of Truth, immortal Mind, and do good, is science; but to use mortal mind to work evil is a misuse that destroys its own supposed power. Evil is a negative; it is the absence of good, and nothing, because it is the absence of something. Error is but the supposed absence of Truth, but Truth is omnipresent, and error a liar. There is no power in evil, and we all shall learn this. Error has a statement of its supposed self; it says, "I am an 'I,' a small power over-mastering good"; but this falsehood exposes it, and should strip it of all pretensions. The only power of evil is its own self-destruction; it can never destroy an
iota of good, and every attempt to do that has done just so much towards destroying the evil.

There is no involuntary action. Mind includes all action or volition. But mortal mind names one action voluntary and another involuntary. But separate this mind from the body that we see, and that body loses all appearance of life or action; while this mind has a body that is acting and appearing to live the same as the other one that it made, and strayed from when it went into another dream of itself in sleep. Mortals, or what are termed mortal men, comprehend not their own existence, which proves their ignorance of Mind, God, and their ignorance of mortal mind and its creations. If a dose of poison is swallowed through a mistake, and while physician and patient are expecting a favorable result from the medicine, the patient grows worse, did mortal mind cause that effect? It did, and as directly as if it had been done consciously. In the allegory of material creation, the Adam, or belief of life and intelligence in matter, had the naming of all material things, and the name signified the property, quality, and form of the thing; therefore mortal mind universally has determined the qualities and effects of what it terms matter, and this general say so has become a law of belief that holds the balance of power. The few who think the drug harmless in case of a mistake in medicine are unequal to the many who have named it and believed it a poison, and governed the result of taking it. The remote cause or belief is stronger than the predisposing and exciting cause, because of its priority; and the past mortal thought connects with the present, although this is not understood. The adult has a de-
formity that, thirty years ago, was produced by a fright of his mother; and that chronic error is more difficult of cure than the acute injury caused by an accident, unless we base the cure on science and immortal Mind, to whom all things are possible, and wrest it from the hands of belief or mortal mind. What is termed disease is formed unconsciously by mortal mind. The belief of sin, that has grown terrible in strength, and controls the individual, was an unconscious error in the beginning, a mere embryo of mortal mind, without motive, that afterwards governed the, so-called man, in whom dishonesty, envy, and malice ripened into action, and passed in shame and woe to their last stage, self-destruction.

When darkness comes over the earth the senses of mortal mind are without the evidence of light. This so-called mind knows not where the sun is, or if there is a sun; science, an emanation from immortal Mind, must decide that question. And we are willing to leave with astronomy the explanation of the sun and his influence on the earth. If what is termed the personal senses see no sun for twenty-four hours, mortal belief admits there is a solar light and heat that govern the earth, because science has beaten that belief out of its cruder theories and established other evidence. No more should we deny the effect of mortal mind on its own body when the cause is not seen, and the belief producing the effect is unconscious of what it is doing. The valve of the heart opening and closing upon the blood obeys the mandate of mortal mind as directly as the hand that is moved by the will; but mortal and material anatomy admits one action and not the other. Mortal mind is self-ignorant, or it could never be self-destroyed; it would live if it knew how to
live. The inanimate and unconscious substratum of mortal mind forms all mortal things; they start from an unconscious source, and from the lowest instead of the highest stratum. The reverse of this is the case with all the formations of immortal Mind: they proceed from the highest source. From the lower mental strata and unconscious mortal mind start the formation of brains, and from brains the formation of beliefs, and from beliefs the reproduction of the species of inanimate and animate mortal mind. Brains are ignorant of mortal thought, and those thoughts are ignorant of what they produce in their circle back again upon the body, filling it with their beliefs of pain or pleasure, life and death, and changing it to matter, or its five so-called senses. Mortal mind determines a man by the size of his brain and body. The birth, growth, maturity, and decay of mortals are as the grass that starts from the soil dark and dirty to become a beautiful green blade, then to wither and return to its native nothingness. The Hebrew bard swept the strains of mortal existence with startling tones from his mournful lyre. "As for man, his days is as grass, as a flower of the field so he flourisheth. For the wind passeth over it and it is gone, and the place thereof shall know it no more." But when hope rose higher, and grasped the realities of being, he wrote: "Then shall I be satisfied when I awake in Thy likeness. For with Thee is the fountain of Life. I will not fear what flesh can do unto me."

Brains give us no idea of God's man; they reveal not Mind; they are not the organ of the Infinite. As we yield our claims to more than one mind we shall gain our likeness to God as created by Him, the eternal
good, and include no other element of being. As a material basis of life is seen a misapprehension of existence, the spiritual Principle or Life of man will dawn upon us and lead us to where the young child lies, to the spiritual idea of Life and what it includes. Even mortal mind must improve to escape from its own barriers; it should no longer ask of the head, heart, or lungs, What is man's prospect for life? leaving mind helpless, intelligence mute before non-intelligence.

Physiology has never explained soul, and had better not undertaken to explain body. Life is and was and ever will be independent of matter, for Life is God, and man is the idea of God, that dust can neither make nor unmake. Physiology, like drugs that produce irritation because the quantity is insufficient, causes sickness, and to cure it recommends a double dose.

Each method of medicine has its advocates, and the preference of mortal mind for any one method creates a demand for it, and the body will seem to require it. You can even educate a healthy horse into physiology far enough to take cold without his blanket; when the wild animal, left to his instincts, sniffs the wind with delight. Epizootic is an educated finery that a natural horse has not.

The science of being reveals man and immortality upon the basis of Spirit, and not matter; but what we term personal sense defines mortal man, hence his mortality. We have discerned disease in mortal mind, and recognized the patient's fear of it, many weeks before the so-called disease made its appearance on the body; and because disease is a belief, a latent thing of mind, before it appears as matter, we are never mistaken in our
metaphysical diagnosis of disease. Whenever an aggravation of symptoms has occurred, in the chemicalization we have seen the mental signs that assured us the danger was over before the patient felt the change, and have said to the patient, "You are healed," sometimes to his discomfiture, when he was incredulous of the fact; but it always proved as we foretold. We name these facts merely to show that disease has a mental, instead of a physical origin; and that faith in rules of health, or in drugs material, begets and fosters disease, by keeping the mind on the subject of sickness, through fearing it, dosing it, or trying to avoid it. The faith reposed in those things had better remain in one's self. Understanding the control that mortal mind holds over body, we should have no faith in material means. Metaphysical science reveals the origin of all disease wholly mental, also that all disease is cured by mind, and not matter, however much we trust the drug, or medium through which this faith is exercised, for it is Mind, and not matter, that heals the sick. When we read the minds of patients from a spiritual basis, it enables us to heal them; for the action of Spirit restores harmony. Healing the sick metaphysically enables us to heal the absent as well as the present. The spiritual capacity to apprehend thought, is reached only when man is found not having on his own righteousness, but the righteousness of God. Metaphysical science enables us to read mind, but not as a clairvoyant; and to heal through mind, but not as a mesmerist. When man is governed by Spirit, God, who understands all things, he knows that to Spirit all things are possible. The only approach to this affluence of Truth that heals the sick in divine science are the footsteps of Truth and Love, the
example of our Master, and the understanding of metaphysics. Christianity is its basis; and physiology, that pins our trust to matter instead of God, is directly opposed to it. Ignorant of the footsteps whereby it is reached and the foundation of metaphysical healing, you may attempt to take with it mesmerism, mediumship, electricity, etc.; but not one of those can mingle with metaphysical healing, or demonstrate it. Whosoever reaches the understanding of this science, in its higher significations, will perform the sudden cures of which it is capable by taking up the cross and following Christ, Truth. We are scientific only as we let go material things and take strong hold of the spiritual, until we have left all for Christ, Truth. Our beliefs are not spiritual: they come from the hearing of the ear, from a person instead of a Principle, and from the mortal instead of immortal.

Spirit never believes in God: it is God, Life, and Truth. Power is a material belief, a blind force, the offspring of will and not Wisdom, of the mortal and not the immortal Mind. The headlong cataract, the devouring flame, the tempest's breath, lightning and storm, together with all that is selfish, dishonest, and impure, represent power. Moral and spiritual might are the result of Spirit, which holds the "winds in His fist"; and that which they produce accords with science, and is harmonious.

"Will-power" is not science; it belongs to the senses, and is objectionable. Willing the sick to recover is not metaphysics but sheer nonsense; will can infringe upon the rights of man; it is mesmerism, that produces evil continually, and is far from the science of being. Truth, and not "will," is the healer, the "Peace, be still" to disease.
To the so-called personal senses, opposites affinitize; but not so in metaphysical science, where Truth never mingleth with error, or Mind with matter, and therefore Truth is able to cast out the ills of the flesh. Mind, God, sends forth the aroma of Spirit, the atmosphere of intelligence surrounds Soul. The belief that a pulpy substance under the skull is mind, is the mocker of intelligence, a mimic mind and mortal error. That Spirit is distinct from matter but must pass through it or into it to be identified, would reduce Truth to the necessity of error, and require something to be made manifest through nothing. Better the suffering that awakens mortal mind from its dream than the false pleasures that tend to perpetuate it.

Metaphysicians can heal the sick, absent from them: space is no obstacle to mind. Our students are healing those whom they never saw. The world is made better by the aroma of Truth on its pinions of light chasing away the darkness of error. Mortal mind acting from the basis of the senses or a belief is animal magnetism; but when this mind, contradicting the evidence of the senses, yields to the understanding and government of immortal Mind, God, it goes forth on its errand of love, and this is metaphysics. In proportion as you understand metaphysics, you lose animal magnetism, and obtain spiritual power, and disarm mesmerism and mortal mind of their imaginary power to kill and destroy. You have no power opposed to God in science, and the weight of your influence to do good is the balance that you obtain in the right scale when healing. The good you do and the good you possess give you the only power there is in metaphysics. Evil is not a power; it is a mockery of
strength that ere long betrays its weakness, and falls, never to rise again.

The following testimonial elucidates our subject:—

"I was suffering from pulmonary difficulties, pains in the chest, a hard and unremitting cough, hectic fever, and all those fearful symptoms that made my case alarming. When I first saw Mrs. Glover (afterwards Mrs. Eddy), I was reduced so as to be unable to walk any distance, or to sit up but a portion of the day; to walk up stairs gave me great suffering in breathing; I had no appetite, and seemed surely going down, the victim of consumption. I had not received her attention but a short time, when my bad symptoms disappeared and I regained health. During this time I rode out in storms to visit her, and found the damp weather had no effect on me. From my personal experience, I am led to believe the science by which she not only heals the sick, but explains the way to keep well, is deserving the earnest attention of the community. Her cures are not the result of medicine, mediumship, or mesmerism, but the application of a principle that she understands.

"JAMES INGHAM.

"EAST STOUGHTON, MASS."

"August 11, 1865.

"Miss Ellen C. Pillsbury, of Sanbornton Bridge, now Tilton, N. H., after typhoid fever, was suffering from what her physicians called enteritis of the severest form. Her case was given up by her medical physician, and she was lying at the point of death, when Mrs. Glover (afterwards Mrs. Eddy) visited her. In a few moments after she entered the room and stood by her bedside, she recognized her aunt, and said, 'I am glad to see you, aunty.' In about ten minutes more, Mrs. Glover told her to 'rise from her bed and walk.' She rose and walked seven times across her room, then sat down in a chair. For two weeks before this, we had not entered
her room without stepping lightly. Her bowels were so tender, she felt the jar, and it increased her sufferings. She could only be moved on a sheet from bed to bed. When she walked across the room at Mrs. Glover's bidding, she told her to stamp her foot strongly upon the floor, and she did so without suffering from it. The next day she was dressed, and went down to the table; and the fourth day went a journey of about a hundred miles in the cars.

"MRS. ELIZABETH P. BAKER."

The following is a case of heart-disease, cured without having seen the individual:

"Please find inclosed a check for five hundred dollars, in reward for your services that can never be repaid. The day you received my husband's letter, I became conscious, for the first time in forty-eight hours. My servant brought my wrapper, and I arose from bed and sat up. The attack of the heart lasted two days, and we all think I could not have survived but for the wonderful help I received from you. The enlargement of my left side is all gone, and the M. D.s pronounce me rid of heart disease. I had been afflicted with it from infancy. It became organic enlargement of the heart and dropsy of the chest. I was only waiting, and almost longing, to die. But you have healed me: and yet how wonderful to think of it, when we have never seen each other. We return to Europe next week. I feel perfectly well.

"LOUISA M. ARMSTRONG."

Mr. R. O. Badgely, of Cincinnati, Ohio, wrote: "My painful and swelled foot was restored at once on your receipt of my letter, and that very day I put on my boot and walked several miles." He had previously written us: "A stick of timber fell from a building on the top of
my foot, crushing the bones. Cannot you help me? I am sitting in great pain, with my foot in a bath."

We have never believed in taking certificates or presenting testimonials of cures, and usually when healing have said to the individual, "Go, tell no man," having never made a specialty of the practice of healing, but were laboring, as we thought, in every way that God directed, to introduce this great subject of metaphysical healing. We offer these few testimonials simply to support our statements of metaphysical science. The following is from a lady in Lynn:—

"June, 1873.

"My little son, a year and a half old, had ulcerations of the bowels, was a great sufferer, reduced to almost a skeleton, and growing worse daily, could take nothing but gruel or some very simple nourishment. At that time the physicians had given him up, saying they could do no more for him. He was taking laudanum when you came in and took him up from the cradle, in your arms, held him a few minutes, kissed him, and laid him down again and went out. In less than an hour after that he got up, had his playthings, and was quite well. All his symptoms changed at once. For months previously blood and mucus had passed his bowels, but that day the evacuation was natural, and he has not suffered from his complaint since, but is well and hearty. After you saw him he ate all he wanted. In about three days after you called he ate a quantity of cabbage just before going to bed.

"L. C. Edgcomb."

We were called to visit Mr. Clarke, in Lynn, confined to his bed six months with hip disease, caused by a fall, when quite a boy, on a wooden spike. On entering the house, we met his physician, who told us he was dying.
He had just probed the ulcer on the hip, and said the bone was carious for several inches,—even showed us the probe that had the evidence of that on it. The doctor passed out. He lay with his eyes fixed and sightless, the dew of death upon his brow. We went to his bedside, and in a few moments his face changed; its death pallor gave place to a natural hue, the eyelids closed gently, the breathing became natural, and he was asleep. In about ten minutes he opened his eyes and said, “I feel like a new man, my suffering is all gone.” It was between three and four o’clock, p.m., this took place. We told him to rise, dress himself, and take supper with his family. He did that, and the next day we saw him out in his yard. We have not seen him since, but are informed he went to work in two weeks, and that pieces of wood were discharged from the sore as it healed, that had probably remained there ever after the injury in boyhood that was done to the bone, as the surgeons termed it. Since his recovery we have been informed that his attending physician claims to have cured him, and his mother has been threatened with an insane asylum for having said “It was none other than God and that woman that healed him.” We cannot attest to the truth of that report, but what we saw and did for that man, and what his physician said to us of the case, we know occurred just as we have related it.

Our own case of recovery from the effects of a fall was more remarkable still. We became insensible after the injury, and were taken to the house of Mr. Samuel Bubier, one of our most respected citizens. The kindness and care of his excellent wife, and the administration of ether, carried us through the first night; we were then removed
on a bed to our home; the case was pronounced fatal by our attending physician and surgeon; he said we could not survive over three days. The third day was the Sabbath; our clergyman visited us before services, prayed with us, and said farewell. We asked him to call after meeting. He replied by asking us if we knew the fatal nature of our injury, and that we were sinking, and might not survive through the day. We replied that we knew it all, but had such faith in God we thought He would raise us up. After he left, we requested to be left alone; the room was full of people, but they all passed out. We opened the Bible to the third chapter of Mark, where our Master healed the withered hand on the Sabbath day. As we read the change passed over us; the limbs that were immovable, cold, and without feeling, warmed; the internal agony ceased, our strength came instantaneously, and we rose from our bed and stood upon our feet, well. The clergyman called after services, and we met him at the door, and that day prepared our family supper. There are persons living who can attest to the above facts. We have understood that our attending physician said, about three years ago, in a meeting of a medical society in Boston, that his medicine cured us at the time of that accident, and we acknowledged it then. He may not have said that; we hope that he did not, for the sake of his own honor and integrity, for we can prove, by our nurse and others, that we refused to take a particle of medicine, or to be etherized, or to have a simple application to the injured parts after we reached our home. The accident occurred in the evening, on our way to a temperance meeting, and we were taken to our home on a bed the next morning, and rose from it on the
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third day, as afore stated. Our physician was astounded when he called Monday forenoon and found us about the house. We transcribed what he said to our journal, and it was as follows: "What! are you about? Was it those higher attenuations I gave you that have produced such a result?" We replied, "Come here and we will show you," and went to our table by the bedside, opened the drawer, and there he saw every particle of medicine he had left for us. He looked with blank astonishment, and continued: "If you will tell me how you cured yourself I will lay aside drugs and never prescribe another dose of medicine." We replied, "It is impossible for us to do that now, but we hope to explain it at some future period to the world." For three years thereafter we sought day and night the solution of that problem, searched the Scriptures, read nothing else, not even a newspaper, kept aloof from society, and devoted all our time and energies to discovering a rule for that demonstration. We knew its Principle was God, and we thought it was done according to primitive Christian healing, by a certain action of mind on the body, through a holy uplifting faith; but we wanted to find the science that governed it; and, by the help of God, and no human aid, we did find it, and were reminded of the shepherds' shout, "For unto us a Child is born," a new idea has birth, and "his name is Wonderful."

That life is God, and the might of Omnipotent Spirit divides not its all-might with drugs or matter, has been demonstrated to us. There were results connected with our recovery at the time we have named that rendered it still more remarkable, which we have not given to the public. Reviewing our brief experience, we cannot fail to
discern the coincidence of the human and divine. Our medical researches and experiments had prepared the way for metaphysics. Every material dependence failed us, and we can now understand why, and the means by which, mortals are God-driven to a spiritual source for health, happiness, and Life. Our experiments in homœopathy had made us sceptical in material curative methods.

In the two hundred and sixty remedies of the Jahr, from Aconitum to Zineum oxydatum, we found the general symptoms, characteristic peculiarities, and moral symptoms, that demand the different remedies; but when the drug was attenuated to a degree that not a single vestige of it remained, we could but learn it is not the drug that cures the disease or changes one of the moral symptoms. We have attenuated Natrum muriaticum (common table-salt) until there was not a single saline property left,—“the salt had lost its savor,”—and with one drop of that attenuation in a gobletful of water, and a teaspoonful of the water drunk at intervals of three hours, have cured a patient sinking in the collapsed stage of typhoid fever.

The highest attenuation and most potent of homœopathy steps out of matter into mind; and there it should be named metaphysics, that claims no efficacy in the drug, and credits all to mind. A case of dropsy given up by the faculty fell into our hands; it was a terrible case; tapping had been employed, and the patient looked like a barrel in the bed. We prescribed for her the fourth attenuation of Argentum nitricum, with occasional doses of a high attenuation of Sulphuris. She improved perceptibly, but believing then somewhat in the etcetera of medical practice, we began to fear a crisis, or aggravation
of symptoms from its prolonged use, and told the patient so; but she was unwilling to give up the medicine, as she was recovering. It then occurred to us to give her the unmedicated pellets for a while, and watch the result. We did so, and she continued to gain as before, and finally said she would give up her medicine, one day, and risk the effects. After trying this she informed us she could get along two days without the medicine, but the third day she suffered, and was relieved by taking it. She went on in this way, taking the unmedicated globules, with occasional visits from us, employing no other means, and was cured. When we learned of a verity that mind, and not matter, does the cure, we had such qualms of conscience over calling it matter that does the good that we gave up our respectable profession, and listened to the soft impeachment that we had lost our wits, or become a Spiritualist, which is the same thing. Our experiments proved to us the facts that we have stated of metaphysics, namely, that mind governs the body, not in one instance, but in every instance. A change of belief changes all the physical symptoms, and determines the case for better or worse. Nerves bear a changed report according to the changes in belief; therefore, personal sense is but a manifest belief, while the indestructible faculties of Spirit exist without the necessities of matter, or the false beliefs of a so-called material existence. If the auditory nerve is destroyed and the optic nerve paralyzed, that need not occasion deafness and blindness, for mortal mind must say, I am deaf and blind, and believe it, to make it so. Every theory opposed to this fact found out in metaphysics makes man, that is immortal in understanding, mortal in belief. What is termed matter manifests nothing
but mortality; therefore, not a glimpse or manifestation of Spirit is obtained through matter. Spirit is positive to all things, and all else is negative; and for positive Spirit to pass through a negative or matter would destroy Spirit and make it nothing.

Whatever furnishes the semblance of an idea governed by its Principle, furnishes food for thought. Through astronomy, natural history, chemistry, music, and mathematics, we pass naturally from matter to mind in hypotheses. The point to decide is, whether we are willing to stop with mortal mind as causation, or to leave the basis of material beliefs for the fact in spiritual science and its Principle. The authenticated history of Caspar Hauser is a useful hint on the frailty and inadequacy of what is termed mortal mind, proving beyond a doubt that education constitutes this so-called mind, and in turn this mind is avenged on the body by the false sense it imparts. That infant, incarcerated in a dungeon where neither sight nor sound could reach him, at the age of seventeen was an infant, still crying and chattering, with no more intelligence than a babe. What we term material sense was proven in his case a belief formed alone by education. The light that affords us joy gave him a belief of intense pain; and that mortal belief and fear suffused his eyes, and they were inflamed by the thought that light gives suffering instead of joy. After the poor babbling boy was taught to speak a few words, he asked to be taken back to his dungeon, and said he was never happy anywhere else. Outside of dismal darkness and cold silence he found no peace, every sound convulsed him with pain, all that he ate but his black crust produced violent retchings, all that gives pleasure to our educated
senses gave pain to those very senses educated in an opposite direction,—proving beyond scruple the correctness of metaphysics.

"Placed on this isthmus of a middle state,
A being darkly wise and rudely great,
With too much knowledge for the sceptic’s side,
With too much weakness for the stoic’s pride,
He hangs between; in doubt to act or rest;
In doubt to deem himself a god or beast;
In doubt his mind or body to prefer.
Born but to die, and reasoning but to err,
Alike in ignorance, his reason such,
Whether he thinks too little or too much;
Chaos of thought and passion, all confused;
Still by himself abused or disabused;
Created half to rise and half to fall;
Great lord of all things, yet a prey to all;
Sole judge of truth, in endless error hurled,—
The glory, jest, and riddle of the world!"

The less thought or said of physical structure or law material, and the more that is uttered and depicted of the moral and spiritual, the higher is the standard of manhood, and the further removed from imbecility of mind and body. The simple food our forefathers ate we are told helped to make them healthy, but that is a mistake: their diet would fail to cure dyspepsia at this period. With rules of health in the head, and the most digestible food in the stomach, there would be dyspeptics. The effeminate constitutions of our time will never grow robust until the individual opinions improve, and their beliefs lose somewhat of error. We must let go of physiology, for one thing, and take up ontology; look into the science instead of accepting the sense of things; and
master fear instead of creating it. The ignorance of our forefathers of the knowledge that to-day walks to and fro in the earth made them more hardy than our trained physiologists, and more honest than our sleek politicians. Learning is useful if it is of the right sort; history, observation, invention, deep research, and original thought are requisite to the expansion of mortal mind and its growth out of itself. It is the scheming barbarisms of learning that we deplore,—the mere doctrine, speculative theory, or nauseous fiction. Novels, remarkable only for their exaggerated pictures, impossible ideals, and specimens of depravity, are filling our young readers with wrong tastes and sentiments. Our systems of thinking and writing are lowering their standards to accommodate our purses and meet a frivolous demand for amusement instead of instruction; hence the core of mortal mind is not readjusted, and its coverings are thickly inlaid with foreign devices. If knowledge is power, it is not wisdom, but a blind force, whose material origin is made known by losing in time what it gains in power.

Letting down the bars of sects, and admitting eclectic religion and metaphysical practice, ameliorates sin, sickness, and death. Give the science of metaphysical healing a hearing in our pulpits, free discussion from the press, and the place in our institutions of learning that physiology now occupies, and it would eradicate sickness and sin in less time than they have been increasing on the old systems and stereotyped plans to beat them. But incorrect teaching will lower the standard of Truth. Since ever man hath sought out many inventions, he has not learned that knowledge can save him from the dire effects
of knowledge. Many a hopeless case of disease is induced by a single post-mortem examination; but not from poison or material virus, but the fear of the disease and the image brought before the mind during this stirred state of feeling that is outlined on the body. Books that would rule disease out of mortal mind, and efface the images and thoughts of disease, instead of impressing them with force of description and medical detail, would abate sickness and ultimately destroy it. Physiology would have you believe the body is diseased independent of mind, and despite its protest or its co-operation. This error is as evident to us, and will be to others at some future day, as the rejected doctrine that all are lost who are not elected to be saved. The shocking doctrine that man is governed all his days, and killed at last, by his body, is too absurd to last another century. The press sends forth unwittingly many a plague-spot on the human family, giving names for diseases, and long explanations that form their images distinctly in thought, and affect people like a Parisian name for a new garment,—every one will be getting it. A minutely described disease has cost a man all his earthly days in suffering. What a price for knowledge! But not exceeding its original cost, when God said, "In the day thou eatest thereof, thou shalt die." The doctor's mind reaches his patients; his belief in disease, and the reality and fatality it has to him, harms his patients more than his calomel and morphine, inasmuch as the higher stratum of mortal mind is more potent than its lower substratum, called matter. A patient hears the doctor's verdict as a martyr hears his death-sentence. He may seem calm under it, but he is not; his fortitude may sustain him, but his fear has already developed the
disease and is mastering the case. The power of mortal mind over its own body is little known; its action to destroy the body, reversed, would restore health. But take away the penalty that must follow sin, and mortal mind could not destroy its own body. Sin alone brings death, it is the element of destruction. Sickness, sin, and death are not the concomitants of Life: no law supports them, and they have no relation to God that establishes their power to exist. The doctor is the artist that outlines disease, and fills his delineations with sketches from class-books. After disease is formed in mortal mind, it is sure to appear on the body, sooner or later. The thought of disease is sometimes formed before you see your doctor, and before he addresses himself to uniform it by a counter-fear, perhaps a blister, the application of caustic, croton oil, or a surgical operation. Taking another direction for your faith, he more frequently prescribes drugs for hope to lean upon, until the elasticity of mortal thought reacts upon itself, and reproduces a more pleasing picture of health and harmonious formations. The patient's belief is moulded and formed by his doctor's belief of the case, even if he says nothing to support his own theory; his thoughts and his patient's commingle, and the stronger rules the weaker: hence the importance for doctors to be metaphysicians.

We respect the motives and philanthropy of the higher class of physicians, and know if they understood the science of metaphysical healing they would abandon the systems of drugging. Even this reform in medicine would ultimately deliver mankind from the oppressive bondage of sickness that our theories enforce.

Because the muscles of the blacksmith's arm are
strongly developed, it does not follow that exercise did it, or that the arm less used must be fragile. If matter was the cause of action, and muscles, without the co-operation of mortal mind, lifted the anvil and smote the nail, it might be true that hammering enlarges the muscles. But the trip-hammer is not increased in size by action; and why?—for muscles are as much matter as wood and iron. Because mortal mind is not producing that result. Muscles are not self-acting, and if mortal mind moves them not, they are motionless. Hence the fact that mortal mind enlarges and strengthens them through the mandate of mind,—its own demand and supply of power,—and not because of exercise or muscles, but what the blacksmith believes, is the strength of his arm.

Man develops his own body, and moves it how and where the mind says; and whether this result is produced consciously or unconsciously is of less importance than to know the fact. The feats of the gymnast prove that the latent powers of man are unknown to him, and mind, fixing on some achievement, makes its accomplishment possible, as a general rule; the exceptions confirm the rule and prove the lack is in the mortal sense of what can be done. Had Blondin believed it impossible for him to walk a rope over Niagara's abyss of waters, he could never have done it; but believing he could do it gave his muscles flexibility and power, that was attributed, perhaps, to a lubricating oil. His fears must first disappear, and his force in putting resolve into action must then appear. When Homer sang of the Grecian gods, Olympus was dark. The pagan worship began with muscles, but the law of Sinai lifted thought to the song of David, the
worship of God through mind instead of matter, and the grand capacities of being, bestowed by immortal Mind, as when the Psalmist said, "Thou madest man to have dominion over the works of thy hands. Thou hast put all things under his feet."
CHAPTER IV.

RECAPITULATION.

Questions and Answers.

This chapter is from our class-book, first edition, 1870. At the commencement of the study of metaphysical science you should acquaint yourself with the basis or Principle that supports this science and controls it to certain results in demonstration. God is the Principle of metaphysical science.

Ques. What is God?

Ans. Jehovah is not a person. God is Principle.

Ques. What is Principle?


Ques. Is there more than one Principle?

Ans. There is not. There is but one Life, one substance, one Truth, and this is God, omnipotent, omniscient, and omnipresent. The varied manifestations of science, and the different terms for it, have but one Principle, for there is but one intelligence, and nothing is real but God and the idea of Him.

Ques. What, then, are spirits or souls?

Ans. In modern phrase, and according to belief, they are supposed mixtures of intelligence in matter, of Life and death, substance and essence, good and evil, Truth and error. These opposites cannot assimilate or dwell
together. The one is immortal, the other mortal; the one limitless, the other limited; one is intelligence, and the other non-intelligence. Yea, the one is real, and the other unreal. But this last statement is the point you will admit last, although it is the most important one to understand first and last.

The term souls or spirits is as improper as the term gods applied to the Supreme Being. Soul or Spirit signifies Deity and nothing else. There is in reality no souls or spirits. Heathen mythology and Jewish theology perpetuated the fallacy that intelligence is in matter, Soul in body, and God in man; and idolatry and ritualism are the results of this belief. The science of Christianity comes with the fan in the hand that shall separate these tares from the wheat. Science will state God aright, and Christianity will demonstrate aright this divine Principle, and it will make mankind better; proving that truth heals the sick, and improves the physical condition as well as the morals of mortals.

Ques. What is the science of Soul?

Ans. The first statement of this science is, Thou shalt have no other gods before Me. This Me is Spirit, hence the command is, Thou shalt have no intelligence, no Life, no substance, no Truth, no Love, but the spiritual. The second is like unto it, Thou shalt love thy neighbor as thyself. It shall be understood that man, and all that is real, is formed and governed by one Mind, one Life, Truth, and Love, and will become perfect in proportion as this becomes apparent in the brotherhood of man. When all men are of one Mind, having no other gods, man will present the idea of the substance of Spirit, and be pure and eternal. Recollect that Spirit, Soul, is not
in the body, for God is not in man; we cannot put the
greater into the lesser. This leading point in metaphys-
ics, that the Principle is not in its idea, forms a strong
portion of its foundations in science. Intelligence is cir-
cumference, not centre. Spirit, Soul, is unconfined, it is
neither in man nor matter; it is not in its own idea im-
mortal man, neither is it in mortal belief called mortal
man. When we reason from effect to cause, it is from
man to God, from idea to the intelligence or Principle
outside of its idea. When we reason from cause to effect,
we start with the Principle, thus getting nearer the Truth
or intelligence that evolves its own unerring ideas. The
Scripture saith, “The Soul that sinneth shall die.” If
Soul sins it is mortal; and because Soul is immortal, sin,
sickness, or death is no part of Soul or Spirit.

Ques. What is the scientific statement of being?
Ans. There is no Life, substance, or intelligence in
matter; all is Mind, there is no matter. Spirit is immor-
tal Truth, matter is mortal error. Spirit is the real and
eternal, matter the unreal and temporal. Spirit is God,
and man is His image and likeness; hence, man is spirit-
ual and not material.

Ques. What is substance?
Ans. That only which is eternal and incapable of dis-
cord and decay. Truth, Life, and Love, are substance,
as the Scripture defines this word, “The substance of
things hoped for, the evidence of things not seen.” Spirit
or Soul is substance, for God is the only real substance.
The universe and man are shadow or idea.

Ques. What is Life?
Ans. Life is Principle, without beginning and without
end. Life is eternity and not time; and time is no part
of eternity: one ceases when the other is recognized; one is finite, the other infinite. Life is no part of matter, for what is termed matter is unknown to Life that is eternal, and Life is ever thus. Matter is finite and Life is infinite. Life is not limited. Death and the finite are unknown to Life. If Life had a beginning it would also have an ending.

Ques. What is intelligence?

Ans. Intelligence is omniscience, omnipresence, and omnipotence, the infinite understanding; yea, it is Life, Truth, and Love,—the triune Principle called God.

Ques. Are doctrines and creeds a benefit to man?

Ans. I subscribed to an orthodox creed in early youth, and strictly adhered to it the majority of my years; but when I was given up to die I gained a higher sense of Life, a ray from the divine science of being, and it healed me. Since then my highest creed is Science, Christianity, and God. I learned of this sacred science that God is Truth and Life, and this Truth and Life, understood instead of believed and feared, reveals the "strait and narrow way that leads to Life," that heals the sick and casts out error; that all that really is proceeds from God, and is harmonious and eternal; that sickness, sin, and death, being inharmonies, originate not with God, and belong not to His government, insomuch as the law of God, understood, destroys them. Jesus furnished this proof.

Ques. What is error?

Ans. A supposition of pleasure and pain, of intelligence, substance, and Life in matter, and this supposition an error. Again, error is neither Mind nor a faculty of Mind or Soul. Error is a belief, and belief without un-
derstanding is error. Why error is unreal is because it is untrue,—that which seemeth and is not.

_Ques._ Is there no sin?

_Ans._ As we have before stated, all that ever was or is or shall be is God, and the idea of God harmonious and eternal. That which He created was “good,” and “He made all that was made.” What reality, then, hath sin, sickness, or death only as beliefs? We learn of science they are error, illusion, to which there is neither reality nor identity, and then dispose of them in the words of our Master, “You were a liar from the beginning, and the truth abode not in you.” We are taught that Christ came to save sinners. But Christ is God, omnipresence and omnipotence. Then how can there be any other power or presence, when God is ever present? Jesus was the name of a man, but this man presented the idea of God, and He was the Life and intelligence of that idea. Jesus was the man, and Christ (God) the Principle of the man. Jesus’ mission was to introduce to an age of creeds, beliefs, and ecclesiastical despotism, the divine principle of Christianity in statement and proof. But to reach this Christianity and prove it unerring science, a better understanding of God is required. Jesus established what he said by demonstration, making what he did of higher importance than what He said. Jesus taught and demonstrated the science of Christianity; he proved the divine Principle that heals the sick and casts out error. Few, however, except his students understood in the least his teachings and their glorious results. Jesus came with Life, Truth, and Love to save sinners, and they were the Principle of his unacknowledged science. The reception Truth met at that period history will repeat. Whatever approaches
the science of Christianity will be scoffed, and its followers scourged by the age in which it first appears; it is a miracle to the age in which it is not understood; and what are termed miracles can be misinterpreted, and generally they are. If evil is as real as good, the coming of Jesus was in vain; for in that case evil must be immortal, despite the hallowed influence of Truth, and Truth spares all that is real or true. If evil is real, it is not temporal, for all that is real proceedeth from God, and is eternal. But evil is illusion, an error: and Truth and error, like light and darkness, cannot dwell together; when one appears the other disappears. “God is too pure to behold iniquity.” To Truth there is no error, all is Truth. To Spirit there is no matter, all is Principle and idea.

Ques. What is man?

Ans. Man is not matter, brains, blood, bones, etc. The Scripture informs us that man was “the image and likeness of God,” and that “God is Spirit.” Now the reflection of Spirit cannot be unlike itself, even matter; therefore man is perfect and spiritual, and because he was once that, he will be understood that again. Error, urged to its final limits, is self-destroyed and ceases to claim soul in body, and life and intelligence in matter. God is the principle of man, and man, the idea of God; hence man is not mortal or material, and all that is material is mortal. To what is termed the five material or personal senses, man appears matter and mind blending, but science reveals man the idea of God, and personal sense but a material belief and error.

Ques. What are body and soul?

 Ans. The spiritual body is idea, and God the principle,
substance, life, and intelligence of the idea. But Principle is not in its idea; Soul is not in body, in matter, or man. Soul is God, Spirit, while the expression or the entity of Spirit is man, and man, parted for an instant from Soul, would be nonentity, and vice versa. Man is co-eternal and co-existent with God, and they are inseparable in divine science; but the belief of a material body or what is termed mortal man will be destroyed, and this would annihilate man if Soul was in body or matter that is mythical.

Ques. Do not brains think, nerves feel, etc., and is there not intelligence in matter?

Ans. No! Not if God is true, and material man a liar. Pain or pleasure in matter is an error of statement. Man is spiritual, Soul and body are inseparable; man is the idea or image and likeness of Spirit, and cannot misrepresent this Principle by matter, mortality, or sin. Mortal mind is a belief that names itself intelligence or brains, but matter is non-intelligence, and brains cannot think. Nerves are another belief of sensation and life in matter, but matter is without sensation or life. Action is caused by mind, and not matter. Mind constructs all form and produces all results. Harmonious action proceeds from Principle, alias Soul; inharmony has no Principle. Error presupposes body cause instead of effect, and man an intelligence or soul separate from God. Man is not God, and God never made man capable of sin. He is not the author of evil. The Scriptures declare “All things were made by Him, and without Him there was nothing made that was made”; and divine Science responds, Amen; therefore let discord, sin, sickness, and death be denied and disappear, on earth as in heaven. As vapors that
pass from before the sun, let evil disappear, and the realities of Being come out. The sun to which man is tributary is Soul, God, that guides him to infinity and freedom, harmony and boundless bliss. Again we repeat, there is no sensation in matter, and what is termed material sense never helped man understand God or Spirit. Spiritual sense alone comprehends and loves Deity; the varied contradictions of metaphysics by the schools change not the truth of being. Physiology, the forbidden fruit "of knowledge," against which Truth warned man, would have Life, alias God in matter, and death admitted the master of Life: hence the Scripture concerning this "tree of knowledge," this growth of belief,—"Thou shalt surely die." Physiology insists on the reality and necessity of sickness and death, and theology on the necessity and the existence of sin, despite of God; and these beliefs would make soul and body mortal, for "the soul that sinneth shall die."

Ques. Is it important to understand these explanations to heal the sick?

Ans. It is; metaphysical science is the sure way of exterminating sickness. It exceeds all other systems of healing disease, and will ultimately supersede them all. What is herein written, and much more on the same basis, is embraced in metaphysical science, and you cannot understand it and be ignorant of its most important points, for a moral ignorance, and especially a sin, tells on your demonstration that would not come up to the standard of metaphysical healing. In the nineteenth century I affix for all time the word Science to Christianity, and error to personal sense, and call the world to battle on this issue. I know the discovery of this science has ar-
rayed error against me, notwithstanding its Truth heals the sick, for it dishonors the schools; but I also know it honors God, and I shall perform my mission on earth without fear or dissimulation; for to be well done, it must be done unselfishly. Not until it is understood that Christianity is science, will Christianity be based on principle or God, and found unerring. Neither pride, prejudice, bigotry, nor malice can wash away the superstructure reared on the rock of truth, Christ being the chief corner-stone.

Ques. Does metaphysical science include medication, hygiene, mesmerism, or mediumship?

Ans. Not one of those is included in metaphysical science. What are termed laws of matter yield to the law of Mind in metaphysics; drugs and hygiene are opposed to the science, and act against its Principle. Drugs are inert matter, producing results only through faith in them. Mesmerism, manipulation, or mediumship is the right hand of humbug or of crime; they are delusions, or frauds. When we commenced teaching this science, we permitted students to manipulate the head, ignorant that it could do harm or hinder Mind, acting in an opposite direction, viz., spiritually, while the hands were at work and the Mind directing material action. We regret to say it was the malpractice and terrible crimes of a young student that called our attention to this question for the first time, and placed it in a new moral and physical aspect. By thorough examination, we learned that manipulation hinders instead of helps mental healing; it also establishes a mesmeric connection between patient and practitioner, that gives the latter opportunity and power to govern
the thoughts and actions of his patients in any direction he chooses, and with error instead of Truth. Mesmerism injures the patient, and must always prevent a scientific result. The crimes of that student have since reached beyond his patients, and, without manipulating, gone forth on their errands of envy and revenge, to draw others into the vortex of ruin, through a mesmeric influence known only to himself. Mesmerism is a direct appeal from error to error, diametrically opposed to metaphysical science, or the power of Soul over sense and Truth over error. Before we discovered, in 1872, the malpractice aforesaid, our convictions had been that it required the consent of the individual to be affected by mesmerism, and we knew that it was impossible to harm any one with our system of metaphysics, therefore we had given no thought to the subject of a counteracting mental malpractice, and had it to meet unprepared. The power of Truth over error must settle this question, as it has done all others when the reward of their hands shall be given them. We now understand that never another of our students would have gone astray from the strait and narrow path but for the continued mesmeric influences of that one, employed months, and even years, upon certain individuals whom he wished to turn away from Christian science, until at last they yielded to the hidden agent, and thought and did as he directed, and he boasted of his power over them. Future history will reveal him, and his inauguration of a power which, if it be not discovered, is fatal to the health, life, or prosperity of the individual. The solution of Salem witchcraft has come, and its remedy is metaphysics instead of a gibbet. We have discovered this year that the mesmerist aforesaid
makes people sick, and causes them and their doctor to believe that another did it, and they can be helped only in accordance with that belief. This is to render the metaphysical tests difficult, and prevent, if possible, his own detection. He has now carried mesmerism to its maximum of crime.

Ques. Is not materiality the concomitant of spirituality, and personal sense necessary to Soul?

Ans. If error is necessary to Truth, it is; but not otherwise. Personal sense says the unimportant appears and afterwards disappears, because of its uselessness or iniquity. If there are ephemeral views of error, Truth closes forever upon them. Then why retard the science of being, or think to thwart the spiritual ultimate of all things, and its coming naturally without a struggle, through better health and better morals, the result of spirituality, and without the supposition that death and a certain amount of sin and pardon are necessary to this end? Not death, but the understanding of Life, makes man immortal. "The wrath of man shall praise Thee, and the remainder thereof thou wilt restrain." The belief of Life in matter, of Soul in body, and God in man, and man starting from dust, from races, or from an egg, is the brief record of error. Christ, the Truth of man, came, fulfilling the only laws of being, which are spiritual: and these laws healed the sick, and made man the image of his Maker. The heathen gods in mythology were as real, and controlled war or laughter as surely as nerves control sensation or muscles strength. Life or intelligence in matter is without foundation or fact, and we have no faith in a falsehood when we learn it is a falsehood. I have found out nerves, and learned that intelligent matter is a myth.
Supposing an accident happens to the eye, another to the ear, and so on until every personal sense is put out: what is man's remedy? To die, and get his senses back again? But this sudden improvement is impossible unless this preparatory school is improved to its utmost. Jesus proved by the prints of the nails that he was the same immediately after death as before it. If death alone can restore sight, sound, and sensation to man, and in Life he has lost those, death is a better friend to man than Life, and no man could be blamed for committing suicide to get back his senses and be a man again. Alas! the blindness of belief that makes matter the condition of man, and mind unable to control its own body. So long as this belief remains, man will be deemed mortal, and at the mercy of accident, chance, and change. Sight, hearing, and all the senses of the Soul are spiritual and cannot be lost, but their only reality and immortality is in Spirit and not matter: if this be not so, man is not the "image of God," and will be annihilated. To make matter, or the five personal senses, the medium through which to understand God, would place man in a shocking purgatory in the interval of his belief between what is termed material and spiritual existence. Life being Spirit, God, this origin and ultimate of man were never attained through death, but the footsteps of Truth before and after what is named death. There is more Christianity in seeing, hearing, etc., spiritually than materially, more science and more God in spiritual sense than in personal sense, where sin is; and to understand this gave sight to the blind, hearing to the deaf, etc., hundreds of years ago, and will do it again.

Ques. You speak of belief: who is it that believes?
RECAPITULATION.

Ans. Soul cannot believe, for it understands all that really is; body cannot believe, for it is matter to belief, and the idea of Truth is reached through science. Immortal Mind cannot believe, for it is Soul, where all is understanding, and there is in reality no mortal mind. There are no believers, and belief is a blindness, without basis or Principle whereby to explain its own phenomena. Mortal belief is not Truth, but error, calling itself a mortal man, sentient and intelligent matter, etc. James said, "Show me thy faith without works, and I will show thee my faith by my works." Nothing but the proof of these sayings can confirm them; but when you destroy a belief of disease on their basis, you can understand better and will know the benefit of their meaning. Belief in the original Hebrew implied not what we employ it to express: it signified to "understand," to "be firm," etc. What are termed believers are beliefs; the entity of man's being is not in them.

Ques. Do the five personal senses constitute a man?

Ans. Personal sense says they do, but science sustains the impossibility of material sense with immortal proof, and names it error; and recollect error is unreal, the truth of man is his only reality and immortality. Nerves have no more sensation than the fibres of a plant. Mind alone feels, sees, tastes, smells, and hears; therefore our faculties remain when organization is destroyed, and the worms unfashion material man. If it were possible for the senses to be injured for a moment when Life is understood, Soul would reproduce them in all their perfection. The lowest species of what is termed life in matter gives the better idea of Life; if a lobster loses his claw, it grows again. If the science of Life was under-
stood it would be learned that the senses of Spirit are not lost, and there are no senses of matter. Material sense is a myth. The strange hypothesis to the contrary is only an educated belief, in infancy not equal to guiding the hand to the mouth or to seek nourishment after the manner of belief, and in old age it fades into more apparent nothingness and final extinction. Personal sense defrauds, lies, cheats, commits adultery, kills, etc., according to belief, to meet some demand of this depraved sense, and can take no cognizance of God; then how is this sense the means of blessings or of understanding God? or how can man, "the image of God," be dependent on this sense to reach Him, and ought man to follow the dictates of this depraved guide, and who shall dare say the senses are the medium at one time of learning God, and at another of serving Satan or sin? The affirmative to these questions would contradict James in his sayings and demonstration that "the same fountain sendeth not forth sweet and bitter water." Personal sense is the only source of evil or error. All is harmony outside of a personal sense of things; a wrong sense is not right, and is worse than non-sense. Belief would have personal sense a good and a bad sense; but belief says a man can be intoxicated, in obedience to a call of personal sense, find pleasure in it, and afterwards be a man! But the science of Soul and the grand facts of being are exempt from such error. Will-power is one of the false beliefs of personal sense that commit depredations on harmony. The human will is not a power because it is not a faculty of Soul, and cannot govern man aright. Reason governed by Wisdom should be the motive power in place of headlong, blind, and stubborn will, the
result of appetites and passions. Our scientific statement of mind and body must be understood before God and man are learned aright, and the Principle of immortal man understood in science. If error enters the statement of man, it will be continued in the conclusions of him. Opinions, theories, and doctrines are of no avail to make man harmonious or immortal, for he is this, and ever was. This suppositional existence is not the reality of being. Let this be found out, and reject not the science that reveals it. Our useless knowledge explains man as mind and matter, or, rather, intelligent matter, having sensation, life, etc., and then by fair logic annihilates man at the death of matter. The spiritual evidences of Soul and body destroy the evidences of personal sense with immortal testimony and proof. Sleep and mesmerism explain the mythical nature of personal sense. Sleep reveals it either oblivion, nothingness, or the illusion of dreams; that last infirmity of evil, mesmerism, shows personal sense a belief only, without foundation or fact. The supposition of life in matter is but a sleeping or waking dream, for any supposed sensation of matter is a belief alone: change the belief and the sensation changes, destroy the belief, and the sensation disappears. Material man is a phenomenon of belief, a state of voluntary and involuntary mesmerism, a negative right and positive wrong belief, hiding for a little and only to itself the majesty of man. The belief that matter and Mind are one, that matter is awake at one time and at another sleeps, presenting no appearance of Mind, culminates in another belief, namely, that man dies. Material man, or what is deemed life and intelligence in matter, is but a dream at all times, and not the fact of being. The dream,
or belief, goes on with closed or open eyes; in sleep it is a loss of memory and consciousness, and awake a dream of pain or of pleasure in matter. But who will admit, not understanding its science, that this dream of personal sense is not man, not a dreamer, but a dream? To reason right there should be but one issue before the mind, namely, spiritual existence, for there is none other. Life is not united to an opposite mortality. The metaphysical statement of being leads to realities, the conception and possession of harmony, health, and immortality. It begins at once, when understood and adhered to, uplifting the physical and moral standard of mortal man; it increases longevity, purifies and elevates character, and we know it is correct in statement, it being correct in proof. The ignorant will scoff at this science,—for such has been the case with every scientific discovery,—but it never has hindered the grand result. New thoughts are constantly obtaining the floor. The two opposite theories—that all is matter, else that all is mind—will occupy the ground until one is acknowledged; and, according to the saying of a great general when planning his campaign, science will "fight it out on this line." To mix mind and matter is not only impossible, but an error made known in sin, sickness, and death, and these must eventually yield to harmony and Life. Let us, then, begin this result in science. We are ready to meet the profound thinker on the statement That all is Mind; and if this is divine science, as will be proven, it will at length destroy all human error, whereas the conservative theory that there are two, even matter and Spirit, and they unite on some basis, would forever keep Truth and error at war, as it has done, without a victory on either side.
RECAPITULATION.

To personal sense the sun appears to rise and set, and the earth to stand still, but science refutes this belief with opposite evidence, and explains the solar system on another plan. The evidence of personal sense is mutable and mortal; therefore, this so-called sense, and its frail evidences, must finally yield to science and the immortal senses of Soul.

Ques. Please explain sickness, and how it is healed.

Ans. Like a surgeon bandaging the limb and preparing plasters before amputation, we have been getting thought ready for this question, the solution of which brings out the demonstration of metaphysics, proving Mind superior to matter, and able to destroy the ills that flesh is heir to, or rather the beliefs that life is in matter include. The false evidences of personal sense would make sickness real, but not eternal; but if it is one it is the other. Sickness is not in matter, and man is spiritual; he has no material body to suffer. Sickness is a belief and illusion; its only fact a fable that comes not of Truth, God; hence, sickness is a suffering of mortal mind,—matter cannot suffer,—and caused by a belief that is made manifest on the body, whether this belief is cancer, consumption, small-pox, or a broken bone. The image of this belief is reflected on the body, as pain, inflammation, etc. That the body is sick and a material substance seems perfectly real, even as the images of dreams seem real and substance; but metaphysical science reveals the great fact that God is our substance, and sickness and error are seen and felt only as beliefs. That matter endures, suffers, feels, sees, etc., is a self-evident impossibility that shows the fallacy of sense and beliefs. Reason ought to correct the senses; but until the spell of
belief is broken, sin, sickness, and death will seem real, as objects in the dream of sleep seem real. The illusions of the senses have their origin in the belief that Life and intelligence are in matter, while immortal man's eternal harmony has its reality not in body, but Soul. The great difference between these two testimonies of man is that one is the unreal mortal evidence, changing and dying, while the other is real and eternal, bearing the signet of Truth. Man is immortal because of his deathless Principle or Soul, outside of the body, evolving forever the idea man; and Soul cannot be lost because it is Life, and Life is not in man, Principle is not in its idea, and the idea is governed by spiritual and not-material law. You cannot learn metaphysics solely from study and accepting our experience and explanations: you must practise what you are taught, enter into the understanding of being through our instructions and your improvement of them, and gain the Spirit of your demonstration. It is recorded that our Master cast out devils (error) and healed the sick, and it should be said of his followers, They are governed by Truth and Love; for God will heal the sick through man when man is controlled by God. Truth casts out error now as it did over eighteen centuries ago. But Jehovah is not understood, and Christian science demonstrated, through a belief or doctrine. If sickness is Truth, or the idea of Truth, you cannot destroy it, and it would be an error to attempt to do so. Then let us classify as Jesus did, who healed the sick with Truth,—that sickness, sin, and death are error, and the Truth of being, understood, destroys them. Hold steadfastly on to God and His idea, that if the belief of sickness or sin could tempt you, no image contrary to His
likeness shall steal into the thought as real. Neither a fear nor a doubt shall shadow your clear sense and calm trust that the recognition of being as it is can destroy any painful sense or belief of that which it is not. Let Science instead of personal sense govern your thesis of the body, and it will supplant error with Truth, mortality with immortality, and discord with harmony understood.

Ques. How can I progress most rapidly in the understanding of metaphysical science?

Ans. After you have learned the scientific statement of being, to adhere to its Principle and follow its rules, abiding steadfastly in Wisdom, Truth, and Love, remembering you cannot with error destroy error; and your proof of this will be when you attempt to heal the sick. Metaphysics teaches you that Life is God. Then ask yourself: Am I living the life that is approximating to God? In the language of Scripture, “Is my life hid with Christ in God?” If this be so, the harmony of Christian science will come forth brighter and brighter unto the perfect day, and our explanations, requisite to guide you in healing and in “the strait and narrow way” will grow clearer until the truth of all things shall finally appear. Thus will your path grow luminous, and your good works finally prove what the understanding of God brings to man. We never dismiss a student until he understands sufficiently the rules of metaphysical healing to base his demonstration on the Principle that takes him forever onward, that underlies, overlies, and encompasses all true being.
CHAPTER V.

HEALING THE SICK.

Argue the patient’s case silently at first. Afterwards if you can fix Truth stronger in their thoughts, and your patients are prepared for it, explain the metaphysical facts of disease, but array not the mind against its own interests, casting pearls before swine. If the case is that of a young child or an infant, argue it mainly with the parents, silently and audibly on the strictest rules of Christian science. The metaphysician or Christian scientist knows there is no hereditary disease, that matter cannot transmit intelligence, good or evil to man, and mind can produce no pain in matter, and vice versa.

Argue there is no disease; it is but the evidence and object of the senses that you have to destroy, not a reality, but a belief that has all the appearance of reality; that the Truth of being is harmony, and discord nothing but a belief; therefore health and harmony are real, sickness and discord unreal; that Life is perpetual, and never changes to death; it is not at the mercy of matter and disease, they cannot destroy it; that sickness, sin, and death are mortal error that Truth destroys; that man is shadow, and God is substance; therefore pain, sickness, and death are not in shadows, nor is the shadow destroyed, because God is its soul and substance that remain. As you argue the case mentally, hold in mind only the per-
fect model; never think of the disease or of matter as real or tangible. If you make these the reality, as some metaphysical quacks are already teaching, you are forming disease with mind faster than materia medica is making it with matter, and are the most dangerous doctors of this period. Make it the strong point of your argument that God governs man; he is not governed by material law, and is not suffering from its infringements. Say to the patient mentally, You are not sick, and hold your ground with the skill of a lawyer. Argue down the witnesses against your plea, and you will destroy those witnesses, and the disease will disappear. Rely not in the least on the evidences of the senses, but the evidences in metaphysical science of man’s harmony and immortality. Here is a phenomenon. We will state it just as we discovered it: if you call not the disease by name, as you argue against it, the body will not respond by recovery more than a person replies whose name is not spoken. This is when you depend upon argument more than the spirit that beareth witness.

Avoid talking disease to the sick; make no unnecessary inquiries relative to their symptoms or supposed diseases; never startle them with a remark discouraging about their recovery; never draw their attention to their symptoms as unfavorable, or give them names for their diseases; never tell them beforehand what you have to contend with in their case, or fix in their thought the expectation that they must be worse before they are better. A cross or complaining nurse should never take charge of the sick. Never conjure up from the dark depths of fear some new discovery, to acquaint your patient with it. Long prayers, in which God is told that
the case is hopeless, and asked to take the patient to himself, are the prayers that do not heal the sick. The condition of mind determines the case, and is improved or injured in proportion to the Truth or error that influences its conclusions. The mental conception and development of disease are not known or understood by the patient; but the doctor should be familiar with the action and effects of mind, or he cannot diagnose a case scientifically.

If the case to be treated is a consumption, begin your argument by taking up the leading points that this disease includes, according to belief, showing it is not inherited, that inflammation, tubercles, hemorrhage, and decomposition are but thoughts, beliefs, mental images before mortal minds, not the immortal Mind; hence they are not the Truth of man, and should be treated as error, put out of mind, and then they will disappear from the body. Man is the offspring of Soul and not body, of God and not man; he is spiritual, not material, and God, Spirit, is not in matter giving life and sensation, or producing disease. The Principle of all being is harmonious, never causing discords, such as sin, sickness, or death. Sickness is a belief, and to understand this destroys the belief and breaks the spell of disease. To the metaphysician sickness is a dream, from which the patient needs to be awakened; it should not appear real to him, and when he makes it unreal to his patient he cures him.

The Truth of being destroying error sometimes causes chemicalization, as when opposites meet, and one must destroy the other to form a higher basis. But this fermentation should be as painless to the body as to a fluid, for matter has no sensation, and mortal mind alone feels and
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sees what it names disease. If an aggravation of symptoms appears, relinquish the arguments pressing so hard upon the destruction of disease, until you abate those symptoms by destroying the belief that chemicalization produces pain; and when you destroy the fear and belief of suffering, there can be no pain, and when the fears are destroyed the inflammation will cease. Calm the fear and confusion of chemicalization, or the alterative effects of truth relative to the disease or error, and explain the symptoms and their cause to the patient. Truth is an alterative to the whole system, and will make it every whit whole. The brain is not diseased, for matter cannot be sick, and Mind is immortal; your mortal body is a mortal belief, and if this so-called mind says I have lost my memory, you must contradict it, for no faculty is lost; your body is spiritual and perfect in every part, harmonious in every action; and let this model appear to your thoughts instead of the sick model. Fear is the foundation of all sickness; some image of disease is frightening you, and your mental state you call a physical state, and what you hold in mortal mind is on the body, because that is the substratum of this misnamed mind, and you mentally see it and feel it. All is mind, there is no matter, and you are only seeing and feeling your belief, whether it be cancer, deformities, consumption, or broken bones. Inflammation is a state of fear that quickens or impedes the action of the blood, just as the body runs or stops before the object of its fear. Inflammation never appears where mortal thought does not reach. That is why opiates relieve it, but they calm the fear by stupefaction, instead of reason and Truth. Matter is never inflamed, and never caused inflammation. Unconscious fear pro-
duces it. Note how fear makes the face pallid; it either retards the circulation or quickens it, causing a flushed check. Just so it increases or diminishes the secretions, the breathing, the action of the bowels, and the action of the heart. The muscles that move quick or slow, impelled or palsied by fear, represent the action of the entire organs of the human system, the internal viscera, and brains. To remove the fear you must find the image in thought that is producing it. Whatever disease belief says it is, the arguments to destroy it must be addressed to that supposed disease and to what the belief says caused it, extended to its type, and all the symptoms, naming them distinctly as you address them, mentally to unname and destroy them. Remember that metaphysical logic is based upon Truth, a divine Principle, and governed by the simple rules of Mind that governs all things.

The sick know nothing of the mental process by which they are made sick, and next to nothing of the metaphysical method by which they can be healed. The thought latent in the unconscious substratum of mortal mind produces the conscious thought or condition of the body that you call a material condition. Mortal mind is ignorant of itself of the errors it includes, and their effects upon the body.

Commence your treatment always by allaying fear. Argue mentally to the patient, You have no disease, you are not in danger, you have nothing to fear, and are perfectly well; then watch the result of that simple science, and you will find it soothes the symptoms of every disease; and if you never added an argument, but succeeded in destroying his fear without it, you would heal your pa-
tient. However simple the process, the science is abstract, and the results sure if the science is understood; and the tree is good that produces good fruit, our Master has told us. The great fact that God governs all and wisely, never punishing for aught but sin, is your basis whence to destroy the human fear of sickness. Blot out of mind the belief and image of disease. If your patient has a belief of taking cold, show him that matter cannot take cold, and then rule out of mind the belief of having taken it. If it is grief that makes him suffer, convince him that sorrow is not the master of joy, and discord more natural or real than harmony. If he is an inebriate, or a slave to tobacco, or the servant of sin, endeavor to meet and destroy those errors with the Truth of being; show him the suffering they bring; convince him there is no pleasure in them; awaken him to a new sense of moral courage and power, and strengthen his ability to master evil and to love good.

If it becomes necessary to startle mortal mind to break its dream of suffering, tell your patient he must awaken, and turn his gaze from the evidence of the senses to the facts of Soul and immortal being. Tell him he suffers only as the insane suffer, from a belief, the only difference being that one believes the brain is diseased, and the other that some other portions of the body are diseased, while both are beliefs and different species of insanity. The entire body is mortal mind, and why a bunion produces not as perceptible insanity as congestion of the brain is because it appears on the lower strata of the body, or that portion that mortal mind calls unconscious and incapable of thought; but reverse this opinion and belief, and it would change the results. If ever
it becomes necessary to startle the mind to remove its fears, afterwards make known your motive, showing the patient it was to facilitate his recovery.

Avoid talking of disease, and request nurse, patient, and friends to desist from such conversation. If the sick ask about their diseases, tell them all that is best for them to know, but assure them they think too much and have heard too much already about disease. Turn their thoughts away from their bodies to higher sources, furnishing them with pleasing, good, and true themes, and their bodies will be nourished, and thrive more from Truth than food, and rest in God more than in sleep. By the arguments of the truth of being and your explanations, but especially through the Spirit, or Truth and Love, that governs you, will you heal the sick. You may call the disease by name when you address it mentally, for the purpose of destroying it; but naming it audibly, you are apt to fix it in the mind. When treating it silently in science, you are unclasping its hold and reducing it to nothingness.

Include the moral as well as the physical belief and error in your efforts to destroy them; cast out devils, error; as you heal, "preach the gospel to all nations"; speak truth to all error; remember that man is the image of God, the reflection of spiritual Substance, and God is our only Life and intelligence. When mortal man arrives at Truth, he will learn that tumors, ulcers, tubercles, inflammation, pain, deformed or broken bones, etc., are not in shadows, and that man dies not. If from any cause there is a sudden relapse, take up that cause mentally and meet the case courageously, knowing there is no reaction in Truth, and if error reacts it is either
from fear or sin. Disease has no intelligence to move itself about, or change from one form into another. Mind produces all action, and if the action proceeds from Truth, immortal Mind, it is harmony; but mortal mind, or error, is a discord of itself, liable to any phase of belief. If a relapse takes place, other minds are affecting your patient's, perhaps, or you may not be bringing out in your life the divine Principle of metaphysics in abiding by its rules. To succeed in healing you must conquer all false beliefs and fears of your own as well as your patient's, and rise daily to higher and holier being.

A moral question may hinder the recovery of the sick; a lurking sin, revenge or malice, perpetuates and creates disease—errors of any kind tend to that. Your only remedy then is to destroy the foe, and leave the field to God, Life, Truth, and Love, remembering all that is harmonious or real is God and His idea.

If the mental malpractitioners or mesmerizers are trying to produce a relapse, and becoming dangerous to your patients, remove this obstacle on the same basis of Truth, destroying error, when the reward of their hands shall be given them: “for whatsoever a man soweth, that shall he also reap.”

Conservatism or dishonesty in the theory or practice of metaphysics, applied to the treatment of disease, would betray a gross ignorance of the whole subject. In science no concessions are made to persons or opinions; we must abide strictly by the rules and Principle of metaphysical science, or we cannot demonstrate it. Disease can neither be treated nor healed metaphysically, if drugs or external applications are employed; and petitioning a
personal God to do your work, or enable you to do it, is not metaphysics, wherein Truth works, and you understand the divine Principle of your demonstration. Animal magnetism, clairvoyance, mediumship or mesmerism, are antagonistic to this science, and would prevent the demonstration thereof. Teaching or practising in the name of metaphysics, but contrary to the above rules, is absolute dishonesty, or quackery of a dangerous sort; and quackery of every kind has always imposed upon the people and done more harm than good. Strict adherence to the Principle and rules of metaphysics has constituted the only success of our students, and entitled them to the high standing they hold in the community.

The malpractitioners on the list of our students have been expelled from the Christian Scientists' Association, and are about one per cent. Those few having departed morally from the rules and Principle of our system have lost its science, and destroyed their own practice by the committal of crimes and trying to destroy the honest success of others. The method of the malpractitioner is mesmerism in ambush, practised with or without manipulation. Unknown to the individuals, they place their minds on them, and through some power, known only to themselves, make them sick, cause them to hate or love as they direct, influence their thoughts, and present motives that govern their actions. Their crimes are most revolting, and although protected at this period from general discovery and just punishment, must ere long be met by divine law, that will overrule the result in the interest of metaphysics, even increasing the demand for this science to afford protection from their secret abuses. Thus God restrains the wrath of man, and it becomes a means of
instruction and warning. Evil is the counterfeit of good and seeks its proportions. The infinite Truth of metaphysics has come to this age in the still small voice, the silent utterings of Mind to mind, that accelerate the action and good effects of Christianity. The opposite error appears to the senses at the same time; and because Truth is limitless, the error tries to be as unbounded; and because Truth is mighty to do good, it claims an equal might in error. But Truth is real, and error unreal. Truth is the mighty, and error the powerless, and divine science comes with increasing demands upon the age to prove this. The greatest evil is but the opposite of the highest good, and both have come nearer to the apprehension of the minds of this period. One will remain, and the other will be self-destroyed through suffering. The silent, subtle method of mesmerism at this period,—robbing, killing, stealing, committing adultery, yea, breaking every precept of the decalogue,—must rebound on itself. They have made others suffer in belief, disease and death they have meted out; but their sins have wrought an inevitable result on their own lives too fearful to contemplate; and this awful error, finding no amelioration in ignorance or help from Truth, will "call upon the rocks to fall upon it and hide it from the wrath of the Lamb." Truth never protects malice from itself, and the same Truth that destroys the error of ignorance increases the sufferings of wilful sin.

A correct thesis of metaphysics, and its adaptation to heal disease, includes vastly more than one sees at first. The books we have read on this subject leave the grand point unconsummated; the mental power they never crown, and carry it against the physical to the extent of science, even the annihilation of the belief of matter, and
the fact that matter is nothing beyond a belief; reducing this theory to its scientific statement, and applying the science to healing, and with no other appliance.

We have stated metaphysics, and its application to the treatment of disease, only as we have discovered it, and demonstrated through mind the effects of Truth on the health, longevity, and morals of men. We have found nothing in ancient and modern systems on which to found ours, except the teachings and demonstrations of our great Master and the lives of prophets and apostles. The Bible was our only text-book; we had no other guide in the strait and narrow way of metaphysics. Whoever says there is more than one method of demonstrating this science, a wrong as well as a right way, has uttered a falsehood, ignorantly or intentionally, and taken himself away from the true conception or possible demonstration of metaphysical healing.

Since the issue of this work, we are in receipt of unnumbered letters, "heaps upon heaps," that are reassuring, heartfelt acknowledgments that the perusal of our book had healed them. All that could be understood of our first and second editions was barely rescued from the abuses of their printers, and, like the homoeopathic prescription, a higher attenuation that matter could not destroy.

Mind being the ruling agent and actor, the mortal body is but an effect of mortal mind; hence the importance to understand the leading fear and governing belief of this so-called mind, to remove the cause of the inflammation, as well as the morbid or exciting action, and what are termed organic or functional difficulties. We see on the body the images of mind, even as in optics we
see the image painted on the retina that becomes visible to the senses. When a physician names an ailment, describes its symptoms and danger, he has committed an unconscious offence against being, happiness, and health, and will make a sure job for himself, if not a fatal one for his patient.

A lady in the city of Lynn was etherized, and died under its effect, although her physicians insisted it was unsafe to perform the surgical operation without it. After the autopsy, her sister testified that the deceased protested against inhaling the ether, and said it would kill her, but, after that, was compelled by her physicians to take it; her hands were held, and she was forced into submission. The case was brought to trial, the evidence found conclusive, and a verdict returned that her death was occasioned, not by the ether, but her fear of inhaling it. Was it a skillful or a scientific surgical operation, to take no heed of the mental condition? as if the woman was matter without mind, and there was but one to consult, and that one was matter. Had those unscientific surgeons understood metaphysics, they would not have risked her state of mind, and would have allayed her fear, or performed the operation without ether. Such ignorance, yea, cruelty, should arouse thought upon these subjects. Diplomas confer no more rightful claims to kill or torture people than the assassin's steel; and the sequel proved that the lady died from fear, even the action of mortal mind on the body, and not the disease or the operation. Give the sick credit for knowing more than their doctor, sometimes; and always support their trust in the power that mind has to sustain its own body. Never tell them they have more courage than strength,
but rather that their strength is in proportion to their courage; and if you make them understand this great truism, there will be no reaction from exertion or animated states. Instruct the sick they are not involuntary victims to disease, that they can resist disease, and ward it off, as directly as a temptation to sin, if only they know how to do it. This fact of metaphysics should be explained to the sick when the mind is in a fit mood to receive it, and will not array itself against it, but become receptive of the new idea. It reassures the depressed mind, and will impart a healthy stimulus to the body, regulating the system, increasing or diminishing the action, as the case may require, far better than an alternative or a tonic in drugs. Mind is the native stimulus of the body; and mortal belief, taken at its best, is not promotive of health and happiness. But surcharge it with the exploding gases of fear and the weakness of defeat, and what can you expect in the case but some sudden detonation, metastasis, or sinking into the belief of death? Tell the sick, if they only knew their mental power over every action and condition of the body, they would meet sickness fearlessly.

"Agree with thine adversary quickly, while thou art in the way with him." Suffer not a belief of sin or sickness to grow upon the thought; dismiss it with the abiding sense of its illegitimate claims, knowing that God is not more the author of sickness than of sin, and both are from the opposite source of Truth, and you have no law of God to support the necessity or truth of either; but you have divine authority for conquering the belief of disease, and if the belief is destroyed, the disease will disappear. Expose the error that would impose penalties
for transgressing a supposed law of health, a law without divine authority, and the human sanction is its only power. Instead of a blind or calm submission to the incipient stage or any advanced stage of disease, rise in rebellion against the error of admitting disease as a necessity, and banish all thoughts of entertaining it, permitting not a single fear that you cannot rule out the intruder through Mind, and prevent its development on the body. No law can hinder this result: it is wrong for us to suffer for aught but sin, and God will sustain us in destroying all other sufferings. Justice is the moral signification of law, and injustice should declare the absence of law.

Because the mind is kept constantly active, must it pay the penalty of softened brains? Who can say when mind is overwrought? When we meet our own limits of mental capacity, we conclude we have carried intellectual labor sufficiently far; but when we remember that mind is ever active, and cannot wear out or trespass upon the physical energies unless we say and believe that it does, we are rested in God, Truth, and refreshed by the utterances of immortality, opposed to mortality or the false evidence of a belief. Shall our teachers die early for having performed faithfully their tasks? Shall our printers and authors have the shortest span of existence for occupying the most important posts, and performing the most living functions of society? Shall that man pay the severest penalty who does the most good? If we bear in mind the facts of existence instead of reading disquisitions on disease, the barbarities of being that suppose death comes to us in obedience to God's law, that punishes us for doing good, we shall not suffer from any labor of love.
but grow stronger for it. A law of mind and not matter must cause whatever results ensue.

When we infringe a supposed law we say there is danger, and this fear causes the danger and decides the physical results. We shall never suffer from a broken law except it be a moral or spiritual demand. The laws of beliefs are destroyed by the understanding that man cannot legislate on times and periods, and types of disease to kill man, and God is not the author of sickness. Therefore let us dismiss sickness as an outlaw, and abide by the rules of perpetual harmony that are God's law. We have a moral right to commute an unjust sentence, for that cannot be passed by divine authority. Every instance of a supposed law of matter or the body governing man is rendered null and void by the law of God; and if you submit to such unjust decrees, it is in ignorance of your God-given rights and through the bias of education, the same as all slavery is enforced. Never suffer the belief that you are sick, or that some disease is developing in the system, to plead in behalf of sickness, and your educated views on those subjects, sooner than you would permit a temptation to sin to urge itself upon your acceptance on the grounds that sin has its necessities.

When the first symptoms of disease appear, dispute the evidences of the senses with the better testimony of divine science and harmonious being; let justice stop the false process of your belief, that you name the law producing sickness, and you will not be cast into prison, fettered and laid away helpless until you pay the last farthing, the last penalty your belief demands.

When the body is supposed to say, I am sick, never join issue or plead guilty, but meet that intimation with a pro-
test. Contradict mentally every supposed complaint from the body, and hold your ground in disputing it until it yields to your side of the question. If sin is not the foundation of your sickness, you will master it by the mental authority you hold over it. But remember sin brings death, and you cannot cure a bodily ailment when a broken moral law has produced it, unless you repent and forsake that sin, and adjust the balance in science. Take antagonistic grounds to all opposed to the health and harmony of mind and body.

When you say "I am sick," you plead guilty, and thine adversary will deliver thee to the judge, and the judge, which is mind, has already sentenced you. Disease has no intelligence to declare itself something and announce its own name. You sentence yourself, else your doctor, friends, medical books, and mortal mind in general do it. Therefore conclude to make your own terms with sickness, and be just to yourself. Meet every adverse circumstance as its master, and watch mind instead of your body, that nothing unfit to be developed shall come from that universal cause. Think less of what is termed material conditions and more of the spiritual and moral.

Doctors examine the pulse, tongue, lungs, etc., to learn the condition of matter; when the fact remains that all is mind, and this body, misnamed matter, is but the lower substratum of mortal mind, that responds to its higher mandate. Nothing is more disheartening than to conclude there is an opposite power to God, good, that He endows; yet this power is opposed to Him, and to health, harmony, and immortality. Giving all precedence to discord, a large majority of doctors depress the energies of mind, which are the only recuperative powers.
To know we can do the good we desire, stimulates the system to act in the direction that mind points out. To admit the belief that a single condition of the body is beyond the control of Mind, disarms the man and empowers matter, thus preventing his helping himself in sickness. The result of this follows as directly to discourage the man who is struggling with adversity, and tell him to submit to every misfortune, and not to overcome difficulties, but let them overcome him; assuring him that all misfortunes and evil are laws of God, against which he should not contend with mind; and unless he can meet them with matter, a drug or a bullet, he has no divine permission to fight, or conquer them.

We should remember that Life is God, and God is omnipotent. Not understanding metaphysical science, the sick have little faith in it until they feel its beneficial effects, showing you their faith is not what heals them. Recollect it is not the body, but mortal mind, that says food is undigested, that the gastric juices, the nervous tissues, and mucous membrane are diseased. The body has not informed you. This mental testimony can only be destroyed by the opposite testimony and its better results. Our speculative theories on health admit that food sustains the life of man, and then discuss the certainty that food can kill a man. This false reasoning Jesus rebuked in those metaphors of the fountain and its stream, the tree and its fruit, and a kingdom divided against itself that cannot stand. If God instituted a law of hygiene that food shall support the life of man, He has not annulled that law by another opposite one, that food shall kill man. The materialists contradict their
own statements. The belief that pain and pleasure, good and evil, God and devil, fraternize at every point is a hoary mistake, that begins to totter and must fall under the battle-axe of metaphysics.

A case of convulsions produced by indigestion came under our observation; they said she had chronic liver complaint, and was then suffering from obstruction and bilious colic. We cured her in a few minutes. She had said, "I must vomit my food or die," and immediately afterwards said, "My food is all gone, and I should like something to eat." Contending persistently against error and disease, you destroy them with Truth; and if mortal mind can remove disease, it proves, on the homœopathic basis, that this mind can produce it. The sick are arguing for instead of against their sufferings, admitting their reality, etc., whereas they should argue against them, and form their plea the opposite of the testimony of the senses and disease, to break it down and give support to the evidence of man's immortality and eternal harmony. For the arguments of metaphysical science to refute the false testimony of material sense is no difficult task, in view of its falsity, and only becomes arduous on account of the tenacity of belief, the force of education, and the overwhelming weight of opinions that the body is matter and suffers, as if matter had sensation. Ignorant of the fact that the mental belief produces the symptoms, the medical doctor establishes the disease in mind and with mind; then addresses himself to destroying it in matter and with matter. That mortal mind embraces the suffering is proven when we remove it by addressing this mind and giving no heed to the body.

The depraved appetites for alcoholic drinks, tobacco,
tea, coffee, opium, etc., are destroyed only by the mastery that mind obtains over the body. This normal control is gained through moral strength, the rational understanding. There is no enjoyment in getting drunk or becoming a fool and an object of loathing; but there is a very sharp remembrance of it, a suffering inconceivable to a man's self-respect. Puffing the obnoxious fumes of tobacco, or chewing a leaf native to nothing but a loathsome worm, is brief evidence of insanity, and ought to subject the individual to healthy discipline in some school of reform. Man's debasing enslavement to the most relentless of masters—his own passions, appetites, and malice—is conquered only by a mighty struggle to destroy those poisons of mortal mind, and every hour of delay makes the struggle more hopeless, and if he is not victorious they crush out all happiness, health, and manhood. Here metaphysics is the sovereign panacea that gives to the weakness of mortal mind strength from the immortal and omnipotent Mind, lifting it above itself into purer desires, moral power, and good-will to man.

The homoeopathic remedies, without a particle of medicine, are known to relieve the symptoms of disease. But what wrought the cure? It was the belief and faith of mortal mind that changed its own self-inflicted sufferings and produced the effect on its body. Destroy the belief of pleasure in intoxication, and the desire for strong drink is gone; the appetite obtains in mind instead of matter. The pains of sense are less harmful than its pleasures. The belief that matter suffers causes mortal mind to retreat from its substratum, the body, to its higher form, the brain, and thence to divine sources outside of itself. What we term chemicalization, from
metaphysical teaching or healing, is when immortal Truth is destroying the belief of mortal error. This action seems to the senses to bring sin and sickness to the surface, like a fermenting fluid, to pass off in aggravation of symptoms and seeming disease latent in mortal mind. Patients unfamiliar with the cause of this stir, and the favorable omen, may grow alarmed. If such is the case, explain to them this action in science. As when an acid and alkali meet and ferment, to bring out a third property, the mental and moral fermentation changes the material base, and gives more spirituality to mortal sense, causing it to lean less on the material evidences of disease or suffering; and thus science, the alchemy of Spirit, God, neutralizes the disease. To know that brains cannot kill a man, or affect the functions of the mind, would prevent their being diseased, except for a moral offence which in itself is the worst belief of disease. The metaphysician should never entertain a doubt of his patient's recovery. Life is the reality to him, and death the unreal; health and harmony are the facts of being, sickness and discord the fables. He should never hold in mind the images of disease, or think of it, only when he is disputing its reality and effacing all its forms and types to himself and his patients. It is mental quackery, to make a reality of disease, and hold it as something seen and felt, and then think to give it the lie. It is no less error for you in belief to see a tumor, a cancer, or decayed lungs, etc., mentally as you argue against their reality, than for your patient to feel them physically in belief. Such practice fastens disease on the patient, and it will appear in some other form more alarming.

Relieve the patient's mind of the depressing thought
that he has transgressed a natural law, and must of necessity pay the penalty. Reassure him with the law of love that God never punishes man for doing right, for honest labor or deeds of kindness, for exposures to fatigue, cold, heat, contagions, etc. And if he incurs the penalty of law, it is but a law of mortal mind, and not an enactment of wisdom, and he should enter his protest against this supposed law, to help annul it in belief. By this action of mind and its results upon the body, he will prove to himself in small beginnings the grand facts of metaphysics. If you have been exposed to a draft of air in a state of perspiration, and it is followed by chills, dry cough, catarrh, influenza, congestive symptoms of the lungs, or symptoms of inflammatory rheumatism, etc., your remedy is safe and sure in metaphysics. If you are a metaphysician, those bad symptoms will not ensue from the like exposure, but if you believe in a law of matter, and its fatal effects when transgressed, you are not fit to conduct your own case, and should employ a metaphysician to destroy the bad effects of this belief; and when the fear subsides, and the conviction that you may or must be sick on account of some broken law has fled, never rheumatism, consumption, or any other disease will result from that exposure. This is an established fact in science, that all the evidence before the senses can never overrule. Sickness, sin, and death must at length submit to the rights of intelligence, when the power of mind over the entire functions and organs of the human system will be acknowledged.

It is proverbial that Florence Nightingale, and other philanthropists engaged in humane labors, have endured without sinking fatigues and exposures that people
less self-sustained could not have done safely. The cause of this is the support they derive from divine law that rises above the human. The spiritual demand, that walks over the material, affords energy and endurance that surpasses all other aid or support, and prevents the penalty that our beliefs would attach to our best deeds. Let us remember the eternal law of right exempts man from all penalties but those due to wrong, while it cannot annul the law that sin punishes itself.

If there is any mystery in metaphysical healing it is the mystery of godliness to the ungodly, an ignorance of the law of the eternal and unerring Mind. The chemical changes that go on in mortal mind reconstruct the body and promote regeneration. We must have faith, as a grain of mustard, in all the sayings of our Master, even if they are not included in the decalogue and not understood generally by our moral instructors. Jesus said, "He that believeth in me shall never see death"; that statement was not confined alone to a spiritual sense of Life, it included both the spiritual and phenomenal facts. For mortal mind must part with error until it puts off the old man with his deeds, and immortality is brought to light. The body will improve on the self-same Truth that improves the mind. If we are Christians in thought and deed on all moral questions, but mistake the physical facts that Christianity includes, we shall be more liable to sickness than the indifferent sinner, being more alive to the fear of doing wrong. If we are never to overcome death, why does the Scripture say, "The last enemy that shall be destroyed is death"? The entire tenor of the Word shows that, in proportion as we overcome sin, shall we obtain the victory over death. The difficulty lies in our
ignorance of what is sin. I account it sin and idolatry to have more faith in drugs, dietetics, air, exercise, bathing, etc., than I have in God, in Truth, and in Love, to keep the body harmonious, and make man undying. The immortal Mind, that governs all that really is, must be acknowledged in this government.

The great fact spiritually must be brought out, namely, that man is immortal. We must begin this work by the more simple demonstrations, and the sooner we begin it the better; but it never can be done until we yield the belief that man dies. When walking, we follow our gaze, we look before we step, and beyond that step, if we are wise; and I find it less wearisome to have the high goal before my thoughts than it is to reckon my bleeding footsteps in reaching it. If the destiny is desirable, it speeds our footsteps and makes us young instead of old, and rested instead of tired thinking of it. If the belief we must die were obliterated, and the understanding that we live on without death were obtained, it would be a tree of life, known by its fruits. We should renew our energies and endeavors, and see the folly of hypocrisy, when we learned the necessity of working out our own salvation. When we learn that sickness cannot kill us, and we are not saved from sin or sickness by death, it will quicken us, master our fears of death, and ultimate in destroying sickness, sin, and death. To relinquish all faith in or fear of death would raise the standard of health and morals far beyond the present period, and enable us to hold the standard that Christianity must hold, and with faith unflinching in Life eternal. Sin brought death, and death will disappear with sin. Man cannot die, and it is sacrilege to believe that he can. The body cannot die, for it has no life
of its own. The beliefs of death, sickness, and sin are all that can be destroyed. I have healed hopeless disease and raised the dying to life and health, trusting in God, good, as my only Life. It is a sin to say or believe there is aught that can master God, omnipotent and eternal Life, and this divine life must begin to be brought out here by the understanding there is no death, as well as in sanctification and other graces of the Spirit. Our faith should lengthen its confines and strengthen its basis, resting on Spirit instead of matter. When mortal mind yields its belief in death, it will advance more rapidly towards God, good, Truth, and Love. The belief in sickness and death shuts out Life, God, and heaven from our experiences, as directly as the belief in sin. When will mortals wake to this great fact in metaphysical science? "So when this corruptible has put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory." The sting of death is sin, and the strength of sin is the law,—the law of mortal belief at war with the immortal facts of Life,—the spiritual law that says to the grave, Where is thy victory? What if the lungs are ulcerated? God is more to a man than lungs; and the less matter we have the better, and the more immortality we possess. Spirit reconstructs a better body, when it has mastered our fears of matter in the strength of God. Every test of our faith in God makes us stronger, and the more impossible we think the condition of matter that we overcome with Spirit, the stronger is our faith and the purer our love. The apostle says, "There is no fear in Love, perfect Love casteth out fear; he that feareth is not made perfect
in Love.” If the lungs are decayed or disappearing, it is but one of the beliefs of mortal mind destroying itself; and mortal man will be less mortal when he learns that lungs never sustained life, and can never destroy it, that God is his Life; and when this is understood, man will be more God-like. No condition of matter can prevent Truth from healing the sick, and destroying error when you have more faith in Truth than you have in error, more faith in Spirit than in matter, more faith in God than in what the doctor and parson think or say. Change your beliefs of matter by your understanding of Life, God, and it will form your lungs anew, and you will never fear them again, but you will fear to offend God by believing that lungs or any other portion of the body can destroy life. The evidences and harmonious phenomena of immortal man will become more apparent as the mortal trusts are giving up and the immortal facts of being are appearing. What we have stated we have proved in our own recovery, and the recovery of many others, upon this metaphysical basis.

For the benefit of our reader, we will quote a sentence from Dr. Benjamin Rush, professor of the practice of medicine in the University at Pennsylvania:

“It is impossible to calculate the mischief which Hippocrates has done by first marking Nature with his name, and afterward letting her loose upon sick people.”

Dr. Benjamin Waterhouse, professor in Harvard University says, “I am sick of learned quackery.”

Dr. James Johnson, surgeon-extraordinary to the king, says:

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

Dr. Mason Good, a learned professor in London, said:—

"The effects of medicine on the human system are in the highest degree uncertain, except, indeed, that they have already destroyed more lives than war, pestilence, and famine combined."

We are indebted to the faithful sketches and apt remonstrance of R. R. Noyes, M. D., in his history of medicine, where he says:—

"A drug or substance can never be called a healer of disease; there is no reason, justice, or necessity in the use of drugs in diseases. I believe that this profession, this art, this misnamed knowledge of medicine, is none other than a practice of fundamentally fallacious principles, impotent of good, morally wrong, and bodily hurtful."

My experience with materia medica has proved it the baseless fabric of a dream, its theory pernicious, and the way out of it the only interesting passage it contains.

We should speak to disease as one having authority over it, having Soul to master the false evidences of the senses, and assert its claims over mortality. The same method that destroys sin is applicable to sickness, for the same invaluable principle cures them both; and when Christianity overcomes materia medica, and supplants faith in drugs with faith in God, sickness will disappear. Again sin will yield to science when, in place of creeds and professions, we learn the divine Principle of being that demands demonstration to prove it and the good it does. Life is the law of Soul, and Soul is never without
its body or representative; therefore body can no more die than Soul, and both are immortal. If we believe we die, we must unbelieve it the next moment, until we learn at length there is no death to Truth and no truth to death. If it be a fact that man lives, this truth can never change to its opposite, which must be a lie, and death become the truth. Explain to the sick the power that mind is exercising over their bodies; give them a basis that is understood to battle their fears and to erase the images of disease from their minds. The Scriptures plainly declare the baneful influence of mortal mind on the body. Even our Master felt it, and in certain vicinities did not many mighty works there because of their unbelief in Truth. The contest for the recovery of the sick goes on between minds and not bodies, and the victory will be decided for the doctor only as he subdues the beliefs of disease through whatever method he adopts, whether it be faith in drugs, hygiene, prayer, or the minor methods of treating disease. There are but two modes of practice, and both are carried out through mind; one is quackery and the other science. To heal the sick we must be familiar with the scientific statement of being, namely, there is no Life, substance, or intelligence in matter, all is mind, there is no matter. Mind is immortal; therefore, its embodiment is immortal, and this embodiment is mind, and no more matter in the waking hours than when it acts, walks, sees, feels, hears, enjoys, or suffers in the dream of sleep. Remember there is no mortal mind wherewith to make a mortal body out of the beliefs of death, sickness, and sin. There is but one, the unerring and immortal, and this one contains no mortal views; therefore sin, sickness, and death are
unknown in Truth, God, whereas all that is real, good, or eternal, this immortal Mind includes. We have only to turn from the mortal sense of things, the lie of belief, to the Truth of immortal Mind to be made whole. But we cannot believe in the reality of both Truth and error, and succeed with either in science or Christianity. Error is not self-sustaining. Its false supports fail one after another, as in the history of medicine and individual experience, where a drug loses its supposed power and can do no more for the patient, and hygiene loses its efficacy, and all quackery fails to support the credulity of the sick, and they stop recovering. These lessons are useful; they show us we are God-driven, spiritually impelled; they change our basis from sense to Soul, from matter to Spirit, and from error to Truth, naturally and gently.

The Bible contains all our metaphysical recipes for healing, and this is one of them: "Agree with thine adversary quickly, while thou art in the way with him, lest at any time he deliver thee to the judge and the judge deliver thee to the officer, and thou be cast into prison; verily I say unto you, thou shalt not come out thence till thou hast paid the uttermost farthing." As we have said before, sin and sickness are healed on the same Principle, for metaphysics has but one God, one Principle, and this one equal to every necessity and emergency, offering a full salvation from sin, sickness, and death. Apply the aforesaid scriptural rule to healing, and with the approaching symptoms of chronic or acute forms of disease, whether cancer, consumption, or small-pox, agree quickly with thine adversary. Treat the incipient stage of disease with all the power and eloquence that mind would summon in a senate to defeat the passage of an inhuman law.
Rise, in the conscious strength of Truth, to master the plea of matter, or mortal mind, pitted against the supremacy of Spirit, to blot out the images of mortal thought, and its beliefs of sickness as well as sin, that when thine adversary, which is the belief in the disease, would deliver thee to the judgment of Truth, it may say to thee, "Well done!" You have fought the good fight on this question. You have said to sickness, Thou art a lie; for any supposed information coming from the body or inert matter, as intelligent, is an illusion of mortal mind, one of its dreams, and it shall take back the lie. Argue silently, There is no such thing as consumption, cancer, or smallpox, for all is mind; and there are no tubercles, pustules, or scirrhus affections in immortal Mind; and there is but one Mind, for God and His ideas are the only realities of being. Realize that the evidences of the senses are not to be accepted in the case of sickness any more than sin. St. John testified in Christian science of but one Mind, and this the author of all that is real, and he destroyed disease with his testimony, instead of building it up, and retained his body from out the boiling oil on this divine basis of being. But the idolaters, who believed in more than one Mind, and had "gods many," thought they could kill the body with matter, independent of what mind said about it, and found their mistake. No person is healed in sin any more than he is saved in sin; he must be better morally as well as physically to be healed. Lust, hatred, and malice make a man incurably sick, where medicine nor mind can help him, except they make him better morally, and so deliver him from his destroyers. Body and mind are one. The heat of hatred, the inflaming brutal propensities, and the indulgence of
evil motives and aims will make a man who is above the very lowest types of manhood a hopeless sufferer, and consume the body with its own fires.

"Agree with thine adversary quickly," master the propensities, hold hatred in abeyance to love, conquer revenge with charity, and deceit and lies with honesty, that is the best policy. Choke these errors in their early stages, if you would not cherish so many conspirators against health, happiness, and success. At length they deliver thee to the judge, the decisions of Truth against error, and the judge will deliver thee to the officer, justice, and it will be executed upon mind and body, for both will be manacled until the uttermost farthing is paid, until you have balanced your account with suffering. Whatever a man soweth, that shall he also reap, and the measure he has meted shall be measured to him again, pressed down, full, and running over. This is sin's necessity, to destroy itself, and yield to the government of God, wherein is no knowledge of sin.

Unremitting toil, deprivations, exposures, and every circumstance that is without sin, has its remedy without suffering. Whatever is your duty to do can be done without hurting you. If you sprain the muscles or wound the flesh, and hatred has not caused it, your remedy is at hand; mind decides the question whether or not it shall be discolored, painful, swollen, and inflamed.

Be more fixed in your understanding that mind governs the body, than your foolish fears that matter governs itself, and can ache and swell and be inflamed from a law of its own, when it is self-evident that matter has no pain or inflammation; and your body is as material as the trunk of a tree that you gash, or the electric wire, and
would suffer no more from tension or wounds were it not for what mortal mind says. If you believe in inflamed and weak nerves, you are liable to an attack from that source, and will say it is neuralgia, instead of your belief, that occasioned it. If you believe consumption is hereditary in your family, or induced by severe colds, etc., you are liable to the development of that belief, in the form of what is termed pulmonary disease. If you believe a climate or atmosphere is unhealthy for you, it will result thus, and your fears will master you, whatever direction they take. Now reverse the case, and stand porter at the door of your thoughts, admitting only such conclusions as you wish brought out in results on your body, and you can govern it harmoniously. When the circumstance is present that you say, according to hygiene, induces disease, whether it be air, exercise, heredity, contagion, or accident, perform your office as porter, and shut out these unwelcome guests; exercise the mind's authority over the body, and protest against their entering your castle, and you can keep them out; nothing can affect your body to the issues of pain or pleasure, unless the mind says it or fears it, and like a frightened porter forsakes his watch and admits the intruder through fear, concluding he is not strong enough to guard the entrance. But this conclusion is false, for the body is mind, and subject to its control. It seems self-acting matter only because mortal mind is ignorant of itself and its own action and the results upon the body, ignorant that the predisposing, remote, and exciting cause of all disease, bad effects from climate, accidents, etc., is a law of mortal belief, — a law of mortal mind instead of matter; and in proportion as this law is walked over and de-
stroyed in mind will the body be free from its penalties. The only physician I would venture to employ would be a skilful metaphysician or a doctor of physic so advanced that he is disgusted with its "science of guessing," and self-poised in truth.

When treating the sick, make your mental plea in behalf of the reality of harmony, the nothingness of discord, the fact of health, and the fable of disease, as the Truth of being in contradistinction to the error of life, substance, or intelligence in matter, and plead with an honest conviction of its truth, and a clear perception of its science, and the unchanging, unerring, and certain effects of science. Then, if your morals are half equal to the virtue of your plea, you will heal the sick. Explain to your patient, audibly as he can bear it, the utter control that mind holds over the body; show him how it induces disease by certain thoughts, and how it can remedy it by opposite ones; give him a foundation in the understanding to lean upon, and support him against the baneful effects of his own beliefs; show him that the conquest over sickness as well as sin depends on mind mastering itself and thus destroying the effects of error on the body.

To conclude quickly on the treatment of error, whether it be manifested in forms of sickness, sin, or death, is the first step towards destroying it, and to treat it through mind was the rule our Master practised. He never recommended obedience to laws of nature, if by that is understood laws of matter, or drugging to heal the sick; and if there is a law of Mind applied to healing, that law belongs to God, and should be heeded and practised in the way our Master taught, namely, through mind instead of mat-
Disease has no intelligence of its own, and something besides the disease, or what you name that, governs it. You sentence yourself to suffer unwittingly; therefore to know how you do that enables you to commute that sentence and "agree with thine adversary quickly," to meet every circumstance as its master, and watch your belief instead of your body. Think less of laws material, and you will learn sooner the dominion that God gives man over all things. We must understand our way out of our beliefs and difficulties, or we shall never believe that we are out, and the harmony and immortality of man are never reached without understanding this. Fear and its effects on the body are involuntary. The fear of disease and love of sin are the foundations of man's enslavement to them. Error is a coward before Truth, and death is but another phase of the dream that life is structural, even when we hold forever the consciousness of existence, and have sooner or later the errors of sense to master through science.

Because mortal mind acts unconsciously as well as consciously, the sick say, How can mind have caused the disease that I never thought of, and knew nothing of until it appeared on my body? We have answered this question in our explanation of disease originating in the unconscious mortal mind, or the body that this mind names matter. This mortal blindness and its sharp consequences show our need of metaphysics: we should study mind if we would reach the understanding of Soul and destroy the errors of sense.

To prevent or cure scrofula and what is termed hereditary disease, you must destroy the belief in disease and the fear of its transmission. This task becomes easy
as you understand that all disease is a belief and has no character or type, except what mortal mind gives it. Eradicate the image of disease in mind before it has taken tangible shape to be seen on the body. Unconscious mind called matter cannot dictate terms to conscious mind or say, "I am sick." The belief that the unconscious substratum of mortal mind, termed the body, or matter, suffers and reports disease independent of conscious mind, is the error that prevents mortal mind governing its own body understandingly, and knowing how to do it with better results. Nothing can interfere with the harmony of being or stop the existence of man. He is the same after as before a bone was broken or a head chopped off; for man is perfect and immortal, and the mortal and imperfect, that we call man, is but a poor counterfeit to be laid aside for the pure coin. But this mortal is put away, and the reality of being attained, no faster than we realize that such is not man, and look for a higher model of ourself. Accidents are unknown to God, immortal Mind, and we must leave the mortal basis of belief, and unite with the one Mind to change chance to direction and bring out harmony understood.

The Scriptures tell us that "whosoever shall deny me before men, him will I also deny before the Father." This refers to the Principle of man or Truth of being, showing that a denial, or a just acknowledgment of Truth, and what it has done for us, effectually hinders or helps the results. If pride, superstition, or envy prevents the honest expression or admission of the benefits received, it is a barrier to the recovery of the sick and the success of a student. To cast aside moral honesty for the mistaken policy of dishonesty betrays an ignorance of metaphysics.
that unfits the student to heal or to teach; and if he babbles our rules like a parrot, he has not understood them, gained nothing of his own, and will not always be able to stand on another's wisdom and experience.

Until the age advancing admits the efficacy and supremacy of Mind, it is better to leave the adjustment of broken bones and dislocations to a surgeon, while you are reconstructing mentally and preventing inflammation or protracted confinement. Metaphysical science is the most skilful surgeon, but mental surgery is the highest branch of this science, and will be understood and demonstrated the last.

The time approaches when mortal mind will let go of its personal, structural, and material basis sufficiently for the immortal Mind and its formations to be apprehended, and no material thought will interfere with the spiritual fact that man is idea instead of material substance and all form indestructible and eternal. Then will it be found that mind constructs the body, and with its own materials instead of matter; hence no broken bones or dislocations can occur. We say that accidents, injuries, disease, etc., kill man; but that is not true, for the life of the body is Mind. The body manifests only what mind admits, whether it be a broken bone, disease, or theft.

Fever is fears of various types. The quickened pulse, coated tongue, febrile heat, dry skin, pain in head and limbs, are the result of mortal mind depicting upon the body the image it holds in unconscious mind, that is frightening conscious thought. This fever-picture has been drawn by millions of mortals, and depicted on the body through the transfer of thoughts from one mortal mind to another, until it rests on some individual mind
and becomes a belief of disease, an error that finally destroys itself. Truth is the victor over sickness and sin, that fall by their own weight. Truth is the rock of ages, and “he upon whom this rock shall fall, it shall grind him to powder.”

To prevent a fever, or to cure it, you must find the type, get the name, and commence your mental plea against the physical. Argue with the patient, mentally, that he has no fever, and conform the argument to the evidence. If the body is matter it cannot have a fever or suffer, and if it is mind, or governed by mind, it will manifest only what mind says on the subject. Hence, the remedy is to destroy the patient’s belief in a fever, by arguing the opposite facts of harmonious being, and portraying man in health instead of sickness, and the impossibility for matter to suffer, to feel pain or heat, to be thirsty or sick. Then say to mortal mind you have no fear of a fever, and need not submit to or feel what you do not desire. You are the master of sense, and can conquer sickness, the same as sin, if only you believe this and will exercise your authority and take possession of your own body, and govern it in what it feels as well as in what it does. Rise in the strength of your God-being to resist all that is unlike Him; for He has made man capable of doing this, and nothing can destroy this ability and power divinely bestowed. If you plead the case in science and for Truth, according to the above, and vary the arguments to meet the peculiar or general symptoms of whatever disease you treat, thoroughly persuaded in your own mind that sickness is a belief and error, and Truth its antidote, and what you utter are the facts of being, you will win the case, and prove yourself an able
counsel. It must be clear to you that sickness, not more than sin, can be the truth or reality of man created by God, and there is no other man. This dream of sickness, sin, and death must be broken; and one disease is as readily destroyed through mind as another, when you stop the dream of its being a reality and something to fear. It is easier, and far more congenial, to cure a case of the most malignant disease than a case of sin. We have raised up the dying, because they were willing and glad to be healed, with far less effort, and in comparatively a moment of time, while we were struggling long, and perhaps in vain, to lift a student above a chronic sin.

The sick recover more rapidly under metaphysical treatment than the sinner, and healing is an easier task than teaching, if the latter is performed faithfully and honestly. But healing the sick and reforming the sinner, in science, is one and the same thing; both have the same method, and are inseparable in metaphysics. The sick should never deny their improvement, or impute it to some material cause, when treated metaphysically; for believing matter causation has helped make them sick, and they must turn their attention to the cause in mortal mind, and realize all they can, without a course of instruction, that their beliefs in sickness and material causes, and their fears of both, have induced the condition of which they complain.

The matter-physician, examining bodily symptoms, and doctoring the case according to his diagnosis, and telling the patient he has a fever, could produce that result if it was not already determined. He has "agreed with his adversary quickly," but upon different terms than the metaphysician,—he has agreed with the disease.
Jesus, wiser than his persecutors, said, "If I by Beelzebub cast out devils, by whom do your children cast them out?" He introduced this comparison because the people acknowledged the prophets and the prophets acknowledged him. Again, our Master said, "How can one enter into a strong man's house and spoil his goods, except he first bind the strong man, and then he will spoil his goods?" In other words, how can I heal the body, without beginning in mind, that controls it? The disease that is destroyed in mind, and the fear of it forever gone, is the only one thoroughly cured. Jesus knew that mortals obtain harmony only as they let go of discord, acknowledge the supremacy of Mind, and lose their beliefs of matter. Mortal beliefs are the "strong man" that must be held in subjection to destroy their effects upon health and morals; and these conquered, we despoil the goods of error.

Deplorable cases of passion mastering man show the necessity of the absolute control the higher faculties exercise over the lower. The animate stratum of mortal mind should govern the inanimate or germinating substratum, and mankind must begin to improve generation. This necessity to uplift the race is father to the fact that mind can do it, and impart purity instead of impurity, beauty rather than deformity, and health instead of sickness, to the body and its formations. A person whom we rescued from the seeming oblivion of Soul in which the senses had engulfed him said to us, "I should have died but for the glorious principle you teach, supporting the power of mind over the body, and showing me the nothingness of the so-called pleasures and pains of sense. The treatises I have read and the medicines I have taken
have only abandoned me to more hopeless suffering and despair. Adherence to hygiene was useless; the mind must be set right. It was not a bodily, but a mental, ailment; and I was cured when I learned my way in metaphysical science.” Metaphysics are accepted at this period by induction. We admit the whole, because a part is proven; and that part illustrates and proves the entire Principle. Metaphysics must be taught, as well as music, and requires a thorough teacher,—one morally and spiritually advanced, for none other can define metaphysics truly, and impart the right power to heal; and the principle of mathematics or metaphysics lies not on the surface of things as seen from the standpoint of the senses. The illumination of spiritual sense and the evidences of divine science furnish the opposite evidence to that before the senses; and they alone give the right perception and understanding of metaphysics. You will find the entire texts of metaphysics in this volume, but their explanation must be brief. We could talk with our reader profitably, and elucidate a single short sentence herein, for an hour or more. Never imagine that you thoroughly understand metaphysical healing at this period from perusing this work, or any other that can be written on the subject. Our personal instructions are what plant you on the spiritual basis of which we treat, lifting you above the old and perishing fossils of the schools, and mentally fitting you to begin this far-off, unattained, and glorious science. We tear down before we build; and this demolishing more than building is the task of teaching metaphysics. We have endeavored to make this work the Esculapius of Mind, giving hope to the sick with its rudimental healing, teaching our reader correctly all that he can learn without our assistance.
All science must be thoroughly taught to be understood, and understood to be demonstrated. Charlatanism can never enter the ranks of metaphysics with even as much safety as physics. Admitting the common hypothesis that food is requisite to sustain the life of man, there follows another necessity of admission in the opposite direction; namely, its power to destroy what is termed life through lack or excess, quality or quantity. Such are the ambiguities of all theories regarding health, self-contradicting and self-destroying, — "a kingdom divided against itself that is brought to desolation." If food preserves life, it cannot destroy it. The truth is food does not affect the Life of man; and this becomes self-evident as we learn God, who is our only Life; and because sin and sickness are not qualities of Soul or Life we have hope in immortality. It were foolish to venture beyond our understanding, and stop eating until we gain more goodness in and a clearer comprehension of Life,— God; in which case we shall neither eat to live nor live to eat.

We cannot deny that Life is self-sustained, and should never deny the existence of harmony and its forever in Soul, because there is to the senses seeming discord. It is our ignorance of God, Principle, that discords; the right understanding of Him restores harmony.

A despatch, communicating through mistake the death of a friend, occasions the same grief the reality would have done. You thought your anguish was occasioned by your loss; but another despatch, correcting the mistake, has healed that grief, and you now learn that your suffering was the result of your belief. Thus it is with all sorrow, sickness, and death; you learn at length that there is no cause to grieve if the wisdom of the hour is
understood, and no occasion for sickness or sin. A belief and not Truth produces all the sufferings of earth; but if a metaphysician had said to you, when mourning over a belief, "Your grief is without cause," you would not have accredited it, although it was afterwards proven. So, when your friends depart, and you grieve at their loss, your grief is unnecessary and without cause; and you will know this when you have grown to the understanding of immortality or Life.

We say, "I have burned my finger." That is a correct statement, for mortal mind and not matter burns the finger. It is sacred history that a high and holy inspiration—certain states of mind—have prevented the fatal results of fire, while another mental state would have induced them. Disease is produced, like other mental conditions, from association with other minds, and in connection with other thoughts. It being a law of mortal mind that certain diseases are contagious, this law obtains through association, calling up the fear that creates in mortal mind the image of the disease and its manifestation on the body. This fact in metaphysics is illustrated by some incident. A gentleman was made to believe he had occupied a bed where a patient died of cholera; and immediately the symptoms appeared, and he also died of cholera,—at least, such was the evidence before the senses; but the fact remains that he neither caught the cholera nor died of it. If her child is exposed to contagions, infections, or any circumstance supposed to contribute to sickness, the mother fears, and says, "My child will be sick"; and the law of mortal mind, but especially her own fear and belief, govern her child more than the child governs herself, and produce the very
HEALING THE SICK.

results she would have prevented. Then she calls it the circumstance or the contagion, instead of mortal mind, that did it. You say or think, because you have partaken of fish or salt food, you must be thirsty, and you accomplish it, while the opposite course would have produced an opposite result. You say you have not slept sufficiently, or have overeaten, etc., and you are a law to yourself for having said it and believed it, and will suffer in proportion to your belief and fear. But your sufferings are not the penalty for having broken a law of matter, for it was none other than a law of mortal mind that you trespassed upon. The remote cause of all disease is a belief in it,—a conviction of its necessity and power, and that mind is helpless to defend the body, and wholly incompetent to control it. The circumstance is powerless of itself, and nothing but the latent belief in and fear of disease associates sickness with the circumstance, and causes them to appear together, even as thoughts by association reproduce poetry or music.

Not perceiving the vital points of metaphysics, and how mortal mind affects the body, acting beneficially or injuriously on health as well as morals and the happiness of mortals, we mistake our methods, and throw the mental weight in the wrong scale, actually injuring those we would bless. Recollect that suffering is not less a mental condition than enjoying; and you cause and increase bodily sufferings by admitting them, and believing they will remain, as directly as you enhance your joys by believing they are real, and will continue. When an accident happens, you think or exclaim, “I am hurt!” and your thought is even more powerful than your words or the accident to make it so. Now reverse the process,
and declare you are not hurt, and believe it,—or, better far, understand it,—and you will find the good effects that follow are in exact proportion to your fidelity to metaphysics and disbelief in physics; and this illustrates and demonstrates the facts we claim.

That mother is not a metaphysician, and her affections need better aids to their duration, who says to her child, "You look sick or you look tired; you need rest or you need medicine," etc.,—who goes to her little one, fallen on her nose on the carpet, and, moaning more childishly than her child, says, "Mamma knows you are hurt." Drugs, cataplasms, and whiskey are shocking substitutes for the dignity and potency of mind and the divine power to heal. Through the by-ways of physiology and materia medica to lead man into temptation in every direction is pitiful. To victimize the race with prescriptions of liquors for the sick, until mortal mind acquires this educated appetite for strong drinks, and men and women are made loathsome sots, is not only unchristian but heathen.

The physical affirmative to disease should always be met with the mental negative, and whatever the mind desires to produce on the body it should state mentally, and abide by this statement.

If you have sound and capacious lungs, and want them to remain, always have ready the mental protest against the opposite belief of weak lungs, tubercles, or hereditary consumption getting hold of you from any circumstance, and you will find that mind, self-conscious and self-assured of its power, governs the body as directly to results in health as it forbids the muscles to move the hands to steal. Through fear, the body becomes instantly weak or abnormally strong, showing it is mortal mind
that produces strength or weakness. A sudden shock from fear or grief has caused instantaneous death. Because fear originates in unconscious mortal mind, it produces disease or death ignorantly and involuntarily. We never knew a patient who did not recover when the fear of the disease was gone. Conscious mind is superior to its substratum, the unconscious body, and the stronger never yields to the weaker except through fear or choice. If mortal mind is its own enemy and works against itself, it can do little in the right direction and accomplishes much in the wrong. Cherishing evil passions and malicious purposes, the mind is not a healer, but an engenderer of disease and death. I would sooner be subject to infection, and every plague on earth, than the culminating effects of guilt. The abiding consciousness of doing wrong will destroy the ability to do right. If sin is not repented of and growing less, it is hastening on the self-destruction of mind and body. The punishments we incur morally, and the ills we fear, are those that conquer us. Disease is a fear expressed, not as much by the lips as the functions of the body. Mitigate the fear, and you relieve the oppressed organ, and inflammation and decomposition abate; destroy the fear, and the organ will resume its healthy functions. Consumption is a mental state of courage under conscious danger that seems anomalous in metaphysics except to the expert. This mental state, being unconscious, is not understood; it is a stage of fear so excessive it amounts to fortitude. The belief of consumption presents an image to mortal thought not exceeded in its fatality, and the patient turns involuntarily from contemplating it; but the fear remains latent and strong in mortal mind, though not acknowledged. Just
so it is with the greatest crime: it is the most subtle, and
does its work less perceived than others. The most fatal
disease is the most hidden, undefined, and insidious be-
lief. Being ignorant of the cause or approach of disease
militates not against its mental origin or cause. We
confess to ignorance of the future, and incapacity to pre-
serve our own lives, and this belief precipitates results.
Such a state of mind induces fear, and is like walking in
darkness on the edge of a precipice, with no courage
except from forgetfulness of the danger; and whenever
reminded of the precipice or we take a casual misstep,
the fear is present, and the step less firm because of it.
The history of Christianity furnishes sublime proof of the
supporting influence and protecting power of the im-
mortal and omnipotent Mind, not only to defend from
temptation, but to prevent bodily suffering. Meeting the
affirmative to disease with a negative neutralizes the
belief and its effects on the body, making discord yield to
harmony. A patient thoroughly booked in the jargon of
the schools is more difficult to heal through mind than
an aboriginal North American Indian who never bowed
the knee to Baal.

The Christian martyrs were prophets of metaphysics.
Through the uplifting and consecrating power of divine
truth they obtained a victory over the senses that meta-
physics explains. The opposite extreme of stolidity is a
state of mortal mind that suffers less because it knows
less of what is termed the material law for suffering.

If mind is the only actor, how does mechanism self-
act? When it is understood that all is mind in higher or
lower conscious or unconscious strata, it will be seen
that mortal mind constructs the mechanism, carries it
on, and calls it matter. A mill at work, or the action of a water-wheel, is secondary, an effect; the primary cause is mortal mind. Without mind the body is without action, and that proves and defines the actor. Mortal mind sends its despatches to the body, it is both the telegraph office and the wires. Nerves are unable to report; matter can return no answer to mind. When blood rushes through the veins, or languidly creeps along those frozen channels, we call it disease; but this is a misconception,—fear is producing it; and we prove that, for when the fear is destroyed the standard circulation that mind has settled on for health will return. Anodynes, counter-irritants, or depletion, never reduced inflammation like the truth of being whispered into the ear of thought. But metaphysics can be abused; a mere smattering of its science becomes a shocking bore, a petty cross-fire on every poor cripple and invalid, sending into him the cold bullet, "Nothing ails you." The question is, Which is first, mind or pain? You say a boil is inflamed and painful; but that is impossible, for matter without mind is not painful. The boil simply manifests your belief of pain, inflammation, and swelling, and you call this belief a boil. Heat or cold is a product of fear; the body, bereft of mortal mind, is first cold and afterwards nothing. Fear produces animal heat and expels it through other beliefs, as sweats, humors, etc., that abandon fear or else increase it to self-destruction. Sin is fear, and must produce inflammation and death in belief.

Heat would pass off from the body as painless as gas evaporates, but for the belief that inflammation attends it, and that pain accompanies inflammation. Chills are
often the form that fear manifests. Change the mental state, and the chills disappear. A mesmerist even proves this, but a metaphysician can never prove it as he does. The mesmerist scares the individual into quaking, not knowing what is frightening him. The metaphysician removes that scare and stops the shaking, but could not produce the fear. Truth punishes sin, but cannot produce either sin or sickness. The patient may tell you he has a humor in the blood, or scrofulous diathesis. But his parents must have believed that before him, or some of his progenitors must have transmitted that thought, for mind, not matter, formed that conclusion and its results. You will have humors just as long as you believe them safety-valves, or something inherited or superinduced by matter instead of mind. A corrupt mind is made manifest by a corrupt body. Lust, malice, and evil of all sorts are diseases, beliefs, and you can only destroy them by destroying the wicked motives producing them. If the evil has fled from animate mind, and the effects of its devastating fires remain on the inanimate body, you can remove the disease only as God's law is fulfilled, and punishment cancels the crime. Fear, and the results of ignorance or of malice, are the whole of disease. You can destroy the fear and results of ignorance with metaphysics, but you cannot destroy the fear and its effects, that sin produces, so long as the sin remains in motive or desire.

A mental state of self-condemnation or guilt, or a faltering or doubting trust in Truth, is an unsuitable state with which to heal the sick. Such a mental state is weakness instead of strength; hence the importance of understanding the necessity of being right yourself to teach
this science or to heal with it. The might of Mind and its moral power to walk over the waves of error you must exercise, and support those claims in demonstration. In the belief and fear of disease yourself, and ignorant of your mental remedy, you fail to use the latent energies of mind in your own behalf, and exercise no power in that direction to help another. You must first cast the beam out of thine own eye before thou canst see clearly to cast the mote out thy brother's eye.

Men of business have said metaphysical science is important from a secular point of view; that it enhances their physical and mental powers, enlarges their perception of character, gives them aptness, comprehensiveness, and ability to act beyond their ordinary capacity in business. The mind imbued with the science of Life is more elastic, capable of more endurance, and its body requires less repose. The science of being develops the latent capacities and possibilities of man, extends the atmosphere or aroma of mind, giving mortals vent in broader and higher channels. An odor confined by a stopper is not as benevolent as the escaped fragrance. Yield the belief that mind is located beneath a skull-bone, and matter is the limit of man, and there quickly follows more of the man and woman, and they understand themselves and others better.

Man is not sick; for mind is not sick and matter cannot be. A belief is all that mortals or mortality include. A belief is the tempter and tried, the sin and sinner, the disease and its cause, death and the dying. Thinking of sin and death is not the method of destroying them. It is well to be cheerful in sickness; to be hopeful is better: but to understand there is no sickness except to belief is the
universal and entire remedy. We admit that one mortal mind can influence another, and thereby affect the body, but never calculate we are governing our own body with mind. The mesmerizer produces pain by making his subject believe he feels that pain. Here pain is proven a belief without any physical cause. To this belief of pain let that social curse, a mesmerizer, add a belief of disease, and keep up this state of belief sufficiently long, and if the subject of this abuse is ignorant of the cause, and not a metaphysician able to defend himself, the mesmerizer will accomplish his purpose. The mesmerist, by making his subject believe he cannot move a limb, renders it impossible to mortal mind until this belief is removed. Thus the sick mesmerize their bodies, through belief, to conditions of stiffened joints, contracted muscles, etc.; and the only difference between the voluntary and involuntary mesmerism is, that one is done consciously and the other unconsciously. One case of deformity or disease is understood a belief, and the other is believed an effect of matter. Mind is employed to remove one case of disease and matter the other; whereas both had their origin in mind, were produced by it, and should be healed by it.

Faith in medicine and the lapse of time are affecting our fears and changing our beliefs, even removing bodily ailments for the time, and changing them into new and more difficult forms, until at length the science of Mind comes to the rescue and we comprehend the mystery of being. Mesmerism can stiffen a joint and make the muscles rigid through a belief; hence the error of mesmerism and its ability to do evil, and the power of Truth to disarm it. "But," says one, "no man can mesmerize me."
That is a mistake, if he is a mortal man, for he is producing that result on himself; and because his belief is more positive, and his power beyond others, he does it and will do it, until this belief is deprived of its imaginary powers by Truth, and the might of Soul sweeps away the whole gossamer web of mortal beliefs. The most self-reliant state of mind is rectitude and understanding, and the one best adapted to healing the sick.

Expose the material body to certain temperatures, wet, etc., and belief says it takes cold and has catarrhs. But no such result can occur without mind to say it and produce it. The corpse deserted by thought is cold and disappears, but never suffers. Mind has its body with it always, and subject to what mind says of it. Mortal mind sometimes says to the body, "You are dying—disappearing to me; but to others you will remain, and they will bury their belief of me, and say my body will decompose into dust; but I shall retain and form a body according to my belief; yet I and my body will not be seen by those who think they bury me, for body and mind are one."

While the belief says that certain states of the atmosphere produce catarrhs, fevers, rheumatism, or consumption, those effects will follow, not because of the climate, but the belief. We have healed those diseases through the action of Truth on the mind, and its corresponding effects on the body, in too many instances not to know that fact. Invalids flee to tropical climates to save their lives, but come back no better; and then is the time to cure them with metaphysics, and prove to them they can be healthy in all climates when their fear of climate is gone. The body that we call me being mortal and material, this me is a mortal and very material mind, and quite
as material in its beliefs as the body that it originated through material sense, and develops according to it. This materialism of parent and child is mortal mind and not matter, as the dead body proves that is no longer thy parent when the law of mortal mind has doomed that body to death and decay.

The science of being unveils the errors of sense. The more spiritual perceptions, aided by science, will sometime reach the standard of Truth; and then error will disappear; sin, sickness, and death will seem less real as we approach that period, and consequently they will become so; and we shall no more fear falling into sickness than sin. The moralist has no fear of committing a murder. Being the master of such a temptation, it never presents itself. The Christian scientist has conquered sin to the extent of becoming a sound moralist, or he never was a scientist. Then he has conquered sickness—in the same proportion, and with that same mental power recognized and exercised over the body. Sickness to him is no less a temptation than sin, and he meets it, understanding his moral power to destroy it, knowing it is an error of belief that Truth can and will destroy. Resist the devil, error, of whatever sort or claims, and it will flee from you; error is opposed to Life, its harmony and continuance. We can and shall ultimately rise to the available supremacy of Truth over error, Life over death, and good over evil in every direction, until we no more fear we shall be sick or die than that we shall steal, murder, or commit suicide. Sickness, as well as sin, is a moral weakness, temptation, and fall,—a loss of that control over the body that the apostle said to exercise “is our only reasonable service.” Let
the slave to a wrong desire learn the science of being, and he becomes the master of that desire, and ascends somewhat higher continually the scale of health, happiness, and Life.

If mankind would study the science of mind with half the avidity they pursue these phantoms of belief, sin, sickness, and death, the so-called pleasures and pains of material sense, they would advance, not from one disease to another and to decrepitude and death, or from one immorality to another, until man reaches a convict's cell or a scaffold, but the whole human family would finally be redeemed by the merits of Christ, the glorious Truth that destroys all error; for Truth is our Life. In it we live, move, and have being; out of it all is imaginary and unreal, even this error of mortal existence.

The pallid invalid that you say is wasting away from consumption of the blood should be told that blood never gave life and can never take it away; that there is more life, immortality, in one good motive and act than in all the blood that ever flowed through mortal belief to stimulate a personal sense of life in matter. Let the despairing invalid, examining the hue of her blood on a cambric handkerchief, read the experiment of the Oxford students, who took what we term the life of a felon through the belief that he was bled to death, when he had not been bled and not a drop of blood was lost. Then let her apply the opposite principle of Life, as in metaphysics, to her own case, and she will learn that she is not dying from any state of the blood, but suffering from her fear of blood destroying life, when the fact remains that this so-called vital current is not affecting her health, but her fear is, and producing the results she fears. The belief
that Life is contingent on matter must be met and mastered with science before Life is understood and its harmony obtained. Metaphysical healing has this advantage over other methods: it is Truth controlling error, by which man goes up higher; other methods are error opposing error, thus increasing the final conflict when the stronger error is to be overcome.

Disquisitions on disease in public or private have the same effect as telling ghost stories in the dark. Little is known or understood of our present existence except that we are here without our consent, to be removed as involuntarily, not knowing why or when. This is darkness, and we are children listening to ghost stories, formulas of beliefs pointing in every direction but the right and the way out of difficulties. In darkness we are in fear. The adult not more comprehends his own being than the child, and must be taken out of his darkness to get rid of the sufferings it occasions. That Life is not contingent on bodily conditions is proven, when Life and its phenomenon, called man, goes on after this body is destroyed. We cannot discern spiritually either sin, sickness, or death; hence they disappear in proportion to our spiritual growth. Recollect that sickness is not imaginary; it is more than a fancy,—it is a solid conviction and belief. One animal looking another in the eye infuriates him, and both fight for nothing; but man's gaze, fastened fearlessly on the beast, tends to turn him away in terror. This illustrates the power of Truth over error, the might of intelligence exercised over mortal fears, compared with the physiological drills and drugs to cure disease, which is error meeting error,—yea, the quarrel between beasts.
The sick deserve our sympathy and should claim our efforts more even than the sinner, if we can rely on God to help one and not the other. The movement cure, pinching or pounding the poor body to make it sensibly well when it ought to be insensibly so, is another medical paraphrase on progress, which if not diplomaed is in accordance with the general jargon that bases all action on inert matter, instead of mind. Can matter, or what is termed that, resuscitate without mind? We say that certain combinations of gases, secretions, acute or morbid, material causes, produce disease; but if the body causes disease and the body is matter, can matter cure what it causes? Remember mortal mind prescribes the drug and administers it; plans the hygiene and puts the body in motion under it. Not a gas accumulates a secretion or combination occurs unless mind does it.

Anatomy describes muscular action as produced by mind in one instance and not another. This fallacious argument besets every material theorem, one statement contradicting another, yea, "a kingdom divided against itself that is brought to desolation." The action or movement of the arm is not more dependent on the direction of mind than the action or secretions of the liver, for when mind quits the body both actions cease, and one not more than the other. Anatomy admits the necessity of mind conveying its mandate to the muscles and limbs in order to move them; but what does it say when those muscles contract and are immovable? Has mind ceased speaking to them in that case, or can muscles, bones, blood, nerves, etc., rebel against mind in one instance and not another, and become immovable despite the mind's protest or command to move? A new
power called disease, having disputed the empire with mind, dethrones it and takes the government into its own hands. But is this aggressive, self-constituted power-intelligent, or how can it act and cope skilfully with mind until it conquers it? Has God endowed sickness to disable mind and close upon harmony with the long, cold night of discord? Such a division of power without direction is inconceivable, and if directed it manifests less wisdom than human forms of government. Unless the muscles are at all times self-acting, they are at no time capable of acting contrary to the direction of mind. If they can stop acting and become rigid of themselves, be deformed or symmetrical as they please, or as disease directs, wherefore consult anatomy to learn how mind governs muscles, only to learn at last that it does not govern them? Is man a fungus of matter, without mind to help himself, wherein a stiff joint or contracted muscle is as normal and imminent a result of law as the opposite supple and elastic movements of the human system? If what is termed disease can attack and control the body without the consent of mind, sin can do the same, for both are error, and were announced from the beginning in partnership. The metaphysical doctor finds only effects where the physical doctor looks for causes; hence the more ample sway and jurisdiction of metaphysics, wherein mind controls effects and recognizes all causation in itself.

The prophylactic and therapeutic arts belong emphatically to metaphysics, and this would be readily seen if psychology, or the science of Soul, was understood. The failing method of materia medica is finding its proper level; limited by its own law to matter, it has none of the advantages of mind.
Ontology is that portion of our metaphysical system which first engaged our attention, wherein we found the nature and essence of all being, its essential qualities and attributes. The pharmacy of metaphysics is the moral, intellectual, and spiritual preparation of mind to medicine and heal the body; and this very important branch is the one most abused and least demonstrated by metaphysical quacks of all its departments of education or practice.

The anatomy of metaphysics is first self-knowledge, then the art of dissecting thoughts in others to discover their quality, quantity, and economy. This branch of metaphysics is indispensable to the surgery of error; it teaches when and how to probe the self-inflicted wounds of malice, envy, and hate, to bid mad ambition be still, and give to the hallowed influences of unselfishness, philanthropy, and love the government of the body, both in health and sickness.

The obstetrics of metaphysics is its highest branch and one with which teacher and student should be familiar. To attend properly upon the birth of the new idea you must so detach thought from its material basis that the birth be normal and safe to the laboring thought, that, gathering new energies, injures none of its useful surroundings in the travail of spiritual birth, and takes not with it a single element of error, but discharges properly the offal of matter. Then shall the new idea, conceived and born of Truth and Love, be clad in white garments,—its beginning meek, its growth mighty, and its maturity without an element of decay.

The treatment of insanity is especially interesting in metaphysics; however obstinate the case, it yields more naturally to the salutary action of Truth, and its counter-
action of error, than most diseases. The leading arguments are the same in this as all cases of disease, namely, the impossibility for matter to suffer or to control mind, and the possibility and certainty that mind, properly endowed, morally and spiritually qualified by Truth, can bring out healthy brains and destroy all error, whether it be named physical or mental. There are many species of insanity. Sin is a high degree of insanity; and only that its method of madness is more in consonance with the mortal belief in general, is it spared the classification of insanity. Every sort of sickness is but a lesser degree of insanity, it is hallucination; and because this is not acknowledged or discovered by all, it changes not the fact. The universal insanity that mistakes the fable for the fact throughout the entire evidences before the material senses, covers the individual case, and spares it the name of insanity. Those unfortunate individuals committed to asylums are but the well-defined instances that afford clearer proofs of the baneful effects of our beliefs on mind and body. We cannot doctor both mind and matter in any case, for there is but one, and that is mind. To conclude that we can correct mind with material purgatives and narcotics is a mild species of insanity. Does the medicine go of its own direction to the brains, and destroy inflammation or disordered functions, and reach mind through matter; or is it distributed first through the blood and thence to intellect and sentiment? Take the medicine you prescribe, and lay it with your hands on the brains, and let mind be parted forever from that body, and would it restore mind? The only effect produced by medicine is what the mind says that medicine can do, and then does
it through faith in its own media. You would object, in materia medica, to one doctor administering a remedy, and another giving what counteracts its effect. It is not less important in metaphysical practice that the minds surrounding your patient are not acting against your direction of mind, by continually pronouncing on the case, and alarming or discouraging or advising in any way your patient. You can gently request the friends of the sick to leave your patient out of their thoughts as much as practicable. Tell them you have as much better prospect of being heard mentally when addressing your patients without other minds dwelling upon them as when you speak audibly and others are not talking. You want the ear of your auditor, and because it is more difficult to be heard mentally when others are thinking of your patients or conversing with them, you seek to be alone when treating them.

A scientific metaphysician never converses on other subjects while treating the sick. The metaphysical scientist discerns more clearly the mental cause of disease than the anatomist does the physical, and goes to work more understandingly and self-assured. The greatest hinderance to the prosperity of metaphysical healing has been the envy of malpractitioners, seeking to stop the better success of the honest practitioner through a counter-current of mind designed to affect the sick like opposite medicines, producing irritation and death. Our Master read the thoughts of mankind, and this spiritual discernment better enabled him to direct them aright; but what would be thought at this period of the infidel blasphemer who should hint that Jesus used his divine power injuriously? The higher your attainment in meta-
physical healing and teaching the more impossible it becomes for you to influence minds adverse to their interests. Jesus could injure no one by his rending mind: the effect of his mind on all was to heal and save. Sin suffers from itself, not from truth. His holy motives and aims were traduced by the sinners of that period, and would be to-day by those of this if he was personally present, practising Christian healing. No one discerning the divine method and power of Truth to heal the sick, and taught this of God, not man, can misuse his mental power to heal. This strong point in metaphysical science is not to be overlooked,—the same fountain cannot send forth sweet and bitter waters. The student can mistake in judgment and demonstration who receives his knowledge of metaphysics, or Christian healing, from a human teacher; but God cannot mistake in selecting that one for His service who must have grown to a fitness that renders it impossible to abuse this mission.

The All-wise never bestows trusts to the untrustworthy when He commissions them to speak to the age something new and nearer Himself.

Since the divine light of Christian healing first dawned on our thought through the higher understanding of right and God, we have been a law to ourself never to use the newly discovered and awakened powers of mind in any direction that we would fear to declare openly. It was years after we were personally attacked by the mental malpractice before we defended ourself or taught our students self-defence. Until this attack was aimed at our life, we never resisted, or even investigated this subject thoroughly, and so discovered the full purpose and extent of a mental malpractice. But when we
gave our attention to it, and found how to save the scattering ranks of our Christian students, that had already been mown down like grass, we resolved in the strength of God to save them and others from the hands of these murderers, and to find His sure defence the ever-present help. Since God has shown us our way in Christian healing, our mind often heals involuntarily. The malpractitioners know this, and many a time have asked us about their patients to direct our thoughts to them, knowing the benefit therefrom. They know as well as we it is morally impossible for science to produce sickness, but science makes sin punish itself. They should have feared for their own lives in their attempts to kill us. God is supreme, and the penalties of their sins they cannot escape.

Turning the attention of the sick to us for the benefit they may receive from us is another milder species of malpractice, that is not safe; for if we feel their sufferings, not knowing the individual, we shall defend ourself, and the result is dangerous to the intruder.

We have never employed our method of metaphysics or any occult method to injure an individual on the earth. Until the Judases multiplied that betray Truth for thirty pieces, it never presented itself to us that the truth of God could be made to appear a lie, as the Scriptures prophesy. Because the good we are striving to do through Truth, and the crimes that some recreant students are secretly committing through malpractice, are both undiscoverable in their origin, they have always claimed for themselves what we did, and we seldom have even denied that claim; but now that they are trying to lay on our shoulders the evil they are doing, we shall expose them.
Their first robbery was a less injustice than their last, since all is hidden in the silence of mind.

All who have any correct knowledge of metaphysics know that with our understanding of it we cannot be mesmerists. The malpractitioners know this better than all others, but are the soonest to deny it. Had they abided by our teachings, they could never have traduced our system by a malpractice, and so exchanged metaphysics for mesmerism. For the last ten years we have had no rest, and with unremitting toil have not had sufficient time to do the good we desired, much less to be busy in wrong-doing. The entire object of our labors since we entered this field has been to relieve and to prevent suffering, never to produce it; and learning to do one, we unlearn the other. This is a self-evident proposition in metaphysics. But since our discovery of their crimes, and their methods of committing them, we can defend ourself, and shall do all in our power to aid others to understand self-defence. Those students, charging their crimes upon others, defrauding the people, and living on our toils, are those whom we have helped gratuitously, more than any others. We are informed that a student of metaphysics is taking written copies of our printed works, and selling them as his own in the United States and in Europe. Mr. Edward J. Arens studied metaphysics with our husband, Dr. Asa G. Eddy, in 1878. His classmates were Drs. S. G. Todd, of Newburyport, and C. E. Choate, of Boston, Mass.

We have sometimes wondered if the disciples of our Master, or the primitive healers, had such a ripe experience with the alternatives of sin as open on this hour,—if they had to meet these hidden arrows of the wicked, that the
Christian healer now has to meet, and be able to say, "All these things cannot move me."

Our Master read mind from a scientific basis, even the omnipresence of Mind. To discern the thoughts, after his example, as the outflowing of spiritual growth, a union with the one Mind, and its infinite capacities, belongs to the science of metaphysics. Paul said, "To be spiritually minded is Life." We approach God, Life, in the ratio of our fidelity to Truth, and are able to discern the thoughts of the sick, that we may heal them and the sinner, that cannot hide himself from the eye of Wisdom. Whoever reaches this point cannot harm, and must bless, others by this capacity. The greater or less ability of Christian scientists to discern thought depends on their faithfulness. This mind-reading is not clairvoyance, and is not only important to our success in healing, but characterizes it.

The physical effects on the senses explain the bad results of fear on the body. Gazing long and helplessly on a lion crouched to spring on you, would you not suffer and feel weak after it? But you should know the body is not affected by that fear more hopelessly than by the images of disease before the mind. Unless both those objects of fear are removed from observation and contemplation, the senses will at length be paralyzed by them into a belief of death. Nothing but the power of Truth, even metaphysics thoroughly understood, could prevent a fatal result from either of these causes if they continued, and prove man's dominion over the beasts of the field, the fear of disease, etc. Without fear there can be no inflammatory or morbid action and no death. By looking a tiger fearlessly in the eye, Sir Charles Napier sent him cowering back into the jungle.
Sir Humphrey Davy cured a case of paralysis by simply introducing a thermometer into the mouth to ascertain the temperature of the body, and the patient supposing that was the method by which he would be healed. If half the care bestowed on hygiene were given to the study of metaphysics and the moral elevation of thought, it would usher in the millennium.

Bathing and brushing to correct the secretions, or remove unhealthy exhalations from the cuticle, receive a useful rebuke from Christian healing, that makes not clean the outside of the platter, and a hint from the Irish emigrant, whose filth has not affected his health because of the correspondence of mind and body. To the mind equally gross, dirt gives less uneasiness. It is the native element of this so-called mind, therefore its surroundings show it but do not chafe it. The impurity or uncleanness that affects not the health of the gross could not be borne with impunity by the refined. We need a clean body and a clean mind, and the body rendered pure by mind not matter. One says, "I take good care of my body." No doubt he attends it with as much care as the grooming of his horse; and possibly an animal sense of scrubbing, for cleansing, has more meaning to him than the pure and exalting government of mind over the body. The scientist takes best care of his body who leaves it most out of his thoughts, and, according to St. Paul, "willing rather to be absent from the body and to be present with the Lord."

John Quincy Adams was an instance of health and physiology, but there are few others. The tobacconist, eating or smoking poison for half a century, tells you it preserves his health; but does this make it so, or prove
that the use of tobacco is a healthy habit, and he was better for using it? Such instances prove only the power of belief and its effects on the body, fastening our conclusions that, "as man thinketh in his heart, so is he." The man of avoirdupois objects to our small estimate of the table; the sinner sees the demands from God must be met; the diminutive intellect is alarmed at our exclusive appeals to mind, and the licentious are discouraged with their prospects for soul: so when all are bidden to the feast of metaphysics, one has a farm, another merchandise, and therefore they cannot come. But Truth compels us all at length to exchange the so-called pleasures of sense for the joys of Soul, step by step, and in ways we least expect. Contending for the inharmonious evidence of the senses, we literally contend against the control of mind over the body, and its power to produce the result we desire. This false method is like the defendant arguing in behalf of the plaintiff, and in favor of a law that he knows will sentence him.

We would not, because we believe we could not, transform the infant at once into a man, or keep the suckling a life-long babe. We ask no impossible thing when we urge the claims of metaphysics; and because metaphysics is in advance of the age, we should not say, the fact is that our life depends on matter now, but will not after we die. We cannot spend our days here in ignorance of the science of life, and then find death a reward for that ignorance or sloth, making us harmonious and immortal because we have been unfaithful. Giving no heed to the Life that is spiritual and eternal here, we are not ready for it hereafter.

The Scriptures declare that "man liveth not by bread
alone, but by every word that proceedeth out of the mouth of God," showing clearly that Truth is the life of man; whereas the age objects to making this practical. If we believe that food disturbs the harmonious functions of mind and body, either the food or the belief must be dispensed with. Which shall it be? If the belief be not destroyed, it may say you are dying from eating, and again, you are dying from not eating. So, you perceive, the penalty is attached to the belief. The less we know or think about hygiene, the less we suffer. It is understood that the heathen nations are more exempt from contagion than Christian nations. Our missionaries introduce measles, small-pox, etc., to the heathen; but do they show them, either by precept or example, the power of God, Truth, to prevent and destroy disease? But the poor heathen, ignorant of what is termed hygienic laws, is healthier than the devotee to his supposed laws. What then shall we think of "a law more honored in the breach than the observance"? The watchword of perfect freedom from the bondage of sickness and sin has little inspiration to nerve our endeavors; and this is owing to the fatal belief that error is as real as Truth, and evil an equal power, if not superior, to good, and discord as normal as harmony.

If man existed not forever, and before what is termed material organization, he does not exist after his body is disintegrated. If we live after the belief of death, and are immortal, we lived before what is termed birth: for life has no beginning or ending; if it had one, it must have the other. Do you believe this? No! Do you understand it? No! And this is the only reason you doubt it, and why the metaphysician is nearer the
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kingdom of heaven than you. We weep because others weep, and yawn because they yawn, and have small-pox because they have it; but mind, not matter, contains the infection. When mental contagion is understood, we shall be more careful of our company, and avoid the loquacious advocate of disease as we would the advocate of crime. Sympathy or society should never subject us to the listening or to the advocacy of error.

Palsy is a belief that attacks mortal mind, and this mind paralyzes the body through fear, and holds certain portions of it immovable according to this belief. Destroy the fear and belief of palsy, require mind to make those parts act, show it that none of its power is gone, but is supreme over the body, and you will cure the palsy.

Ossification, or any abnormal condition of the bones, is the action of mortal mind as directly as insanity. Bones have no more substance than thoughts, and are only what they are named by and appear to mortal mind. They consist alone of this mind; they are the so-called substances of belief, formed first by the parent's mind. By self-division they become another form of individualized thought, and another so-called mind that takes possession of itself. What we call matter was primatively error in solution, unformed beliefs, likened to chaos and old night. Its derivative states are the conceptions of this so-called mind, the varied forms of belief, one of which is that mind forms itself into blood, flesh, bones, etc. The science of being, wherein all is mind, would still be apparent but for this last belief that Mind can result in matter, or enter its own forms of thought and bind itself with its own beliefs, and call those manacles of mind matter. Let us suppose two parallel cases of bone-disease,
both produced similarly and attended with the same symptoms, while a surgeon is employed in one case and a metaphysician or Christian scientist in the other. The surgeon, believing that a substance that is matter forms its own conditions and renders them fatal at certain points, must entertain fears and doubts as to the termination of the case; holding not the reins of government in his own hands, believing that something stronger than mind, called disease and matter, are governing the case, his practice is but a side issue. This mental state invites defeat; and this knowledge that he has a master, and may not be able to meet the case, combined with his fears, are communicated to his patient, whether verbally or otherwise, and they disarm his resistance to an unfavorable termination. Remember the unexpressed fear oftentimes reaches the sensitive patient with stronger emphasis than when expressed. Being forewarned, he is forearmed to contend against his fears. The metaphysical scientist, understanding that all is mind, commences with causation; that which forms the body according to its belief, and makes the belief right, gets the image of cicatrization, abnormal growths, dislocation, curvatures, etc., expelled from the thought, and sets the belief to building more symmetrically; or, better still, with the truth of being destroys the error or belief in matter to such an extent, the phenomenon of Truth instead of error, harmony instead of discord, suppleness instead of stiffness and deformity, appears at once. The matter-physician has contended with matter as both his foe and his remedy in determining the case, and been weakened or strengthened according to its evidences. The metaphysician has made immortal Mind his basis of operation irrespective of mat-
ter, and regarding the Truth and harmony of being as superior to its error and discord, has rendered himself strong instead of weak to cope with the case, and correspondingly strengthened his patient with the stimuli of courage and conscious power; therefore both now are at work in the economy of being, and according to the law of Mind that must ultimately assert its supremacy to promote the recovery of the patient. And which is most likely to reign when mind governs in both cases? and which has the advantage, Truth or error, to govern the result through mind and bring out harmony?

Called to the bed of death, what remedy have we in matter when all its remedies have failed? Mind must be our only resort at last, and should not be deemed the least of all power, as we shall learn from this startled moment. To break the dream of death, thought must waken from its slumber of belief and catch this trumpet-tone of Truth. There is no death, all is mind, there is no matter,—"he is not dead but sleepeth." Life will seem real and death unreal, proportionately as we take not matter into consideration; but regarding the case materially, or despairing in the least because of the evidence before the senses, we shall not demonstrate the facts of Soul, and dissolve the dark vision of sense with forms of harmony and immortality. Our privilege at this supreme moment is to prove the words of our Master, "He that believeth in me shall never see death." But, alas! who is sufficient for these things? To so divest our beliefs of their false trusts and so-called material evidences that mind sees in divine science, the spiritual facts of being, is the great step whereby we sweep away the false evidence for the true, and build the temple, or
body, with Truth, whose builder and maker is God, thus consecrating Life no longer "to the unknown God whom therefore ye ignorantly worship," but to its eternal builder, the everlasting Father, Life without end, that mortal sense cannot innovate or our beliefs destroy. We have tested somewhat the might of metaphysics to master our human misconceptions of being with the Life that is Spirit and not matter, without beginning and without end, forever in the peace of permanence.

We will suppose a jury case on the docket of mind, in which man is charged with liver complaint. The patient feels ill, ruminates, and the trial commences. Personal Sense is plaintiff; Man, the defendant; Belief, the attorney for Personal Sense; Mortal Minds the jury; and Materia Medica, Anatomy, Physiology, Mesmerism, and Mediumship the judges. The evidence for the plaintiff being called, testifies:

"I am Laws of Health, was present on the nights the prisoner (patient) watched with the sick, and, although I have the superintendence of human affairs, was personally abused on those occasions, and informed I must remain silent until called for at this trial, when I should be allowed to testify in the case. Notwithstanding my rules to the contrary, the prisoner watched with the sick every night in the week; "when thirsty, he gave them drink, and when sick, and in prison, he visited them," at the same time attending to his daily labors, partaking of food at irregular intervals, sometimes retiring immediately after a heavy meal, etc., etc., until he was guilty of liver complaint, that we construe crime, inasmuch as we deem it punishable with death; therefore I arrested the man in behalf of the State
(body) and cast him into prison. At the time of the arrest he summoned Physiology, Materia Medica, the felon Mesmerism, and a masked individual named Mediumship, to prevent his punishment or imprisonment. The struggle, on their part, was long; missives of matter were employed vigorously but unavailingly; Materia Medica held out the longest; but at length they all gave up their weapons to me (Laws of Health) and I succeeded in getting Man into close confinement."

The next witness being called, stated:—

"I am Coated Tongue, covered with a foul fur placed on me the night of the liver complaint, Morbid Secretions, Irregular Appetite, Constipation, Foul Stomach, and Debility being witnesses. Morbid Secretions mesmerized the prisoner, took control of his mind, producing somnolence, etc., making him despondent, the sooner to precipitate his fate." Another witness being called, took the stand and testified:—

"I am Sallow Skin, dry, hot, and chilled by turns since the night of the liver complaint. I have lost my healthy hue and become bad-looking, although nothing on my part occasioned this; I have daily ablutions, and perform my functions as usual, but I am robbed of my good looks." The next witness testified:—

"I am Nerves, generalissimo of Man, intimately acquainted with the plaintiff, Personal Sense, and know him to be truthful and upright, while Man (the prisoner at the bar) is capable of falsehood. I was witness to the crime of liver complaint; knew the prisoner would commit it, for I convey messages from my residence in matter, alias brains, to the body, and am on intimate terms with Error, a personal acquaintance of
the prisoner." The name of this third person was called for by the court, and the reply was, "Mortality, governor of the State (body) in which Man is supposed to reside." In this State there is a statute regarding disease, namely, that Man upon whose person disease is found shall be treated as a criminal and punished with death.

Judge. "Did Man, by doing good to his neighbor, possess himself of disease, transgress your laws, and merit punishment?"

"He did."

The deposition of Bowels was then read, they being too inactive to be present.

Another witness took the stand, and testified as follows: "I am Ulceration; was sent for shortly after the night of the liver complaint, by the Laws of Health, who protested the prisoner had abused him, and my presence was required to make valid his testimony. One of the judges (Materia Medica) was present when I arrived, endeavoring to assist the prisoner to escape from the hands of what he termed justice, alias nature's law; but my sudden appearance with a message from Laws of Health changed his purpose, and he decided at once the prisoner (patient) should die."

The testimony for the plaintiff (Personal Sense) being closed, Materia Medica arose, and with great solemnity addressed the jury (Mortal Minds), analyzing the offence, reviewing the testimony, and explaining the law relating to liver complaint, the conclusion of which was, that laws of nature render disease homicide. In compliance with a stern duty, Materia Medica said he must charge the jury not to allow their judgment to be warped by the petty suggestions of Soul; to regard in such cases only
the mortal evidence of Personal Sense against Man. As the judge proceeded, the prisoner (patient) grew restless, his sallow face blanched with fear, and a look of despair and death settled upon it. A brief consultation ensued, when the jury, Mortal Minds, returned a verdict of guilty, the prisoner being charged with liver complaint in the first degree. Materia Medica then proceeded to pronounce the solemn sentence of death upon the patient, who, for loving his neighbor as himself, was found guilty of benevolence in the first degree, that led to the committal of the second crime, liver complaint, that matter-laws construe homicide; for which crimes we sentence this man to be tortured until he is dead, and may God have mercy on his soul.

The prisoner (patient) was then remanded to his cell (sick-bed) and Theology sent for to prepare Soul, that is immortal, for death, the body, called Man, having no friends. Ah! but Christ, Truth, the friend of Man, could open wide those prison-doors and set the captive free. Swift on the wings of Love there came a despatch, "Delay the execution, the prisoner is not guilty." Consternation filled the court-room, some exclaiming, "It is contrary to law and order"; others, "Christ walks over our laws, let us follow Him."

After much debate and opposition, permission was obtained for a trial at the bar of Spirit, where Science should appear as counsel for the poor prisoner. Witnesses, judges, and jurors of the Mental Court of Common Errors were summoned to appear at the bar of Truth. When the case for Man versus Matter opened, his counsel was regarding the prisoner with the utmost tenderness, but the earnest eyes kindling with hope and triumph uplifted for a single
moment, turned suddenly to the Mental Court of Common Pleas, and Science opened the argument by saying: "The prisoner at the bar has been sentenced unjustly; his trial was a tragedy, morally illegal. Man has had no counsel in the case; all the testimony was on the side of matter, and we will unearth this foul conspiracy against the liberty and life of Man. The only valid testimony in the case shows the alleged crime was never committed, and the prisoner unworthy of death or of bonds. Your Honor, Materia Medica, has sentenced Man, the image of God, to die, denying justice to the body; you have recommended mercy for Spirit, which is infinite Wisdom and Man's only lawgiver! Here you will please inform us who or what has sinned. Has the body committed a deed? Your counsel, Belief, argues that the body should die, while mortal mind, that alone is capable of sin and suffering, you comfort and commend to mercy. The body committed no offence, and Man, in obedience to higher law, helped his fellow-man, which should result in good to himself. The law of our Supreme Court decrees, "Whoso sinneth shall die"; but good deeds immortalize man, bringing joy instead of grief, pleasure instead of pain, and life instead of death. If liver complaint was induced by trampling on Laws of Health, it was a good deed, for witness is a usurper of Man's liberty and rights, and should be consigned to oblivion. Watching beside the couch of pain in the exercise of Love, that fulfils the whole law, doing unto others as ye would they should do unto you, is no infringement of law, for no demand, human or divine, renders it right to punish a man for doing right. If man sins, our Supreme Judge of equity decides the penalty due to sin; but he can suffer only for sin,
and for naught else can he be punished according to the laws of God; then what jurisdiction has your Honor, Materia Medica or Physiology, in the case? 'Sittest thou to judge a man after the law, and commandest him to be smitten contrary to the law?' The only jurisprudence to which the prisoner shall submit is Truth, Life, and Love, and if these condemn him not, neither shalt thou condemn him, but shalt restore to him the liberty against which thou hast conspired.

"Your principal witness (Laws of Health) deposed he was an eye-witness to the good deeds for which you sentence a man to die, and betrayed him into the hands of your law, then disappeared on that occasion to reappear on this, against Man, and in support of Personal Sense, a known criminal. The Supreme Court of Spirit, versus matter, finds the prisoner, on the night of the alleged offence, acting within the limits, and in obedience to the above statute, upon which 'hangs all law and testimony,' giving a cup of cold water in my name; and laying down his life, he should find it. Such deeds bear the justification, and are under the protection of the Most High. Prior to the night of arrest the prisoner summoned two judges, Materia Medica and Physiology, to prevent his committing liver complaint; but they employed their sheriff, Fear, who handcuffed him, and precipitated the result for which you would now punish Man, leaving him no alternative but to believe your law, fear its consequences, and be punished for it. The judges struggled hard to rescue the prisoner from the penalty they considered justly due; but, failing in this, ordered him to be taken into custody, tried, and condemned; whereupon these abettors appear at the bench to sit in judgment
against him, and recommend the jury, Mortal Minds, to find the prisoner guilty. Their Honors sentence Man to die for the offence they compel him to commit; construing obedience to the law of Love disobedience to the law of Life; claiming to wrest Man from the penalty of law at one time, and at another sentencing him according to it.

"One of your principal witnesses, Nerves, testified he is a ruler of the State (body) in which he says Man resides; that he is on intimate terms with the plaintiff, and knows Personal Sense to be just and truthful, but Man, the image of God, a criminal. This is a foul aspersion on his Maker; it blots the fair escutcheon of Intelligence; a malice aforethought to condemn Man in defence of matter. At the Bar of Truth, in the presence of Justice, the judge of our Supreme Court, and before its jurors, Spiritual Senses, I proclaim this witness, Nerves, destitute of Intelligence, without Truth, possessing no reality, and bearing the messages of Error only. Man self-destroyed, the testimony of matter respected, Intelligence not allowed a hearing, Soul a slave recommended to mercy, the body executed — are the terrible records of your Mental Court of Common Pleas."

Here the opposite counsel, Belief, called Science to order, for contempt of court, and their Honors, Materia Medica, Anatomy, Physiology, and Mediumship, rose to the question of expelling Science from the bar, for high-handed treason, and stopping the judicial proceedings. But Justice, the judge of the Supreme Court of Spirit, overruled their motion, on the ground that unchristian usages are not allowed at the bar of Truth, that holds jurisdiction over the petit Court of Error.
Science then read from his own statute, the Bible, remarking it was better authority than Blackstone, extracts from the Rights of Man. “And I give you power over all things, that nothing shall by any means harm you.” “Let us make man in our image, and let him have dominion over all the earth.” “Whoso believeth in me shall not see death,” etc.; proving the witness, Nerves, a perjurer, and instead of a governor of the State (body) wherein man was falsely reported to reside, an insubordinate subject, preferring false claims to office, and bearing false witness against Man. Then turning suddenly to Personal Sense (by this time silent), Science continued, “I order your arrest in the name of Almighty God, on three separate charges: perjury, treason, and conspiracy against the rights and existence of God’s image and likeness. Another testimony, equally unimportant, said that a garment of foul fur was spread over this witness, by Morbid Secretions, on the night of the liver-complaint, while the facts in the case showed that this fur was foreign, and imported by Belief, the attorney for Personal Sense, who is in company with Error, and smuggles his goods into market without the inspection of Soul’s government officers. Whenever the court of Truth summons Furred Tongue to appear for examination he disappears and is never more heard of. Morbid Secretion is not an importer or dealer in fur, but we have heard his Honor Materia Medica explain how it is manufactured, and know the court is on friendly terms with the firm of Personal Sense and Error, receiving pay for their goods, and introducing them into the market. Also be it known that Belief, counsel for the plaintiff, Personal Sense, is a procurer for this firm; manufactures
for it, keeps a furnishing store, and advertises largely for this firm. Ulceration testified that he was absent from the State (body) when a message came from Belief, commanding him to take part in the homicide; at this request he repaired to the spot of liver-complaint, frightened away Materia Medica, who was then manacling the prisoner in his attempts to save him,—an unconscious participator in that for which the Laws of Health had this Man, innocent of all crime in the case, imprisoned, tried, and condemned to die."

Science then turned from the abashed witnesses, and pointed his words like sharpened steel at the judges, or Materia Medica, Physiology, the felon Mesmerism, and the masked form, Mediumship, saying: "God will smite you, thou whitened walls, sitting to judge in justice, but condemning in thine ignorance the prisoner who sought your aid in his struggles against the deed whereof you accuse him, then coming to his rescue only to fasten, through false testimony, an offence on the prisoner of which he is innocent; aiding and abetting that for which you would sacrifice man, declaring your executioner, Disease, to be God's servant and the executor of His laws, when our statute decides your witnesses, jurors, and judges condemned by higher law, and only awaiting the executioner, Progress. We send our very best detectives to whatever locality you report Disease, but, visiting the spot, they learn it was never there, or it could not elude their discovery. Your Mental Court of Errors, at which you condemn or acquit man on the ground of disease, is the oleaginous machinations of your counsel, Belief, that Science arraigns before the supreme bar of Soul, to answer for his bloodshed. You taught Morbid Secretions
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how to make sleep befoul reason, before sacrificing man to your gods; Mortal Minds were mesmerized by your attorney, Belief, and compelled to deliver man to this open-jawed pack. You would transform good deeds into crimes, to which you attach penalties; but no warping of justice renders disobedience to laws of Matter disobedience to God, or an act of homicide.

"Even penal law construes homicide under stress of circumstances justifiable; and what greater justification hath a deed than doing good to our neighbor? Wherefore, then, in the name of outraged Justice, do you sentence Man for ministering to the wants of his fellow-man, in obedience to higher law? You cannot walk over the Supreme Bench. Man is amenable to God, who sentences for sin only. The false and unjust beliefs of your mental legislators enact laws of sickness, then render obedience to these laws punishable as crime. In the presence of the supreme lawgiver, standing at the bar of Truth and in accordance with its statutes, I repudiate the false testimony of Personal Sense, forbid his entering more suits against man to be tried at the bar of matter, and appeal to the just and equitable decisions of Spirit to restore the prohibited rights of man."

Here the counsel for the defence closed, and the Chief Justice of the Supreme Court, with benign and imposing presence, appropriating, comprehending, and defining all law and evidence, explained from His statute, the Bible, how law punishing aught but sin is null and void. Also that the plaintiff, Personal Sense, is not permitted to enter suits at the bar of Soul, but required to keep perpetual silence, and, in case of temptation, to give heavy bonds for good behavior. He said the plea of Belief we
deem unworthy a hearing on all occasions. Let what it
utters, now and forever, fall into oblivion, "unknelled, un-
coffined, and unknown." According to our statute, Laws
of Matter cannot bear witness against man, neither can
Fear arrest him, nor Disease cast him into prison; our
law refuses to recognize man as sick or dying, but holds
him the image and likeness of his Maker. Reversing the
testimony of Personal Sense, and the decrees of the Court
of Error in favor of Matter versus Man, we decide in favor
of Man and against Matter; therefore, we recommend that
Materia Medica, Physiology, Laws of Health, Mesmerism,
and Mediumship be given a public execution at the hands
of our Sheriff, Progress. The Supreme Bench decides
in favor of Intelligence, that no law outside of mind
can punish Man. Your personal judges of the Men-
tal Court of Common Pleas are chimeras; your attor-
ney, Belief, an impostor, persuading Mortal Minds to
return a verdict contrary to law and gospel; while your
plaintiff, Personal Sense, is recorded in our Book of books,
a perjurer. Our Teacher of spiritual jurisprudence speaks
of him, as "a liar from the beginning." We have no
trials for Disease at the tribunals of Spirit, and Man is
adjudged innocent of transgressing physical laws because
there is no spiritual statute relating thereto. The law of
Christ, Truth, is our only code, and "shall not the judge
of the whole earth do right?"

The plea of Science closed, the jury of Immortal Mind
agreed at once upon a verdict, and there resounded
throughout the vast audience-chamber of Soul, "Not
guilty"; then the prisoner (patient) rose up strong,
free, and glorious. We noticed, as he shook hands with
his counsel, Science of Life, all sallowness and debility
had disappeared, his form was erect and commanding, his countenance beaming with health and happiness; dominion had taken place of fear, and Man, no longer sick and in prison, walked forth, "whose feet were beautiful upon the mountains."

The above allegory illustrates the effect of mind on the body, how the testimony of personal sense and the plea of belief would punish man; while the plea of the Science of Being commutes the sentence of error with Truth.

We have seen a dose of truth regarding disease, even the moral and spiritual facts of being, whispered into the thoughts, produce more direct and marked effects on the body than ever we witnessed from taking drugs. Diagnosing disease physically when mind is causation is one of the procurers of disease.

It was once said to us, "The world is benefited by your labors, it feels you without seeing you, but why do you not make yourself more widely known?" Did they know the little time we have to be made known, except through our works, how much time and toil is required to establish the stately results of our system, they could see why. In putting forward this system of ethics and medicine we have wrought alone. The envy and malignancy of certain of our students have endeavored to stop our work, or to plant our metaphysical healing on a false basis. None could take our place, even if they would, and we have remained at our post without change of place or labor for the last eleven years, working for generations, building what cannot be overthrown, but never looking for a reward here. Sordid selfishness, mad ambition, envy, and hate have hounded our steps, or been the Cerberus watching at the gate since ever they saw the
great good we had discovered. But we have adhered to Truth, stronger in its hour of detraction than triumph: will others do the same? "The hireling fleeth when the wolf cometh because he is an hireling and careth not for the sheep." Dishonesty or selfishness never founded a useful system of ethics or a good cause. They may fill the pockets of individuals out of another's labors, and start a short-lived popularity, but they will react to destroy it. Falsehood and hypocrisy build on sand; honesty, Truth, and Love are the only sure foundations whereon to found the science of metaphysics.

The false evidence of the senses, physically, morally, and spiritually, contrast strikingly with the testimony of Soul. The senses say:—

"I am unjust, and no man knoweth it. I can cheat, lie, rob, murder, commit adultery, vent my malice, and with smooth-tongued villanies elude detection and accomplish my purpose. Brutal in propensity, deceived in sentiment, dishonest in purpose, I live my short span to make it one gala-day. What a nice thing is sin,—how it succeeds where goodness fails! What a proud reveller I am! The world is my kingdom. I sit supreme on the throne of matter. But a touch, an accident, and the law of God annihilates me, and all my fancied joys are worse than mortal."

Here Soul, bearing opposite testimony to the senses, saith:—

"I am the Spirit of man, that giveth understanding, full of unutterable perfections, the beauty of holiness, the wonder of being, imperishable glory, for I am God; grasping and gathering in all bliss, for I am Love; giving immortality to man, for I am Truth; without begin-
ning and without end, for I am Life; supreme over all, for I am Intelligence; and the substance of all, because I AM. The following valuable testimony to the efficacy of our system is seen in a letter from ex-mayor Atkinson, of Newburyport:

"To the Editor of the Globe:—

"We are frequently asked by persons unacquainted with Mrs. M. B. Glover-Eddy, author of 'Science and Health,' if we have the pleasure of that lady's acquaintance; if we understand the theory she teaches; and if it is practical and beneficial. To each of these questions we take pleasure in replying that we are well acquainted with the lady. We have taken of her a course of instruction in metaphysics on the treatment of disease, and have found her theory and practice above the ordinary curative method. We have found Mrs. Eddy a lady of pleasing address, high character, conscientious, charitable, and humane. Her teachings are abstract and intricate at first, but simple when their principle is acquired. That her theory is scientific she has ample proof in her demonstration. Her methods and statements of metaphysics are new, and must run the gauntlet as all other truths have done before. Having proved them in our own family we do not hesitate to say they are above all others we have employed, and our experience in this line has not been limited. Her mode of treatment is mental but not mesmeric. She does not claim to have a special gift of healing, but does claim to have the understanding which enables her to heal, and ability to impart that understanding to others, thereby enabling them to 'go and do likewise.' We hope she will persevere in her effort to introduce this new system, that by it mankind may be blessed, and its author receive due credit for her philanthropic labors and her high and noble purpose.

"Newburyport, April 13, 1879."

"B. F. Atkinson,"
**Brevities for Teaching Metaphysics.**

Make it clear to the students, in the logic and on the principle of metaphysical science, that all is Mind, there is no matter, that when they commence practice, and would prove the powers of Mind, there will not be to their belief two forces at work and to control, namely, mind and matter, but Mind will be found supreme, and they can prove for themselves that in healing mortal mind they heal its body.

Unfold the latent energies and capacities of the student's mind to a degree of power and the perception of what is possible to Mind that will prevent them from dwarfing their mental resources by employing drugs or hygiene in place of Mind, or in lieu of God, to heal the sick.

Teach the student metaphysics, and then he will see for himself that a creed or doctrine, mediumship or mesmerism, are no parts or integrals of this science, whereas they hide its principle and break its rules until they finally yield to the higher stand-point of Truth. No one is acquainted with metaphysics whose apprehension of its divine principle rises no higher than to suppose that God, infinite Truth, works more for this result when petitioned to bless or to heal mortals. This finite sense of Omnipotence and Love robs our trust in, and true apprehension of, the divine principle of healing, its ever-presence and all-might. It deprives the individual of that faith in the metaphysical principle of healing that comes of understanding God even in part, causing the exercise of less faith in the divine principle of harmony than in the principle of music, which understood and demonstrated has
one result, but prayed to would produce no effect in science. Whatever is self-acting and eternal acts without being asked. You render the divine law of healing obscure and void to your own apprehension by limiting in belief, or in any direction, the benevolence, impartiality, and omnipotence of God.

A metaphysician never gives medicine, recommends or trusts in hygiene, or believes in the ocular or the post-mortem examination of patients. To consult a clairvoyant and hunt up disease only to chase it down is to make a reality of it in the first instance, and thus trespass directly on the rules and deny the principle of metaphysics. The metaphysician addresses himself to the task of making disease appear unreal to mortal mind; then he should not bring the ipse dixit of clairvoyance to make it appear more real just before he attacks it with the assertion that disease is a belief and error without reality or divine authority. It is not more metaphysical to see disease than to feel it; if you would destroy the sense of disease in feeling you are not to build it up by the sense of seeing. This metaphysical quackery stands on the old platform that there are two principles instead of one to science, and these two are good and evil, diametrically opposed to each other, and yet in partnership, a truth and error at work to produce the results of Truth only. Students of metaphysics, mistaught by some mountebank, have inquired of our students when it was safe to check a fever. When you cannot cure a fever metaphysically after admitting this error of physics, namely, that a fever must run its course. Fearing and admitting the power and necessities of matter never follows with those taught the metaphysical fact that all is
Mind. Individuals mistaught have said to us, "We give medicine for certain diseases, to start the recovery of our patients, but finish them up with mind." Now, what is the principle of that practice, matter or mind? The scientist begins his demonstration on its principle, and has no two principles to govern it. Any other method called science is a perversion and misstatement equivalent to trying with mathematics to multiply eight by four and produce forty, then multiplying eight by five, adding the products, and calling the amount forty, and the process mathematics.

The principle of metaphysics is God, unerring Mind; then to suppose that rhubarb can assist God in curing liver-complaint until the Almighty is able to help Himself is to subvert our metaphysics.

Having suffered sufficiently from charlantanism in materia medica, we desire to keep quackery out of metaphysics. The two-edged sword of Truth must turn in every direction to guard the Tree of Life. Attempting to mingle Truth and error in one mind, and with that mind to heal the sick, is like placing knives in the hands of infants, whose ungoverned movements cause them to wound themselves and others. It is to be hoped that the Massachusetts Metaphysical College, located in Lynn, will afford an arrangement by which students may become safe teachers of metaphysics.
SCIENCE AND HEALTH.

VOL. II.

BY

MARY B. GLOVER EDDY.

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CHAPTER VI.

DEMONOLOGY.

The grandest feature of Biblical history is its honesty, but the portraiture of a Judas was no pleasant task for the loving John, although he fulfilled that task as the ambassador of Truth. It is due to the period that introduces metaphysics and establishes the sovereignty of mind, to protect mankind in general from the abuses of a released power hitherto restrained by law, even the capacity of mortal mind to act without being known or seen in propria persona committing the act. The history of the harmless features of mesmerism is yielding to the history of its aggressive forms. The warp and woof of crime hidden in the dark recesses of mortal thought are weaving webs so complicated and subtle they ensnare the age into indolence of inquiry, producing the very apathy on this subject that the criminal desires. Mesmerism has its definition to-day in demonology. Some one has said mesmerism is a problem lending not itself to an easy explanation and development; it implies the exercise of despotic control and is much more likely to be abused by its possessor than employed otherwise for the individual or society.

Some years ago, the history of one of our young students, as known to us and many others, diverged into a
dark channel of its own, whereby the unwise young man reversed our metaphysical method of healing, and subverted his mental power apparently for the purposes of tyranny peculiar to the individual. A stolid moral sense, great want of spiritual sentiment, restless ambition, and envy, embedded in the soil of this student's nature, metaphysics brought to the surface, and he refused to give them up, choosing darkness rather than light. His motives moved in one groove, the desire to subjugate; a despotic will choked his humanity. Carefully veiling his character, through unsurpassed secretiveness, he wore the mask of innocence and youth. But he was young only in years; a marvellous plotter, dark and designing, he was constantly surprising us, and we half shut our eyes to avoid the pain of discovery, while we struggled with the gigantic evil of his character, but failed to destroy it. His nature is understood only as his acts behind the scenes are revealed. The second year of his practice, when we discovered he was malpractising, and told him so, he avowed his intention to do whatever he chose with his mental power, spurning a Christian life, and exulting in the absence of moral restraint. The sick clung to him when he was doing them no good, and he made friends and followers with surprising rapidity, but retained them only so long as his mesmeric influence was kept up and his true character unseen. The habit of his misapplication of mental power grew on him until it became a secret passion of his to produce a state of mind destructive to health, happiness, or morals. His power to heal failed, because of his sins, and if he succeeded with the power of will to remove one disease, it was succeeded by a more malignant one. His mental malprac-
DEMONOLOGY.

A young lady whom we had restored from hopeless disease to health, he drew to his office, told her she was not restored, and prevailed on her to visit him and he would remove her remaining difficulties. She was in perfect health, and her mother had said so to us. He treated her three times and pronounced her cured. The change was immediately apparent, she grew rapidly ill. Then, by his mesmeric mental treatment, he made her believe that we had caused her relapse, and when her mother sent for us to visit her daughter she was unwilling to be treated by us. Knowing nothing of what this malpractitioner had done, we were astounded at the result, but thought no more of it until we heard of her death. This mesmerist held her with his mind as the serpent holds his victim, until she was dying, and then he stood in a remote part of the room while her friends surrounded her bed, and with her expiring breath she said to them, "Dr. —— did all for me that any one could." Those were unnatural thoughts for the dying, parting with weeping friends, or looking away from earth to heaven. We had not an enemy in the city where we introduced this young student and built him up a practice. He commenced his malpractice or demonology, and then, among the many patients that we procured and healed for him, not one, to our knowledge, remained our friend after they were subject to his silent influence. One of our best friends said to us, "I hope you will
excuse me, but I cannot see you, I suffer so in your presence," when it was proverbial, and had excited his envy, that the patients were often cured and always benefited by talking with us or being in the atmosphere of our mind. She even said she was always better in our presence until then. We were pained at the change and her altered manner, and insisted on her telling us what was our offence. She replied, "In the many years I have known you I was never cognizant of your doing wrong, but you make me suffer now, and I do not love you as I did." We parted in mystery, and our lives have ever since floated apart down the river of years. We could not beg the friendship we hoped to deserve, and never knew until long afterwards the silent influence by which that student, whom we were benefiting daily, severed our friendship. A lady of a very sensitive and appreciative nature, whom we healed instantaneously of a distressing chronic spinal affection, and who had endeared herself to us by many acts of kindness, surprised us one day by complaining that she was suffering from her old difficulties. The cases that we cured had never relapsed before, and we were at a loss what to think. Not finding the cause of her sufferings through our ordinary mental diagnosis, we made inquiries of her, and among other things she said that the aforesaid mesmerist was treating her. Everything was upside down in her symptoms, the case that we had before healed so readily. But her doctor told us she was getting well, and that certain habits had caused the relapse, which was false, as we afterwards learned. A rumor at length came that Mrs. L— was recalling the kind things she had repeated of us, and was even saying "that we had got angry with her and brought
back her disease.” We could but smile at so ridiculous a fancy, and gave no credence to the report, looking forward to her calling on us, when all would be explained. That call we never had the pleasure of receiving, and now we understand why, and the influences that were at work to produce the entire result. The effect he has on the minds of people is mysterious until his method and mesmerism is laid bare. It is incredible that he could make Mrs. L—— think or say that we had made her sick when we were deeply interested in her recovery, and she was appreciative of what we did. We even acknowledge to having some pride as well as sympathy in that case, for it had been intricate to other physicians, and of long standing, and were bitterly disappointed on learning of her relapse. Besides we were far less capable of making her sick than she was of making us so, for we did suffer for her in belief when we healed her, but could not have caused her a pain, and are very thankful now that we have gone beyond suffering for the sick. The only difficulty was the one at work to injure our business and social relations who was not found out then by either of us, and his modus operandi discovered. When the aforesaid mesmerist began to attack our students, wrestling in vain against their ironclad armor, he would sometimes turn to their wives, or their husbands, who had not studied metaphysics, and in a few instances succeeded in starting family discords. He ruined a promising student, who was somewhat addicted to intemperance before he learned metaphysics, but when he left our class was thoroughly reformed, and labored in turn to help others abandon their cups. He had totally abstained from strong drinks, and lost his appetite for them,
when the aforesaid mesmerist went to board with him. Shortly afterward they had a slight altercation about their teacher, in which the mesmerist was shown up in no favorable light. Subsequently the reformed student called on us, appeared dejected, and not as courageous regarding himself as usual. We questioned him, and he replied, "I have at times an impetuous desire to drink liquor. I cannot account for this, for I detest it, and have no relish for it; still this strange feeling that I must get intoxicated comes over me at stated periods with an overwhelming force." Being ignorant at that time of the cause of all this, we suggested it might be the chemicalization by which chronic errors sometimes pass off. He replied, "I have treated it for that metaphysically, but without success." A sudden interruption closed our conversation, and we saw him no more; but in three months from that time we learned that he was a demoralized man and a confirmed sot. He never was that before he studied, and the natural effects of metaphysics are to reform and produce good results on all who do not strive against the right. Since having discovered the facts of the aforesaid mesmerist, and watched his increasing crimes up to this date, we clearly understand, from what that unfortunate student said to us, and the mental symptoms he described, that he was treating him mentally and mesmerically to lure him on to his downfall. The husband of a lady who was the patient of this malpractitioner poured out his grief to us and said: "Dr. K—— has destroyed the happiness of my home, ruined my wife, etc;" and, after that, he finished with a double crime by destroying the health of that wronged husband so that he died. We say that he did these things
because we have as much evidence of it as ever we had of the existence of any sin. The symptoms and circumstances of the cases, and the diagnosis of their diseases, proved the unmistakable fact. His career of crime surpasses anything that minds in general can accept at this period. We advised him to marry a young lady whose affections he had won, but he refused; subsequently she was wedded to a nice young man, and then he alienated her affections from her husband. A married lady, and member of the Methodist Church, became his patient, and afterwards went to the South with her husband, whom we had never seen but once before they left the city where we resided. In 1871, after she revisited this city, we had a letter from his wife, in which she wrote, "I do not regret my journey North, you did me so much good with your teachings of virtue and Truth. I gain much spiritually from you." After three years her husband returned to our city, and it was rumored that he had left his wife. In their absence we had a letter but once from the husband, to ask permission to join our class in metaphysics, but requesting that his wife should not be informed of this application. To this we replied in a letter addressed to his wife. The aforesaid mesmerist had gained such control over his wife that after her husband studied and entered into practice she kept away from her relatives where he was located until this fellow, who had an office in that city, sent for her. We were told by her husband that her only terms for peace with him were that he should vindicate this villain. He refused to do that, and they again separated. He finally sued for a divorce. The night before the trial he said to us his mother's testimony alone was sufficient
to give him the case. We were informed that when she entered the court-room she commenced weeping, and her son afterwards described to us her testimony, and said it was the very opposite of what she had told him the day previously. The mesmerist said to an individual, to our certain knowledge, that he had the entire control of that witness. The husband told us that he divulged the latent facts of the case in court, and testified that the aforesaid mesmerist was, according to his opinion, the despoiler of his home. Not content with the sins already committed, this mental malpractitioner pursued that husband, until he lost his practice and had to change his place of business. Then he infuriated this man to abuse his benefactors, and finally got him mixed up with thieves in a conspiracy, made him an accomplice, brought him to his feet, caused him to take back his charges, and circulate the report that we had caused the separation between him and his wife, and this after he had sworn to the opposite facts. Instead of favoring the separation we had insisted on the damage it would be to the cause of metaphysics, and our students will testify they heard us warn him against it. From what he informed us relative to the case we were led to say that his evidence might or might not be valid; the point we sustained was this,—that he must comply with the obligations of a husband or show justifiable cause for non-compliance therewith, else we could not endorse him as a Christian scientist.

The rapid changes in morals produced by this mesmerist are incalculable, but not uncommon when the individual is ignorant of their cause; hence our obligations to introduce to public notice this lurking demonology in our very midst. The unfortunate man above referred to was
apparently hurled into the maelstrom of mesmerism precipitately. He had obtained the publishing of some of our works, and we had a letter from him in March, 1877, handed to us by our husband, that contained the following:—

"I know you would do nothing which you did not conscientiously think right and pertaining to the greatest good of the greatest number, even if necessary to the sacrifice of your own self-interest. I have not done right by you in not reporting, according to agreement, the sales of your book. Truth may again be buried beneath the accumulating dust of centuries by the stopping of your labors. I want the books sold, and would gladly have any one you might sanction take the same off my hands if you think best, as it undoubtedly is."

No change took place with us, and we transacted no new business with him, except to require the payment of our royalty, when we received from him another letter, dated May 30, 1877, containing the following:—

"You have proved yourself unworthy to be the standard bearer of Christian Science, and God will remove from you the means of carrying on this work. I propose to carry it on alone."

We had before noticed those sudden changes come over him, when he would frequently say, "I feel as if I was mesmerized"; but we took no notice of his remark, supposing it was a jest.

The above instance is painful to us and to all who know the cause of it, and we most sincerely hope this individual will regain his normal self-government and the happiness of again being useful, and awake from his false estimate of his best friends.
A young man of some talent, whose father is a Universalist clergyman, entered our class in metaphysics. At its close he expressed perfect satisfaction with our instruction, and remarked, in a very gentlemanly way, "My last lesson is worth all my tuition." He located in business in one of the Southern States, and went into partnership with a student already there. A report of his success reached the aforesaid mesmerist, who asked us if we had heard of it. Our reply in the affirmative, and the remark that we expected it from him, brought the color to his face, and a look of indescribable envy. His remarks were derogatory to that student, ending with, "I hope he will do well, but I am afraid you will be sorry you ever took W— for a student of metaphysics." The aforesaid W— promised to write often, but we received no letter for three months. When a letter came we opened it with eager expectations, but only to be shocked with a most abusive epistle, filled with sentences like the following:

"Restored to myself again I shall be more willing to overlook in you the pains I have already suffered in bearing the load you have put upon me. I ask you to refund to me this amount (five hundred dollars), and I will retire from the cause, but still consider that I am not restored to my former position."

He paid us three hundred dollars for his tuition, practised about six months, and stated in a newspaper article:

"I have made demonstrations that surprised me by the result, and met with good success in a majority of my cases."
After he returned North he called on us, and threatened to ruin the cause of metaphysical healing unless we paid him the sum specified. He acted like a madman. A friend who overheard his conversation remarked, "It is dangerous for you to be alone with him." We took no notice of his threats, and the subtle mesmerist denounced his conduct, but he could not hide the fact that it pleased him. One day we heard them plotting to injure us, and, opening the door suddenly on them, said, "We have overheard the conversation of these conspirators." They rose, and blandly looking us in the face, one after the other declared we were mistaken, and they entertained the highest respect for us. The case grew complicated. We were constantly taken by surprise, having been deeply interested in their welfare before. The next movement was a series of scurrilous newspaper articles from one of the parties, relative to our system of metaphysical healing. One of the paragraphs was as follows:—

"Now I wish to say to those contemplating the study of this so-called science that it is mesmerism, and nothing else. While I do not deny that mesmerism can be successfully employed many times in curing certain maladies, I do deny the right of any one to teach it clothed with the cloak of moral science."

The above article was written in the early part of 1872, whereas in 1871 we had a letter from his partner in business, in which she wrote:—

"W— [the author of that article] says he does not question the morality or Christianity of the science, but doubts its application to heal the sick."
We received another letter from that young man, whom the aforesaid mesmerist was rapidly demoralizing, of which we have the attested copy, he having requested us to return the letter, and from which we copy the following:—

"It is evident to me that you desire Dr. — (the mal-practitioner) to leave the city, and I think, also, it would be for your interest to accomplish this end. The relations between he and I are probably of a different nature from what you suppose, as I owe him a debt on the past which, if driving him from — will accomplish, it can and shall be done. He thinks that I am your greatest enemy, and favors, if either, his side. Let him continue to think so; it will do me no harm. For my part, I rather a person would come out boldly and fearlessly, as you and I did, facing each other, than to sneak like a snake in the grass, spitting his poison venom into them he would slay. I have said I owe Dr. — on an old score, and the interview I had with him last evening has increased that debt, so that I am now determined, if it be your object also, as two heads are better than one, to drive him from —.

"Why should we be enemies, especially if we have one great object in common? Perhaps we can be united on this, and the result may be that this city will finally be rid of one of the greatest humbugs that ever disgraced her fair face. All this can be accomplished; but, as I said before, it is necessary to be very cautious, and not let the fact of our communicating together be known, as a friend in the enemy's camp is an advantage not to be overlooked."

The following is our reply to the above letter:—

"The conversation against us that we overheard between you and Dr. — was in accordance with the purposes that you entertain. We will help you always to do right; but
with regard to your proposition to send Dr. —— out of ——, we recommend that you leave this to God; his sins will find him out. Let each one of us do our duty. Even though so falsely accused, we shall never swerve from the right. If defrauded, and set at naught, God will one day justify his children. You said Dr. —— (the aforesaid mesmerist) denied his indebtedness to us. We can show you, under his own signature, his agreements with us that he has broken, and a note he has never paid of seven hundred and fifty dollars."

The above letter ended our correspondence.

A few months thereafter we had a call from the aforementioned young man, whom the mesmerist was urging on, and whose eyes would occasionally open to his villany and then close again as suddenly, when more opportunity was given the mesmerist to fasten his mind upon him. At this call he apologized for the past by saying he could not account for his conduct unless it was chemicalization. He acknowledged that Dr. —— (the mesmerist) promised to pay him for working against us, but had broken his agreement, and paid him only a portion of it, and refused to pay the balance. He then hesitated, wriggled, but finally insinuated that he now wished to work for us. We assured him his services were not needed, adding, “You have told so many falsehoods about us you would not be believed if you should speak the truth, and you know us better than to insinuate that we would hire you.” He acknowledged that he did, and we opened the door and he passed out. We were credibly informed that he went that very night to the office of the mesmerist and scared him into paying the balance of his bribe. Another victim of the aforesaid mesmerist was a young
man who was consumptive, and went to him to be doctored. He was bleeding at the lungs, etc., when he joined our class. Being poor, we receipted to him in full for one half our usual tuition. After our instructions he regained perfect health, and professed great gratitude to us. In speaking of him one day the mesmerist remarked, "B—— is a fool, and you will find how you will come out with him." We replied, "If he is what you say, he is harmless, and with our experience, that is a great consideration." During a period of about five years the mesmerist evidently nourished his hatred and purpose to destroy that young man, and from no cause apparent but our interest in his welfare. He finally accomplished his purpose, and broke up his business relations with us through the aid of his accomplice, who was interested to obtain his position. Their united mesmerism severed a friendship that might have been profitable to us both. We doctored him gratuitously, and his friends when he requested it, gave him business chances that others coveted, etc. He having seen but about seventeen summers when we first knew him, his business mistakes cost us months of labor. He copied for us, and we offered to pay him, but he always refused, saying he was not doing us the good that we were doing him; and that was true, although he was then a good worker for the cause, and rendering us many small services. For his sake we taught the lady whom he wished to marry gratuitously, and endeavored to realize the obligations of the word mother that he had asked permission to call us. A noticeable change commenced in the young man very unlike the fruits of metaphysics. Our students saw it as well as ourself; they also noticed his neglect of the
business that belonged to him, and the losses it caused us. We noticed the change in his disposition, and certain mental symptoms foreign to his constitution, and wholly unlike himself. Had we understood then, as now, the demonology carried on by the aforesaid mesmerist, that young man would have been saved what will be to him the saddest recollection in his whole history. In our will we had bequeathed to him the sum of five thousand dollars, and that will was intact when he sued us and attached our real-estate for more than twenty thousand dollars. In this bill there were charges of fifty cents for carrying up a hod of coal from the cellar, charges for house-hunting, having called on us one evening as we were stepping out to look for a tenement, and begged the favor of accompanying us; charges for his travelling fees and time when he went into Boston on his own business and did some slight errands for us. It was a sad comment on his past.

Think of the element constantly at work in our midst that can drag an upright young man down to dishonesty, and wholly transform sentiments like the following, copied from one of his letters:

"O mother mine, God grant I ne'er forget,
Whatever be my grief or what my joy,
The unmeasured, unextinguishable debt
I owe to thee, but find my sweet employ
Ever through thy remaining days to be
To thee as faithful as thou wast to me."

In one of his last letters he wrote, "Since the tie of friendship must be broken, let me thank you for past favors." The mystery that attends these social earthquakes is that no occasion is given for them. Not a
sufficient misunderstanding had ever occurred between us for more than a single ripple on the ocean of events, when the individuals would be hating us and plotting some revenge for imaginary causes. That young man won three hundred and fifty dollars from his false bill, and lost five thousand dollars, besides all else that he sacrificed. Let our young men and our old men remember that honesty is the best policy, and let the arch destroyer of the health and morals of our young men and young women boast not himself because sentence against an evil work be not executed speedily. The aforesaid mesmerist remarked in the court-room, with a malignant sneer, to a Christian scientist, "Now what do you think of your Mr. B——?" and she replied, "I think he is better than you are."

From the time we dissolved partnership with the aforesaid mesmerist, because of his depravity, he avowed his intention to injure us, and we have the testimony of those who have heard him say that he would follow us to the grave for that purpose.

A young lady from Boston, who was suffering from ill health and a peculiar grief, became our student, and recovered her health and happiness. Our friendship flowed smoothly; nothing ever occurred to interrupt it, but the argus eye of the mesmerist was on her. He inquired her out thoroughly, and learned that we were strongly attached to her; that was enough. One evening she called on us to present us with a beautiful pair of vases. On leaving she startled us with the remark, "I shall probably never come to see you again, but shall always love you the same as now." We replied, "That will be a poor proof of it, when we reside so near you."
She had no reason for her remark, and claimed none, and we concluded it was merely mirthfulness. We parted with the usual affection, but have never seen her since, and certain unmistakable proofs have convinced us that the aforesaid mesmerist influenced her feelings and action. Another similar case, of a young married lady who had occupied our house with us, whom we had tried to befriend, and who was kind to us; but trifles light as air seemed to part us, and we heard that she claimed we had been making her sick. There is no accounting for such conclusions except on the ground of insanity or the silent arguments or demonology of the aforesaid mesmerist. This lady is not insane, and a kind-hearted woman, that knows too much of the science to conclude in sober earnest that one who has grown to the moral sense of metaphysics is not beyond the possibility of producing disease. There is but one conclusion to be had in the case, and that is the well-acknowledged fact among scientists, that the aforesaid mesmerist is constantly trying to pour this base falsehood and groundless fear into the thoughts of people merely to injure us, disregarding the bad effect his silent arguments have on their health. If these seeds of error that he is sowing take root in their minds they will spring up and bear fruit after their own kind, even the results of error, and make the one sick whose mind he impresses with this falsehood. They must necessarily produce sickness. The entire happiness of the individuals subject to this malpractice and demonology is affected by it if they avail not themselves of the remedy. Nothing but a knowledge of the mesmeric cause producing these abnormal results, and the metaphysical understanding how to meet them and despoil demonology
of its reign of terror, renders it safe for the individual or the community at the present period.

But our Heavenly Father is weighing these deeds of darkness in His own scales, and will adjust the balance, and the weight of his own sins must fall on the individual. We have never departed from one cardinal point of metaphysics, namely, never to encroach on the rights of mind, never to think to trespass in metaphysics more than in physics, never to enter another’s thoughts more unceremoniously than his dwelling. In proportion to your advancement in metaphysics it becomes impossible for you to produce disease or to injure another with your mind, and you become a law to yourself never to infringe on the privacy of thought, and to read mind only when it appeals to you for help. We should speak audibly all that we would say to one inaudibly, with the single exception of treating disease. These fundamental rules admit of no exception, unless it be in rare cases, and from a motive to benefit the individual.

A gentleman became interested in metaphysics, having been healed of a dangerous disease by it, and when he began to interest others in the subject the aforesaid mesmerist attacked his health. A Christian scientist rescued him, and the mesmerist, finding he could not succeed in that direction, made an effort to destroy the happiness of his home. This gentleman had been a happy husband and father many years, when, all of a sudden, his wife informed him that she did not love him as formerly; she could assign no cause for this, and did not attempt to, but only acknowledged the fact. The husband disregarded it at first, treating it as a jest, until one day he was startled into the awful realization of the
fact on learning that his wife had left him, taking her two little children with her. His health broke down, and he communicated his trials to a Christian scientist. At this time his wife was more than ever determined not to live with him, and never to return to her pleasant home. But in one week after the Christian scientist was made acquainted with his shocking crime, he destroyed the effects of the mesmerist on this wife; and when this demonology was crushed out, and her mind free to act from its own impulses, her husband received a letter from her, commencing in the old way, "Dearest Charlie," and saying how she yearned to go home. He went to his wife, this time to find her ready to go back to the dear relations she had forsaken, and with her children and her husband she returned to her pleasant home, once more to be happy.

We have known instances where the honest metaphysician had a patient whom the mesmerist wished to obtain, else to stop her recovery. Then his attack was made on the husband, exciting his jealousy, without cause, of his wife's physician, which occasioned her such grief it stopped her recovery. Metaphysics promotes affection, virtue, and peace in families, with individuals, and in the community, whereas the aim of the aforesaid mesmerist is to keep this fact from becoming apparent, and, if possible, to forestall those blessed results. Individuals have applied to our students for help whose cases were induced by the aforesaid mesmerist inflaming their passions. Metaphysics meets all these emergencies, and governs and restores the balance of being to its normal standard. We have known this mesmerist try to sour the disposition, excite the passions and appetites, induce
disease, bring back old complaints, and scare and torture the minds of people. These effects are inseparable from their cause, and the cause must be removed to remove the effects they are producing even on the mesmerist himself. And these results will be found more readily cured, even on those they would injure, in whom the elements of discord do not exist in such proportions, than on the evil mind producing them.

Abiding by the rules of metaphysics prevents any results from the attacks of the mesmerist, not beneficial even to the individual, that do not lift him higher, enlarging his power, and unfolding his latent capacity to meet and master error. Metaphysics sustains and increases by use the power of Truth. This fulfils the Scripture, "They shall take up serpents." Our Christian students have seen children thrown into fits by the hidden influences of mental malpractice, covered with virulent humors from the same cause, etc., etc., and, until they destroyed the effects of this mesmerism, those children could not be cured. But for the skill of Christian scientists the slaughter of innocents at this period, and by the aforesaid means, would gain more hideous proportions than it has already done.

The following is a brief sketch of one of the most diabolical conspiracies that ever disgraced the annals of history, and which we have evidence was carried on by the hidden influences employed in the foregoing plots.

The opening of this daring outrage was an article that appeared in the "Boston Herald," October, 1878, stating that one D. S—, of ——, had disappeared suddenly, and the circumstances indicated that a murder had been
committed. Another article followed, in the same paper, stating that his body had been found, and was lying at the morgue in Boston. Then similar articles flashed out from the press, couched in the same covert malice, and showing no special sympathy for Mrs. Eddy and Christian scientists in general when dropping down to state that Dr. Eddy and E. J. Arens had been arrested for conspiring to murder D. S—. But the murdered man was alive and well, hidden away, and making merry with his friends,—a man considered one of the lowest villains in Boston. The leading dailies in the city, the "Boston Journal," etc., belched forth those damaging articles all over the United States and into Europe before the rebutting testimony could be furnished. Those scurrilous communications were evidently all given to the press at the same time, that they might be issued simultaneously, knowing that any decent moderation would have prevented respectable papers publishing such slander. The plot was laid so adroitly that my husband’s counsel advised him to keep silent and give no clue until he had unearthed the diabolical plot. Hence his forbearance to answer those newspaper articles as they deserved.

The individual set up for the pretended victim had been our publisher, and for various and sufficient reasons we had him removed, one of which was that he paid us no royalty on our books as per agreement. This same individual had, a short time previously, sent this threat to us in a letter: "There will be removed from you the means for carrying on your work, and I propose to carry it on alone," etc. And the aforesaid outrage, and those scurrilous public paragraphs, were just in time to check the circulation of our book, "Science and Health," the
second edition of which had been issued but two weeks. The leaders of this conspiracy, in our opinion, never anticipated carrying their foul scheme to the extent they did. To give publicity to their false charges was their principal object, as we infer from many circumstances, two of which we shall name. Last summer, while we were passing the hot season in New Hampshire, those libellous printed paragraphs were introduced at our boarding-house, evidently through the agency of the concocters of that plot, three years ago. Also we have been told, within a few months, that the would-be murdered man, who appeared at some points on the stage as one of the chief actors, inquired in a car, of a stranger, if she had ever heard of one Mrs. Glover Eddy, and how she had tried to get the aforesaid D. S— murdered! But when this trickster learned that the lady was on her way to our house, he remarked: "I have heard that story, but never believed it myself." The purpose of the plotters was evidently to injure the reputation of metaphysical practice, and to embarrass us for money at a time when they hoped to cripple us in the circulation of our book. This is seen in the fact that our name was in any way introduced in the case when we were not implicated by the law and by the gospel. The only money expended in the case my husband paid his and A--'s counsel, Col. Russell Conwell, and it was one thousand dollars for ferreting out the rascality and preparing the case for trial for both defendants, including the sum paid by Mr. Arens to another lawyer to assist at the trial, of about sixty dollars, and my husband, by me, ten dollars. But when the case was at length ready, the real conspirators unmasked, and the evidence of their guilty complicity
more than ample, the suit was *nol. pros.*, and *Justice* never got a hearing in that tragedy.

The case was called in the Municipal Court, 1878. The principal witnesses for the prosecution were convicts and inmates of houses of ill-fame in Boston. The detectives put the defendants into court, mainly relying on the testimony of the notorious S——, whose testimony was elaborate in detail.

The principal point of his statement was that he met Dr. Eddy and Arens on a railroad-track in East Cambridge, on the 17th of August, 1878, at 5.30 p.m., to arrange for putting D. S—— out of the way. He said he was certain of the time, having noted it by a seizure on a rum-shop made at 5.30 on that day. Said he had placed the witness C—— in a freight-car to hear whatever conversation might occur, so that his testimony should confirm his own. He further said he was paid money by E.J. Arens, in Boston, and by Dr. Eddy, at his house, in Lynn.

The following testimony relating to the aforesaid case, from the most respectable and reliable people in the community, is a part of the evidence that my husband had hoped to bring into court:—

"Salem September 17, 1879.

"I, Caroline A. Fifield, being a resident of said Salem, do hereby certify that I was present with Mrs. Dunshee, Mrs. Stackpole, and Mrs. Gray, studying metaphysics with Dr. Asa G. Eddy, at 43 Clifford St., Boston Highlands, on the 17th day of August, 1878, from 2½ p.m. to 5½ p.m.

"(Signed)

"Caroline A. Fifield."
"Salem, Sept. 17, 1870.

"Then the above-named Caroline A. Fifield appeared and made oath to the above-written affidavit.

"Before me,

"IRA J. PATCH, Justice of the Peace."

"I, Margret Dunshee, do depose and say that I am a resident of that part of the city of Boston which was formerly the city of Charlestown, that in August, 1878, I was a student of Dr. Asa G. Eddy, and that on Saturday, the 17th day of said August, I was in attendance at the house of David Gray, 43 Clifford St., Boston Highlands, and that our recitation commenced on said day at two o'clock and thirty minutes and closed at five o'clock and forty-five minutes P.M., and that there was present then and there, besides myself, Mrs. Gray, Mrs. Stackpole, and Mrs. Fifield.

"MARGRET DUNSHEE."

"Commonwealth of Massachusetts, Suffolk, S. S.

"Boston, Sept. 17, 1879.

"Then personally appeared the above-named Margret Dunshee and made oath that the above statements by her subscribed is true.

"Before me,

"DAVID B. WESTON, Justice of the Peace."

The ride in the horse-cars from the Highlands to East Cambridge would occupy an hour, and Dr. Eddy reached his house in Lynn about 7.15 P.M., having come from Boston Highlands to the Eastern Depot, and returned to his home on the half-past six train. It takes about three quarters of an hour to ride from the Highlands to the depot where he took the cars for home. The following testimony is from the wife of Mr. Charles Rice, of Lynn:
“LYNN, May 10, 1881.

“I, Miranda R. Rice, being a resident of said Lynn, do hereby certify that I was at No. 8 Broad St., Lynn, on the 17th day of August, 1878, when Dr. Asa G. Eddy reached his home, about seven o’clock and fifteen minutes P.M., having taken the six thirty train from Boston. I recollect it because I waited for him to return that I might hear particulars from his class in Metaphysics.

“MIRANDA R. RICE.”

“Personally appeared before me the above-named Miranda R. Rice, and acknowledged this to be her free act and deed.

“HENRY L. BANCROFT, Notary Public.”

The witness for the prosecution, C—, whom S— testified was present at the interview in East Cambridge, testified that he did occupy a car as alleged, and heard all that was said, and reaffirmed, in substance, the testimony of S—. A few weeks subsequent to the testimony of the last-named witness for the prosecution, the following letter was received, and is copied verbatim, except the full name; that is not given:

“To Dr. Asa G. Eddy and E. J. Arens—Feeling that you have been greatly injured by false charges and knowing there is no truth in my statement that you attempted to hire S— to kill D. S—, and wishing to retract as far as possible all things I have said to your injury I now say that there is no truth whatever in the statement that I saw you meet S— at East Cambridge or any other place and pay or offer to pay him any money that I never heard a conversation between you and S— as testified to by me whether D. S— has anything to do with S—I do not know all I know is that the story I told on the stand is holy false and was gotten up by S—.

“(Signed) GEORGE A. COLLIER”
The above letter was afterwards reinforced by the following affidavit, which was made by a justice in Taunton, on the 17th of December, 1878:

"BRISTOL, S. S.

"ATTLEBORO', Dec. 17, 1878.

"I, George A. Collier, do on oath depose and say of my own free will, and in order to expose the man who has tried to injure Dr. Asa G. Eddy and E. J. Arens, and that S— did induce me, by great persuasion, to go with him to East Cambridge from Boston, on or about the 7th day of November last, the day of the hearing in the Municipal Court of Boston in the case of Dr. Asa G. Eddy and E. J. Arens for attempting to hire said S— to kill one D. S—, and that he showed me the place and the cars that he was going to swear to, and told me what to say in court, and made me repeat the story until I knew it well, so that I could tell the same story that he would, and there was not one word of truth in it all. I never heard a conversation in East Cambridge between said Eddy and Arens and S—, or saw them pay, or offer to pay, S— any money.

"(Signed) Geo. A. Collier."

Detective P— went on to the stand and testified that he followed Dr. Eddy to his house, in Lynn, one day, and saw S— go toward the door. The only time that ever the villain S— came to our threshold, to any of our knowledge, was the day that the detective came to arrest Dr. Eddy; and that fellow preceded him a few minutes, and had just been ordered from the door by Dr. Eddy because of his impertinent remarks, when the detective, who had him in attendance, rung at the front door, and himself admitted S— into the house.
The following affidavit is from one of the old and much-respected citizens of Lynn:

"Lynn, May 12, 1881.

"Detective P— stated in court, or before the Grand Jury (I think), that Mr.—— and Dr. Eddy were with him at No. 8 Broad St. on a certain day, and paid him some money, while I can state that they were both at 71½ Market St., Lynn, all the forenoon of that day, and at the precise time testified to by said P— that he was with them at No. 8 Broad St. Mr. P—— has said to me that the testimonies of all the parties in that case were perjuries.

"(Signed) David Austin."

"Personally appeared before me the above-named David Austin, and acknowledged this to be his free act and deed.

"H. L. Bancroft, Notary Public."

Col. Russell Conwell informed us that this same detective had procured the publishing of a letter of ours in newspapers, and statements relative to us, and that, in his opinion, it was done before the trial to influence the public mind adverse to the facts. The following is copied from that letter addressed to the aforesaid D. S——, relative to his malpractice, and which the detective caused to be published in a Boston paper:

"Your silent arguments (referring to his mental malpractice) to harm me have done me the greatest possible good. In order to meet the emergency Truth has lifted me above my former self, and enabled me to know who is using the argument. God has shut the mouth of the lions. Think solemnly of the cost to yourself. I want you to be good, and happy in being good, for you never can be happy without it. Have I taught you faithfully the way of happiness,
and rebuked sternly all that could turn you aside from this path? If I have, then I was your friend, and risked much to do you good.”

The word *risked* was changed to a term of opposite meaning.

The editors of the leading newspapers, such as had entertained no motives to injure the cause of Christian healing, made honorable amends for the articles that got into their columns. The following we clipped from the "Boston Evening Transcript," Feb. 22, 1879:

"**THAT CONSPIRACY.**

"The case brought by D. S— last Oct., against Dr. Eddy and E. J. Arens, of Lynn, has been not. pros’d. The confession, under oath, of one of the real conspirators, that he was employed to testify falsely, is supported by other direct evidence. Dr. Eddy was President of the Association that expelled D. S—. He is a member of the Baptist Church, and bears an excellent character. Mrs. Glover Eddy’s most intimate acquaintances say her life and teachings are of the highest character, and believe that the motive of D. S— was to injure the Christian Scientists, and to impede the sale of her book."

May the hour be not afar when the kindling rays of divine Love shall lift the long night of ignorance and crime, flooding the world with light, and establishing universal brotherhood, "peace on earth and good will to man"!

The State removed the aforesaid detective, the other two principal witnesses were taken to jails on previous charges; but those individuals evidently most guilty, and who, it is believed by competent judges, instigated
the plot, had sheltered themselves behind so many circumstances, and so wrought back of others in all they did, they have not yet been tried by human law, and await their sentence from a higher tribunal.

After the *nol. pros.*, on the very day that our husband’s counsel had promised to procure the arrest of D. S——, he was confined to his bed with a severe attack of sickness. We went to see him; a lady, who is a Christian Scientist, accompanied us, and will testify that we used no other means but to destroy the effects upon him of the aforesaid mesmerist and his accomplice; and when this was done he rose from his bed, dressed himself, went into Boston and lectured that evening.

The mental malpractitioners managed that entire plot; and if the leading demonologist can exercise the power over mind, and govern the conclusions and acts of people as he has boasted to us that he could do, he had ample motives for the exercise of his demonology from the fact that a civil suit was pending against him for the collection of a note of one thousand dollars, which suit Mr. Arens was jointly interested in. When Mr. Arens’s case was called in the lower court, the mesmerist had that civil suit tried in the Superior Court, before a jury; and, owing to the circumstances, and certain proceedings not herein mentioned, he won that suit that he had lost in a previous trial, without even a plea in its behalf, so clear did the able judge consider the case. Exceptions were taken, and the case was granted another trial; when lo! the note, and letter corroborating its value, slipped from the hands of lawyer Clark, of Lynn, and has never since been found. But those letters, containing important evi-
dence that disappeared with that note, are attested, and some of their contents are as follows:

"LYNN, Mass., Sept. 18, 1879.

"We hereby certify that we have seen letters signed by R—— K——, and we heard him swear the signature was his own, containing, among other things, substantially the statements, 'I know you will do right with regard to the bond. If I am successful in business I shall not stop with the payment of the note, as I feel I can never repay you for what you have done for me. Think not that all your efforts in my behalf have been in vain; each line and precept have helped to destroy some error. If an agreement is to be given let it be one that will be available.'

"(Signed) EDWARD J. ARENS."


Then personally appeared the above-named Edward J. Arens and made oath that the above affidavit by him subscribed is true.

"Before me, "NATHAN D. A. CLARKE,

"Justice of the Peace."

The author of the letter referred to in the above testimony took down his sign that had on it Dr. —— while he went into court and testified that he was not practising as a doctor, that our instructions to him in metaphysics were of no value, and no one could practise them; but he was here compelled by the court to acknowledge that he had claimed for eight years to be practising them with great pecuniary success. He stated, under oath, that he had paid the full amount of his note in the winter of 1871; but when shown a receipt from us for two hun-
dred and fifty dollars paid on the note in the summer of 1871, he acknowledged that he had paid that at the date of the receipt. After the case was tried he put up his sign again of Dr. ——, and claimed to practise as before. It is painful to instance these terrible derelictions from rectitude, but it becomes a stern duty when we are obliged to unveil error in self-defence. Justice demands that the truth shall occasionally be spoken when falsehood has so long been heard.

On Christmas morning of 1879 Mr. Arens called on us. After a mutual exchange of kind congratulations tears filled his eyes, and he said: "I have been hating you dreadfully, Mrs. Eddy, and am here to confess it, for I now know the cause. When I was feeling so hard towards you it occurred to me it was the aforesaid mesmerist producing this effect, and when I met it as that metaphysically, it destroyed it, my feelings changed at once, and I feel the same friendship for you as before."

We assured him that we should have the same interest in his welfare as ever, so long as he did right, and hoped he would always escape the snare of the spoiler. He has mentioned this circumstance to another student, Mr. James Howard. Our husband was present at the time he said it. We append the following affidavit of a student: —

"LYNN, September 13, 1879.

"I, Edward J. Arens, of Boston, in the county of Suffolk and commonwealth of Massachusetts, do hereby depose and say that I am acquainted with Asa G. Eddy and Mary B. G. Eddy, his wife, both of Lynn, in said commonwealth; that I studied with said Asa G. Eddy and Mary B. G. Eddy her metaphysical method of treating disease, of which I understand she is the discoverer; that I know them both to be"
persons of upright character and strictly moral, and have never known either of them to do anything which was at all contrary to the principles of uprightness and the strictest rectitude. They teach their students that obedience to the ten commandments is the only foundation upon which they can build success, and I have never known either of them to violate any of said commandments, or to counsel a violation of any of them.

"(Signed) E. J. ARENS."

"Essex, S. S.

"September 13, 1879.

"Then personally appeared the above-named Edward J. Arens, and made oath that the above statement by him subscribed is true.

"Before me,

"NATHAN D. CLARKE,

"Justice of the Peace."

It has been the aim of the aforesaid mesmerist for twelve years to impress the public sentiment with the exact opposite of almost all the facts relative to our feelings, our motives, and our history. Strange to say, this implacable enemy is one of those for whom we have labored the most unselfishly and gratuitously to qualify him for usefulness. This result has been marked since ever we taught metaphysics and charged ourself with preparing the students, through the salutary effects of Truth, to heal the sick. Realizing the solemn responsibility they assume, and the power they possess to do good or evil through a mental method, we impress our students with the need of the seal of metaphysics, the moral and spiritual qualifications, well knowing it becomes an impossibility to learn the way in the direction
that we have walked and to the extent that we have demonstrated, and to be a malpractitioner, pursuing the wrong way, or the very opposite of metaphysics and what enables the student to reach our demonstration.

It is not disputed by those who know us that the advantage of being the discoverer and founder at this period of metaphysical healing gives us a thorough understanding of mental power, and the ability of wielding it, beyond what we can develop in a student with but one to our many years of experience. Hence the folly to urge the falsehood of the malpractitioner, namely, that we are a mesmerist, and yet defeated in injuring them, while they boast of their success in injuring us, with having carried out their evil designs with impunity; and there is but one of them to about a hundred honest and skilful metaphysicians. We have been at work building up the cause while they were busy trying to tear it down, or lining their pockets from our labors instead of doing good and healing the sick.

About sixteen years ago we first introduced metaphysical healing into the State of Massachusetts, and taught the first student. We had no one to help us then in this great undertaking, and the Spiritualists, in general, opposed us because we had something besides mediumship to found our system upon, and a demonstration that included no error when wrought in its science.

Among our very first students was the mesmerist aforesaid, who has followed the cause of metaphysical healing as a hound follows his prey, to hunt down every promising student if he cannot place them in his track and on his pursuit. Never but one of our students was a voluntary malpractitioner; he has made many others.
He has worked with as malignant a purpose to injure the students as to wound their teacher and hinder the cause; but he has only injured them who have attempted to compromise with him through fear or a mistaken policy. Those whom he still pursues are rising higher and learning more rapidly because of the more ample field this affords them in which to learn the entire workings of mortal mind and the law of God concerning error; yea, the penalty and the reward lying in the path of this metaphysical problem. This malpractitioner tried his best to break down our health before we learned the cause of our sufferings. It was difficult for us to credit the facts of his malice or to admit they lie within the pale of mortal thought. Because this error was so remote from the border lands of metaphysical science we never fully fathomed its workings until the summer of 1880, and to our Father we owe it that we have found the facts of immortal Mind more than equal to meet the fables of mortal mind, that, like the silly moth, singeing its wings in the light, falls to dust. We rejoice that our experience from the malicious arrows aimed at us through the unseen and subtle agency aforesaid has helped others, enabling them to know how to meet this hidden element without having to learn their way.

In the interests of truth we ought to say that never a lawsuit has entered into our history voluntarily. We have suffered great losses and the direst injustice rather than go to law, for we always considered a lawsuit, of two evils, the greatest. About two years ago the persuasions of a student awakened our convictions that we might be doing wrong in permitting students to break their obligations with us, refuse the payment of their
notes, and to deny their consideration when they were filling their pockets by their claims to be practising that for which they refused to pay us. The student who argued this point to us so convincingly offered to take the notes and collect them, without any participation of ours; we trusted him with the whole affair, doing only what he told us, for we were utterly ignorant of legal proceedings.

It was alleged indirectly in the "Newburyport Herald" that we caused a bill to be filed in the Supreme Court to restrain a student of ours from practising mesmerism. That statement was utterly false. It was a student who did that, contrary to our advice and judgment, and we have the affidavit of the reluctant plaintiff certifying to this fact.

Having instanced a few cases of the evil workings of the hidden agency in our midst, our readers may feel an interest to learn somewhat of the indications of this mental malpractice or demonology. It has no outward signs, such as ordinarily indicate mesmerism, and its effects are far more subtle because of this. Its tendency is to sour the disposition, to occasion great fear of disease, dread, and discouragement, to cause a relapse of former diseases, to produce new ones, to create dislikes or indifference to friends, to produce sufferings in the head, in fine, every evil that demonology includes and that metaphysics destroys. If it be students of ours whom he attacks, the malpractitioner and aforesaid mesmerist tries to produce in their minds a hatred towards us, even as the assassin puts out the light before committing his deed. He knows this error would injure the student, impede his progress, and produce the results of error on health and morals, and he does it as much for
that effect on him as to injure us. With the error of his own evil nature thrown into the scale, and by reversing the arguments of Truth, he attempts to make sickness through a silent mental process, even as the metaphysician restores health by the opposite mental process. In his mental argument to frighten an individual and build up a belief of disease, he includes another one, namely, to make that individual believe that some one else is doing this, and he cannot be healed unless he is treated for the effects that individual is supposed to be producing on him. This last infirmity of sin is possible only to mesmerism, and, like all the rest, is impossible in metaphysics. Mesmerism can make mortals believe a lie, but metaphysics cannot; it can only make them unbelieve it. Mesmerism can tell one to perform certain acts at stated times, or he will suffer, and bring about this infernal result, unless this individual knows his remedy.

To accomplish the double wrong of reducing the honest practitioner’s success to a level with his own loss, and prevent the community seeing the difference between the right and wrong practice, as well as to injure our reputation as a teacher, the malpractitioner and aforesaid mesmerist exerts his utmost power. And he accomplishes his wicked purposes with those who know not how to meet his subtlety, and destroys health, happiness, and life, where a less evil mind, using his very process, would fail to accomplish it, having less malignancy and error to pour into the result. Sensuality, envy, malice, hatred, and revenge must co-operate in the individual mind that can carry out demonology as aforesaid. “A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.”
We have the original copies of all, and much more than is herein given, in evidence of what is stated. We have not exposed one half the wickedness that has been committed unseen, and the purposes achieved by it and the falsehoods uttered of us in order to accomplish those purposes. We wait, before doing this, with the hope that the perpetrators thereof will repent and forsake their sins forever. Some of the individuals before referred to offer indications of this reform, and favor the hope that God is wresting them from the iron control of the hopeless sinner who has instigated and carried out this programme of crimes so far as it has succeeded. May Heaven aid those whom he has lured from positions of usefulness and rectitude of conduct into the gloom of his own night of sin, to return and "enter while there's room"! There are many mansions in the Father's house, many places in infinite Love where reform is ample to furnish the passport into God's presence, the divine Light and Love.

Years ago, when first we discovered the metaphysical science of healing, we gained so clear a sense of its moral obligations it has never left us, but is as abiding and imperative in its claims as our first recognition along with it of the great fact, so far off to other minds, namely, that, in reality there is no disease, and it is a Christian duty to make this appear. Both these glorious recognitions came together, and commenced at once destroying sickness and sin in us; and then we knew our discovery was based on a Divine Principle, and would stand forever. We have too distinct an understanding that sickness is a belief only, and not the reality of existence, to form it with our mind, or to impress upon another mind an image
of disease, or to produce disease in any way, and so distinct a sense of the suffering that sin occasions that no motive could be sufficient to induce us to do wrong intentionally and with premeditation. In years past we suffered greatly for the sick when healing them, but even that is all over now, and we cannot suffer for them. But when we did suffer in belief, our joy was so great in removing others sufferings that we bore ours cheerfully and willingly. This self-sacrificing love has never left us, but grows stronger every year of our earth life; and no sense of having been wronged can ever transform the moral sense that has reached this point to ever retreat and go to injuring one’s fellow-beings, for it has reached the unselfish state that lays itself willingly on the altar. Our thoughts can benefit the sick, but they can never injure them. Metaphysics can destroy disease, but it cannot create it, whereas mesmerism claims to do both. Even if we should argue against the recovery of the sick, or for the healthy to become sick, after the method of the malpractitioner, we could not produce their results. But we can occupy a position impregnable to mesmerism, and the result of metaphysical science is like the two-edged sword guarding the Tree of Life.

The Nero of to-day, regaling himself through a mental method with the tortures of Christians, is repeating history, and will fall upon his own sword, and it shall pierce him through. Let him remember this when, in the dark recesses of thought, he is robbing, committing adultery, and killing; when he is attempting to turn friend away from friend, ruthlessly stabbing the quivering heart; when he is clipping the thread of life, and giving to the grave youth and its rainbow hues; when he is turn-
ing back the reviving sufferer to her bed of pain, clouding her first morning after years of night; and the Nemesis of that hour shall point to the tyrant’s fate, who falls at length upon the sword of justice.

In warfare with error we attack with intent to kill, and the wounded or cornered beast turns on its assailant. Error bites the heel while we are wounding its head. The Revelator saw this hour, but he also saw wisdom and virtue enthroned, holding converse with men, and she stood in open enmity with the “strange woman,” or the sensuous attractions, for wisdom and purity are the central group of Christianity.

We have found it important to uncover sin in order to destroy it; and if the sinner hates you for this, it is because he is unwilling to reform. When pioneering a reform, the merits of our measures, and the truth we advocate, must be understood before we are understood. The birth of a great idea comes with pain and travail; in its infancy, we have toil and sacrifice; in its advancing stages, envy and rivalry; but when our nursling is menaced we clasp it more tenderly, and when he is a man he speaks for himself and mother.

Nothing save dishonesty in the individual that comprehends in the least metaphysical science could prompt him to practise mesmerism and call it metaphysics.

There is but one possible way of doing evil through a mental method of treating disease, and this is mesmerism, that controls the mind with error instead of Truth. Whoever has witnessed the exhibitions of mesmerism has seen it stiffen a joint, suspend thought, produce pain, and move the individual mind to whatever issues intended, proving beyond a doubt that by mortal mind
alone the body can be affected injuriously. It is a law of
metaphysics that the truth relating to health and being,
when brought to bear upon mortal mind, acts favorably
upon the body. The mental malpractitioner disregards
the stern moral rules of metaphysics, and employs only
that portion of our system which relates to the power of
mind over the body, and misuses that. Perverting the
best method brings out the worst, even its opposite. It
is not generally understood how to prevent the bad effects
of mesmerism, or known what is producing these effects.
If the right mental practice can restore health, as is
proven beyond a question, it is self-evident that the mal­
practice can impair the health of those ignorant of the
cause and how to treat it. But whoever attempts this
malpractice will destroy his ability in metaphysics.
The physician would be condemned for adulterating his
medicine. Remember the medicine of metaphysics is
mind, and dishonesty, sensuality, falsehood, and revenge
are not the ingredients of mind that heal the sick. The
mesmerist employs one belief to destroy another belief;
therefore, if he heals the sick according to belief, it is the
bigger error healing the lesser, and occupying the ground
itself, leaving the case worse than it found it, grasped in
the power of the strongest error.
The mesmerizer can help his patient only through the
power of his will, and not the power of Truth; therefore
a bad effect can only follow his practice. Talking right
and acting wrong is not metaphysics whereby Truth heals
the sick; such a position is the very opposite of Truth,
and will show itself in results on the sick. If they im­
prove at first under such treatment the cases will relapse
and be more difficult to cure than at first. To control
mind from sinister motives destroys your power to heal from the right motive. If you had the inclination and power to malpractise, the science of metaphysics would destroy them both. A mental malpractitioner has never understood metaphysics, and cannot demonstrate it. Physical methods of malice often show themselves and defeat their own purposes; falsehoods uttered aloud can be met with rebutting testimony; but a silent mental process of impregnating into the mind, and thence into the body, suffering, disease, fear, hatred, sensuality, etc., is "Satan let loose," the sin that "standeth in holy places," more subtle than all other beasts of the field, a crime at which every one should shudder either to become the victim or the perpetrator. We hope the years that we have labored to help the human race through the curative agent of mind have also furnished the means to stop this trespass on mental healing.

Having traversed faithfully the realm of metaphysics, and found in this field of inquiry the mental cause and its physical effect, we ought to understand, and do, what we are saying. You would not deny the mathematician the right to say what has wrought an example incorrectly, or deny the musician who gives the true tone the ability to detect the discord.

Mortal mind affects the body to good or bad results, and has found a way of reaching other minds, and governing the body, unknown to the individual, as directly, and with more certainty, than the mesmerist who comes honestly before the footlights with his performance.

If one decent deed is done by the mental malpractitioner, ten that are terrible are also done; and if one disease is allayed by this mental outlaw, another one,
more dangerous is induced. Mesmerism is practised both with and without manipulation; but the evil deed without a sign is also done by the manipulator and mental malpractitioner.

Without doubt there are honest individuals practising mesmerism, not knowing their method is unsafe. But those are not the dangerous doctors of whom we speak. It is the malicious mesmerist, the mental malpractitioner, to whom we refer, that avails himself of a secret method on every occasion or on any to influence the mind in the direction that envy, vanity, avarice, sensuality, or revenge dictates. We have little faith in a mental practitioner who does not come under the most solemn restraint in his practice. The real metaphysician alone is safe from the encroachment of this mental power, released to do good, when it is turned to the opposite practice of mesmerism. The exhibitor of this barefaced insolence of mesmerism shocks you with his much ado about nothing, but is satisfied to take his fee and retire. The secret mental assassin stalks abroad, and needs to be branded to be known in what he is doing. Why we take so few students is because of the great danger there is in promiscuously teaching metaphysics, or the power of mind to do good, lest it abuse that trust, forsake metaphysics, and this developed mental power becomes the steam of physics and the extracts and essences of evil. I shudder when I remember that God is just and see a student of metaphysics dare, for the petty consideration of money, teach his slight knowledge, and perhaps his want of it, to all whom he can obtain for hearers, even when he knows the danger of doing this before the community is prepared for self-defence. Since ever we have
been in the metaphysical field we have had but a little
over two hundred pupils, and but three of these are
known malpractitioners; and never but one of our stu-
dents have yet passed the change called death.

The hue of the individual mind is reflected on the pa-
tient. The effects of the truth he utters and the error
he indulges are both communicated from the practitioner,
and their effect on the sick tells which predominates.
The sick cannot afford to risk the effects of mesmerism
because it has appeared to help them. What is termed
material poisons produce present relief, but you admit
they are dangerous in the final result. There are cer-
tain self-evident facts; this is one of them: that who-
ever practises the metaphysics we teach, through which
the divine Mind pours in upon the age light and healing,
cannot malpractise.

As metaphysics is understood, the thoughts that mor-
tal mind embraces envy, malice, hate, etc., will be laid
bare, and the evil intent cannot be hidden. We can even
now plainly see the individual with the thought or evil
intent that he sends forth; he cannot hide from us now
when he is trying to produce sickness or work an evil
result. Hence the strenuous arguments of the malprac-
titioner to separate us from our students to prevent the
benefit of this knowledge being communicated to them;
and the more confidence he has in his power to injure
them if he succeeds in doing it. If he can keep one igno-
rant of what he is trying to do, and with his arguments
make them believe he is not trying to influence his
thoughts and conclusions, the mesmerist is satisfied to
work on, having faith in the results.

There is another evil prevailing in our land, to which
it is our duty to allude; namely, the ignorant verdict of clairvoyance. We would not be understood as censuring the individual, but the mistake. None should suppose the guessing of this class harmless, or that their descriptions and private verdict, perhaps imperilling the character, the liberty, or life of a fellow-being, has no effect upon the community. The evidence or testimony of clairvoyance is not reliable, being based on the uncertain foundation of mortal beliefs and opinions, and governed by other minds instead of fixed facts.

The evidence was clear that mind alone killed the felon on whom the Oxford students experimented twenty-five years ago. This evidence of the power that mind exercises over the body has accumulated in weight and clearness until it culminates at this period in scientific statement and proof. Our courts recognize the evidence that goes to prove the committal of a crime; then, if it be clear that the mind of one mortal has killed another, is not the mind proved a murderer, and shall not the man be sentenced whose mind, with malice aforethought, kills? His hands, without mind to aid them, could not murder; but it is proven that his mind, without the aid of his hands, has killed. Our courts examine, judge, and sentence mind, not matter. Our legislators enact laws to govern mind, not matter, to restrain evil in the mind of man, to prevent it from deeds of violence, and to punish those deeds. To say, then, that our courts have no jurisdiction over mind contradicts precedents and admits their power limited to matter, and mind an outlaw that defies justice. But, we ask, can matter commit a crime, can matter be punished, and can you separate mind from that over which our courts hold jurisdiction? Mortal
mind, and not matter, is the criminal in every case, and law defines, and the court sentences, crime according to the motive.

Those words of Judge Parmenter, at the decision of a case in Boston, are destined to become historic. He said: "I see no reason why metaphysics are not as important to medicine as to mechanics or mathematics. The crimes committed mentally are drifting the age towards self-defence; we hope the method it adopts will be more humane than in periods past. The re-establishment of the Christian era, or the mediæval period of metaphysics, will be one of moderation and peace; but the reinauguration of this period will be met with demonology, or the unlicensed cruelty of mortal mind, that will compel mankind to learn metaphysics for a refuge and defence. Then shall be fulfilled the Scripture, 'The wrath of man shall praise Thee, and the remainder thereof Thou shalt restrain.' The individual who employs his developed mental powers, like an escaped felon, to commit atrocities according to opportunity, is safe at no period. God hath laid his hand upon him, justice is manacling him. Behold the cloud 'no bigger than a man's hand,' rising in the horizon of Truth, to pour down upon his guilty head the hailstones of doom. The millstones of envy and malice are weighing down that mortal mind to the depths of its evil nature, where the cankering chains of sin will hold it until suffering balances the account, loosens their cold clasp, subdues the perverse will, and quenches in agony the fires of remorse. Aggravation of error foretells its doom, repeating the pagan opinion, "Whom the gods destroy they first make mad."

From physics to metaphysics is full many a league in
the line of light, but from the use of inanimate drugs to pass to the misuse of mortal mind, is to drop from the platform of manhood into the mire of folly and iniquity. To reckon against the course of honesty and humility is to push against the current that runs heavenward. Let the age that sits in judgment on the occult science of Mind sanction only such methods as are demonstrable science, and classify with St. Paul,—"Now the works of the flesh are manifest, which are these: adultery, fornication, idolatry, variance, emulations, wrath, witchcraft."
CHAPTER VII.

IMPOSITION AND DEMONSTRATION.

Phenomena not understood surround us, every day is a mystery, while we are pecking our shells to learn somewhat of our surroundings and to enter the vast laboratory of the real.

That which accomplishes a sinister purpose that harms our neighbors, or that creeds need to pardon, is unknown in the realm of Life, Truth, and Love; and there is no other realm of the real.

As metaphysical science is learned, spiritualism and mediumship will be seen beliefs, that neither originate with "spirits" nor in heaven, but on earth and with mortals. They are beliefs that proceed from person, and have no principle, products of mortal and erring minds, not the immortal Mind, and are error instead of Truth. The origin of these beliefs is material instead of spiritual; and all theories proceeding from such a source are the offspring of sense instead of science. They have either a material basis or a limited one; they start from what is supposed to be a material body or a finite form, supposed to have a soul inside of it; and both these starting-points are inadmissible in science.

Blind to the impossibility that the sensual can be the medium of the spiritual, and the finite the medium of the
infinite, spiritualists reason as incorrectly as to say that Stygian darkness emits a sunbeam. When we become Spirit we shall have but one mind, for there is no room for more if that One is infinite. Do we yet understand that saying, "I and Father are one"? We must reckon the I from the stand-point of a Principle, and leave the form, as it is the reflection of life and intelligence. The identity or idea of all that really is continues, but there is no Soul or Principle in the idea. Close your eyes and dream you see a flower; then learn that a flower is a product of mind, one of the forms of thought. Close them again, and see a man and woman, and learn therefrom that they also are the images that mind holds and evolves, and the image has no Life or intelligence of its own in any case, and there can be no material manifestation of Mind. Every creation of immortal mind has its distinct identity, order, and character, from the blade of grass to a star. The question to-day is, whether the "I" is Principle or person, Soul and body, God and man; and whether Life is in the flower or the creative and governing Principle outside of it.

A suffering, sinning, and dying condition, such as must ever remain while the belief of Soul in body and intelligence in man or materiality remains, cannot be preferable to the sinless joy and perfect harmony that a recognition of Life as Spirit confers; possessing all beauty and good, and yet without a single pleasure or pain of body. This state is attainable only through science; death can never hasten it, and death must be overcome before we can arrive at it. Rejecting a personal God, to make a God of persons, is equally fatal to the science of being. That persons are "spirits" is a mistake, for Spirit is God,
and there is but one God. A belief in "spirits" belongs to the darker ages. There is no evil in Spirit. Nothing is real or eternal but good, or the idea of goodness. Evil has neither identity nor individuality, and is a belief.

Charles Sumner's unswerving adherence to right made him present more than others the true idea, and less than others the beliefs of man. His professions were few, his acts colossal.

Science never caused a retrograde step or a return to positions outgrown. To conclude that the so-called dead and living commune together, is to decide their unfitness for separate states of existence, and lays bare the mistaken belief that a man dies as matter, and then comes to life again as Spirit, alias God. The so-called dead must appear to the senses as tangible and material as ever they were, or the senses can take no cognizance of them. Any midway to those states is a myth. Absolute Truth is only true; and absolute error is more readily corrected than the half-way positions of mortal mind. Spiritualism assigns to the dead a state of transition resembling blighted buds or mortal mildew, a poor purgatory, where their chances for something narrow into nothing, and they must return to the old stand-points.

Jesus said, "He is not dead but sleepeth," and brought back Lazarus's former sense of things with his own understanding that he never died. If you could waken yourself and others from the belief of the death of man, you might lay claim to spirituality, and the actual presence of those you say have died. When the imaginary correspondence between the departed, called "spirits," and the individual here, supposed to be a spirit in matter, is found a myth, error will have less of a life-lease, and
humanity a more profitable and rational field of labor. When being is understood spiritually, Life will be recognized as neither material nor personal, but found only in God, universal good, and the belief that life or mind was ever in a finite form will be destroyed; then it will be understood that Spirit never entered, or was resurrected from dust. Thus advanced to the understanding of Spirit, man can no more commune with matter than a tree can return to the soil and seed.

The period required for this dream of life in matter, embracing the so-called pleasures and pains of the body, to vanish, "no man knoweth, not the Son but the Father." It will be of longer or shorter duration, according to the tenacity of error. What advantage, then, would it be to us or to the departed to prolong that state, and so prolong the error or belief of Spirit in a form, the infinite in finites, Soul in sense, and Mind confined by its own belief, or mortal sense.

There is not as much evidence of intercommunion between the so-called dead and living as the sick have that matter or the body suffers, has sensation, etc.; and this evidence science destroys. When the so-called medium understands even in part the science of being, his belief of mediumship is gone, and he can no longer produce the manifestations said to originate with departed "spirits," but which are contingent on his own finite and material sense.

Scientific phenomena are based on a demonstrable principle, and should be explained by science; interpreted by a belief or ism, they cannot be understood, and are subject to gross abuses. Error is a network of mystery that cannot be linked with Truth and immortality; the gulf is
impassable that separates the belief of life in matter from the great fact of eternal Life not subject to death. The natural result of an attempt to unite such opposites as Spirit and matter, the infinite and finite, is discord, seen in sin, sickness, and death, and the mischief and mistake of mediumship. As soon think to mingle fire and frost as Spirit and matter, for in either case one belief would destroy the other, for there is but one. That immortal Mind or Spirit communes with mortal mind through electricity, or a sinner, is ridiculous, and if it were true it would destroy the order and harmony of bliss. If communion were possible between the so-called dead and living, the departed would have to go backward in the scale of being, like the oak returning to its primitive acorn, and the so-called medium advance to Life independent of matter, like the acorn, becoming instantaneously an oak. Again, if a person was on communicable terms with Spirit, there would be no appearance of finite life, no action, animal or organic, in the body, and to restore that material condition would be as impossible as to restore an acorn absorbed into a germ and risen above soil and seed. The seed that has germinated higher has given place to a new form and state of existence; and when the belief of life in matter has given birth to a new germination, it has left the old condition, never to return to it. No correspondence or communion exists between the two opposite beliefs of having died and never having died.

There is but one possible moment when the so-called dead and living commune together,—the moment called death, when the common link between their beliefs is being clasped. In this vestibule of awakening from one
dream to another dream, they hear the glad welcome of those gone before them, and the departing sometimes breathe aloud their vision, naming the face that smiles on them and the hand beckoning them; even as man standing at the Falls of Niagara, with eyes only for that wonder, whispers aloud his rapture, forgetful of other scenes. The recognition of Life as it is, namely, Spirit, and that Spirit is infinite, comes not at once beyond the grave, where existence is but a continued belief of personal sense and matter, until the science of being is reached and Spirit is understood. Error brings its own self-destruction on that plane as well as this; for mind makes the conditions of the body, and death will occur until life is learned aright, and the second death hath no power. There is but one spiritual existence, and this is the Life of which personal sense can take no cognizance. What are termed “spirits” are but other forms of personal sense conjured up by material beliefs. A shock could not be felt, or sensation remain a moment in the body, if in reality you communed with Spirit. The only Principle of man speaks to and through immortal sense, and if the body or mortal sense was permeated by this Principle it would disappear; and as light destroys darkness, and in its place all is light, Soul is the only truthful communicator, and mortal belief and immortal truth are the tares and wheat that progress separates instead of unites. Credulity, misguided faith, jugglery, or fraud are the foundations of what is termed mediumship. That all things are possible to Truth is a scientific statement; that nothing is possible to error ought to be equally apparent. The so-called mediums make their way into the confidence of those who mourn the loss of friends, when
the sorrows of bereavement stir their minds like a fermenting fluid to a chemical change, and they are receptive of the hope that their friends commune with them. This error gains a foothold in mortal mind by coming at the hour of human yearnings, clad with the drapery of heaven,—a mystery and marvel, its phenomenon not understood: and what needeth it more for the foundation of a new belief? But perfection is not expressed through imperfection; therefore Spirit is not made manifest through matter. There are no temporary sieves that can strain Truth through error. In the belief of mediumship, the imitation of whoever the individual believes is controlling her can be produced by mesmerism.

Darkness and light, infancy and manhood, sickness and health, are distinct and separate beliefs that never blend. Then wherefore say that infancy is uttering the ideas of manhood, that darkness can represent light, or that we are in Europe when we are on the opposite hemisphere? Logic cannot bridge over conditions thus distinct; and they are not more unlike than the conditions of those having believed they once died and have come to life again, and those who never believed they died. You call one individual matter and the other spirit, when the fact remains that neither is that. That matter is a reality, or that Spirit and matter ever unite on any ground, or can hold communion, is the error that progress and science are destroying.

That one man is spirit, and controls another man that is matter, while both remain in those opposite states; that bodies material return to dust and rise up spiritual bodies, experiencing sensations and desires material; that immortal Mind, or God, is mesmerizing mortal minds
and bodies; that shadow is tangible to touch, and imparts electricity, is too absurd to last another quarter of a century. God is not needed in this medley, for the reason that person is supposed to take care of itself, and mediumship take the place of God and Science. Who that has witnessed mediumship would say it was science and Truth, or that science and Truth are electricity? God controls man, and is the only Mind. Any other control, attraction, or so-called "spirit," is a belief and error that ought to be known by its fruits. The caterpillar transformed into an insect of beauty is no longer a worm, and to push the conclusion that a butterfly returns again to affinitize with or to control the worm, is taking mesmerism to befoul reason. Change controlled by Principle is science; but the spiritualistic beliefs prevent the perception of science. Progress is the evermore of being; but nothing save science reveals being, here or hereafter.

Our only resignation to a new ism or a new disease is the hope that another stir in the waters of belief will help to show their muddy foundations.

The telegraphy of mind speaking to mind should claim no electricity and need no wires. Metaphysical science acknowledges no matter or electricity; but spiritualism would preserve those to destroy spiritual harmony and the supremacy of Spirit. Truth pervades all space, needing no material method of transmitting its messages; we only know it blesses man, but "cannot tell whence it cometh." The sick are healed by it, the sorrowing comforted, and the sinner reformed. But these are the results of Principle not person, of science and not mediumship. Soul sends despatches everywhere, but the
electric wire can only carry to Europe a submarine whisper, foreshadowing metaphysical science. Little by little thought must give up its materiality, and become spiritual; even mortal mind is expanding beyond its fetters, and science is pushing onward the centuries.

Spirit is never in limits or limbo, and before we commune with Spirit the belief of death must be destroyed. What would be said of an English scholar unacquainted with the classics to claim that he understood Greek? You would say he was either an impostor or laboring under some hallucination. What, then, shall be thought of the belief that we are wearing out life, and hastening towards death, communing with immortality? If the departed are in rapport with mortality, they are sinning, suffering, and dying still, in which case wherefore look to them for proofs of immortality and accept them as oracles? Communications gathered from ignorance are pernicious in their tendencies. Describing disease, its symptoms, locality, fatality, etc., makes the disease; according to metaphysics, warning people of death frightens them into it. This obnoxious practice ought to cease. Many instances could be cited of death from fright, produced by a belief in post-mortem evidence. The very belief that metaphysics must destroy, in order to heal the sick, mediumship strengthens and perpetuates.

Jesus cast out "spirits," the beliefs in other gods, or more than one Mind, did his own work, explained the One Spirit, and never described disease, but healed it. If the sick are made more comfortable through error of process, they are tenfold more the victims of disease in the end. Mysticism gives force to the so-called medium's words of doom. A mental method not understood does
more than drugs to produce sickness. Fear, doubt, and conjecture are the mental elements of all disease, and science must go over the whole ground and uproot every seed of their sowing to destroy this faith in disease. A belief is all the medium has to rely on, while science removes belief with understanding, and rests on Principle, instead of person, to explain and reveal immortality, and bring out the harmony of being.

At one time a medium said to us: "You are ill; the brain is overtasked, and you must have rest." To this we filed a vigorous objection, contending for the rights of Intelligence, saying that mind controls body and brain, and the views she insisted on were the very ones to be rid of, in order to be well. She stopped the conversation, exclaiming, "Dr. Rush is present, and says you must use galvanism" (meaning, undoubtedly, galvanism), "and rest, or be sick." But even this oracular warning failed to convince us, and the consequence was we continued in a good state of health, having strong doubts that fifty years of post-mortem experience had so demoralized the orthography of that learned man, or perpetuated his old beliefs of life in matter. Thousands of our church members, who are rational on other topics, are sustaining and believing such mummeries as that, yet send forth a cry against science as dangerous to Christianity. In the summer of 1869 it was stated, in the "Banner of Light," published in Boston, that the late Theodore Parker said, through a medium, "There never was, and there never will be, an immortal spirit." Yet that paper was repeating, weekly, that spirit communications are our only proofs of immortality. While we entertain no doubt of the humanitarianism of many spiritualists, we
have proof of the incorrect views of spiritualism. A man’s assertion that he is immortal is no more proof of this than of the opposite condition were he to say, “I am mortal”; but Theodore Parker was beyond such a vague hypothesis. Life, Love, and Truth are immortal, and until man is governed by them he will think himself mortal. Science is the only medium of Truth or Life.

Though the grass seemeth to wither, and the flowers to fade, they reappear; erase the figures that express numbers, shut out the tones of music, give to the worms the body called man, yet the Principle reproducing these lives on, despite the so-called laws of matter, that would make them mortal. If the inharmony of belief hides the harmony of Truth, it cannot destroy the Principle; it cannot mar the one Mind “that doeth according to His own will in the army of Heaven and among the inhabitants of the earth, and none can stay His hand or say unto Him, What doest thou?”. But have you ever ruminated on this Heaven and earth inhabited by man controlled alone by supreme Wisdom? Did you understand there is no other, you would be reaching sooner that which is real. The imaginary line called the equator is not substance; the earth’s action and position are sustained alone by intelligence. Even the simple planchette is made to testify to the control that mind has over its lower substratum, called matter, and is no longer a mystery or marvel.

The point to be determined is, Shall we allow science to explain all action and phenomena, or leave these to speculative belief? To admit one’s self Soul instead of body sets us free to master the infinite idea, shuts the door on death, and opens it wide on immortality.
Divest your belief of substance in matter, and the movements and transitions possible to mind would be found just as possible to the body. Then Spirit would identify being, and death, that we say must occur before immortality, would be obsolete. The final understanding and recognition of but one Spirit must come, and we might as well improve our time in solving the mysteries of being on this principle. At present we know not what we are; but this is certain, that we shall be Love, Life, and Truth, when we understand them. Do you say the time has not yet come in which to recognize Soul as the only substance, and to gain our entire control over the body? Then we refer you to Jesus, who demonstrated this over eighteen centuries ago, and said, "The works that I do, ye shall do; and, "Behold the time cometh and now is, when they who worship the Father shall worship Him in Spirit and in Truth"; but this method of understanding God and doing good was not electricity, materia medica, mesmerism, or mediumship.

Matter is neither intelligence nor a creator; the tree is not the author of itself; sound is not the originator of music, and man is not the father of man. If seed produces wheat, and wheat produces flour, and one animal originates another, who made Mind? and how were the loaves and fishes multiplied without meal or monad?

Miracles are impossible; they are phenomena not understood, but which their Principle could explain, and we must all reach this explanation to understand it. The decaying flower, the withering grass, blighted bud, gnarled oak, and ferocious beast, together with all discords, including sickness, sin, and death, were never produced by
supreme Wisdom; they are the falsities of sense, and not the reality of things, the changing images of mortal mind, that are not in reality substance, or Life, but only beliefs.

Eloquence is inspiration not contingent on erudition; it is a scientific phenomena, showing that all things are possible to Mind; but eloquence misinterpreted is a supposed gift, or a knowledge obtained from books, or the utterances of "spirits." When eloquence proceeds from the belief that a departed "spirit" is speaking, and can say what the so-called medium is incapable of uttering, or of knowing, alone, the fetters of mortal mind are unclasped, and, forgetting her ignorance by believing others are speaking for her, she becomes eloquent beyond her usual self, and because she thinks something besides herself is helping her. Now, destroy this belief of foreign aid, and the eloquence disappears, and the old limits that her belief imposes return, and she says, I am incapable of "words that glow," being uneducated; showing that "as a man thinketh, so is he." Believing she cannot be eloquent without book-learning, her body responds to this, and the tongue grows mute that before was eloquent, loosened on the scientific basis that Mind is not confined to development or educational processes, but possesses primarily all beauty and poetry, together with the power to express them. The fact is sometimes caught by the so-called medium, through mind-reading, and always dependent on it. Soul can better be heard when sense is silent; and we all are capable of more than we do.

The beliefs called personal senses, or Soul in body, limit mortal mind. The emotions from Soul give this mind more freedom, which explains the phenomena of
impromptu poets and uneducated orators. The belief moves what is called matter; but the volition of a belief is not from science or understanding. Science removes phenomena from mysticism into the hands of interpretation. It is no mystery that mind moves a table without a hand, when it primarily moves the hand, and secondarily the table, in obedience to the belief that the only method of doing that is by seizing hold of it with the hand. Mortal mind produces this table-tipping either through the belief that "spirits" do it, or that electricity causes it, else the more common thought that muscular power produces the result; in other words, that what we term matter moves itself, openly or covertly. Likenesses of individuals, landscape views, fac-similes of penmanship, certain forms of expression that belonged to the departed, sentences of their saying, etc., may be taken as directly from mortal mind as from objects cognizant to the so-called personal senses. This so-called mind sees what it embraces, even as the sense of feeling feels it, and hearing hears it. Nor is it necessary that the thought embracing the picture or paragraph be present with the clairvoyant. Any mental link, though the bodies are leagues apart, is sufficient to reproduce the facts to the mind. If the individuals have passed away, their aroma of thought is left, which is mentally scented and described. Mind has senses sharper than the body.

Mediumship removes phenomena from rationalism into mysticism, and gives intelligence to what we term matter. Pictures are formed mentally before the artist conveys them to canvas; and thus it is that material mind-readers, perceiving the pictures of thought, copy or reproduce them, even when lost to the recognition of the
mind whence they are taken. The strong impressions that friendship or any intense feeling leave on mortal minds remain, and others can perceive and reproduce them. Clairvoyance is simply mind-reading, whereas science reveals Truth through the understanding, by which we gain the principle and explanation of phenomena. These are distinctly opposite stand-points whence to obtain information, and the right interpretation of cause and effect belongs to science. Clairvoyance reaches only the fancied realities of mortal thought, whereas science admits neither the premises nor conclusions of mortality, but destroys them all. We can do good to our neighbor through the science of being, but through it we cannot do evil. Clairvoyance can do evil, accuse wrongfully, and err in every possible direction. The sensual may be clairvoyant, but cannot be scientific, and the scientific are not sensual. If we foresee, from a spiritual standpoint of our own, that is prophetic, and accords with the ancient worthies.

When advanced in science sufficiently to blend with the Truth of being, we are seers and prophets involuntarily, but not because we are controlled by "spirits," gods, as in mythology, but by Spirit, which is purity, righteousness, and Omnipotence. To know the past, present, and future is the office of intelligence; yea, it is the ever-present Truth. To understand that mind is not pent up within the boundaries of a personal man, confined to the ear and eye for sound and sight, or to muscles, bones, etc., for locomotion, is metaphysical science, whereby we discern man's real being. The science of being enables us to read mind, to foretell events that concern the universal good, to record Truth, and receive
inspiration from God, but not from idle curiosity, or to work evil, or to dip into the experiences of the dead, and attempt to explain, through erring and mortal belief, the divine Principle and its phenomena.

In science we read mind from the standpoint of God, Principle, and with more accuracy than the astronomer calculating the eclipses. This mind-reading is the opposite of clairvoyance; it is spiritual understanding, Soul, and not sense, and possessed by individuals highly spiritual. Such intuitions come from Spirit, and reveal what constitutes and continues harmony, enabling us to heal the sick. We shall reach the science of healing when able to read mind after this manner, and discern the error we would destroy. The Samaritan woman said: "He told me all things that ever I did; is not this the Christ?" The Scripture informs us that, as Jesus journeyed with his students, he understood their thoughts. He did this through spiritual understanding, whereby he healed the sick, etc. Events of great moment, relating to the Christian era and the history of the world, were foretold by the prophets through spiritual discernment. Our Master rebuked the lack of spiritual discernment when he said: "Ye hypocrites, that can discern the face of the sky, but cannot discern the signs of these times"; in other words, whose belief of personal sense is acute, but whose spiritual sense is wanting. He knew it was a wicked and adulterous generation, that, seeking material signs, lost the spiritual. His cut at materialism was pungent, but requisite, and he never spared hypocrisy the sternest condemnation. Again, he said: "Ye do the things ye ought not to do, and leave undone those ye should have done." The great Teacher of Christian
IMPOSITION AND DEMONSTRATION.

science knew that a good tree sendeth not forth evil fruit; that Truth communicates Truth, and never error.

It is more frequently in company with those who believe in mediumship that the so-called medium narrates something of the departed, describes them personally, etc.; showing it is mortal mind on this plane acting on them that produces this result, and the information imparted comes from the living instead of the dead.

That some one knew the individual deceased is evident, and it is not more difficult to read mortal mind far away than near. We think of an absent individual as easily as of one present; hence the equal ease to discern the absent mind that we read. The demand to talk of the dead proceeds from the mind of the living, who, believing in this process or yearning for this communion, mentally call for it, and this call reaches the mind of the so-called medium and brings on the mood.

It follows not that in sleep we communicate with the dreamers at our side because of the proximity of the individual, or because both are dreamers wandering through the mazes of belief. If Life that is God hath been won by the departed, they cannot return to the material and Godless; and if they are at our side, and life goes on with them the same as before, we are not in their conscious existence, nor they in ours; hence we are debarred intercommunion; our dreams being distinct, they cannot blend if we are side by side. That those we call departed have gained a better understanding of us, or seek aid from us, is but a belief and error. When wandering in Australia, are you seeking or giving support to another dwelling in the snow-caverns of the Esquimaux? Different dreams or different wakenings separate conscious-
ness. In an age of sin and sensuality, hastening to greater development of mental power, it is wise to consider what mind is influencing you. Only as you are guided by metaphysical science, honesty, and understanding, will you steer clear of the fearful shoals on the unexplored coast of mental phenomena. The peril of Salem witchcraft is not past until that error is overcome by Truth mastered through science and not the gibbet. Metaphysics must be allowed to explain the incredible good done by mind and the opposite evil attempted. An evil mind at work mesmerically is an agent of mischief little understood. We must find refuge in Soul to escape the error of the latter days, and mediumship or mesmerism more than all else contribute to a terrible development of discord. We should strongly insist on the majesty of Truth and its control over error, denying right or reality to be aught but God and the true idea; and thus break up the reign of error and let the world of harmony and Truth reappear. If spirit returns were possible, they would grow beautifully less at every advanced stage of existence, for the departed would be passing away from ignorance and materiality, and the medium from her belief of mediumship. We welcome the increase of knowledge because knowledge must have its day, and we want that day over. St. Paul learned that to be present with Truth we must be absent to the body; whereas Cain concluded, and very naturally, that if Life is in the body, and man gave it, he had the right to take it away, showing that the belief of Life in matter was an error from the beginning.

Midnight foretells the dawn. Beholding a solitary star, a single ray amid the darkness, the Wise Men of old were
led by spiritual vision to foretell the hour of Truth. But what shepherd-sage to-day, beholding the light, dare tell of it? The world is asleep, lulled by stupefying beliefs, in the cradle of infancy dreaming away the hours. Entering upon an unknown eternity of Spirit, material sense would be like an outlaw escaping to a foreign land where he is doomed to an unlooked-for death. The footsteps of belief have not advanced man a single league toward immortality, and the unwillingness to learn man and God of science hold Christendom in chains. So much hypocrisy swells the catalogue of society that honesty or the demonstration of Truth is not desired and incurs the enmity of mankind. What the prophets did anciently, the worshippers of Baal failed to do; yet artifice and belief claimed the work of wisdom. Mind evolves images of thought, and these may appear like apparitions to the ignorant; but it is not more mysterious, only because it is less common for us to see than to feel a thought. To see the mind's images of departed friends, we think, is to see the friends. These two equal senses, seeing and feeling, we would separate in power and results. There are those who believe they feel the pains of others. The sick may not have seen them or spoken on the subject, and yet they will tell the locality of their pains or diseases through sympathy,—the same as yawning is produced. Seeing is no less a thing of personal sense or belief than feeling: then why is it more difficult to see a thought than to feel it? Education alone determines the difference, and in reality there is none. Haunted houses, unusual noises, voices, apparitions, dark seances, etc., are tricks produced by tricksters, else they are images and sounds evolved involuntarily by mortal
mind on this plane. The question is, How can we determine the ideas of Truth from beliefs? By learning their origin. Emanations from Spirit are ideas. Thoughts supposed to proceed from the brain, or matter, are beliefs. The former proceed from spiritual sense, and are harmonious; the latter are the so-called senses of matter, and are a supposed substance at one time and "a spirit" at another. To love our neighbor as ourself is an idea of Soul, and this idea personal sense can neither see, feel, nor understand. Excite the organ of veneration or the religious tone of belief, and the individual manifests the most profound adoration; then excite the opposite development, and he blasphemes; but neither of those results are Christianity, but the effects of belief.

Nothing can be more antagonistic to science than belief without understanding; it hides Truth and builds on the basis of error. Soul and science have nothing to do with mediumship. Spiritualism consents to the belief that life is in matter and a nervo-vital fluid, that mortal mind in another sphere is an outlaw, ready to recommit crimes in this, and to prophesy of sickness, sin, and death on the reversed plan of spiritual metaphysics. There is a deep gulf fixed between science and mediumship. Vitalized matter is a grave mistake. The nearer error simulates Truth, and what is termed matter approaches its essence, mortal mind, the more potent it becomes as an agent of evil. The lightning is fierce and the electric despatch swift. The more ethereal matter becomes, according to accepted theories, the more destructive it is, until it becomes mortal mind, which contains all that we name evil. The nearer a belief approaches Truth, without passing the boundary where it is no longer a belief,
but understanding, the more plausible and dangerous it becomes. The more material a man is, the more mesmerism he possesses: but science destroys at length all materiality of mortal thought, and man is found the idea of Spirit.

The history of the Chinese Empire derives its antiquity and renown from the Buddhist’s conception of Deity being in advance of the tyranny, intoleration, and bloodshed included in the belief that the great Jehovah is formed after the pattern of mortal man. St. Paul was not one of Jesus’s students, and yet he tested the Master’s teachings, and demonstrated their principle in healing, etc. To conclude that man and the universe are governed in general by material law, but occasionally that Spirit walks over this law, and controls all things, is to divide the capacity of Omnipotence and Wisdom with matter, and to give the latter the more general claim. Alas! that man should take a material thought and call it a sword to slay error with, when the two-edged sword of Truth destroys it so much more effectually. Our nameless theories lose their power for good or evil when man loses his belief in them and makes Life its own proof of harmony and God. When Truth shall lay her hand on the hour, spiritualization will follow, for Truth is Spirit; but before the final disappearance of error there will be interruptions in what is called the order of nature. Earth will become dreary and desolate; not that summer and winter, seed-time and harvest, shall utterly cease before the final spiritualization of all things, but that their order will be interrupted, owing to the changes in mortal beliefs.

The first and last step of metaphysics is to learn that
Mind is supreme, and governs all. In dreams we fly, meet a far-off friend, and have our body with our mind, carrying it through the air, or over the ocean; and this dream of sleep is nearer our being in science than the waking dream of Life in matter, and because the belief of personal sense governs it less. The scientific statement that all is mind gains its first proofs by healing the sick on this Principle. A single demonstration of this is important evidence. A lady having an internal tumor, and greatly fearing a surgical operation, called on us. We conducted her case metaphysically, never touched her person or used a drug or an instrument, and this tumor was wholly removed in two days.

Jesus mastered the belief that matter is something in and of itself, and something to be feared. His kingdom was not of this world. He understood that being is Soul, and not body; therefore he triumphed over the flesh, the senses, over sickness, sin, and death. He came to teach and fulfill the facts of being, that should establish the kingdom of heaven, the reign of harmony on earth. The demonstrations that he gave of Life, harmonious and continuous, are the strongest proofs that divine science produces a perfect man, and brings out Life without death, and holiness without sin. This science reveals the possibility of meeting the command, "Be ye perfect, even as your Father in Heaven (the Principle of man) is perfect." Let us, then, yield the belief that man is a separate intelligence from God, and obey the unerring Principle of our being, Life and Love not in matter. Jesus stood boldly up in the face of all the accredited evidence of the senses, of Pharisaical creeds, etc., and refuted them all with his healing. We never read of his
saying that a creed or a prayer heals the sick, or makes a Christian, or of his searching into disease to learn of discord something, and then ask if it is acute or chronic; of his recommending laws of health, giving drugs, and asking the will of God regarding the continuance of man’s life; that he already understood, for he knew that God made man immortal, and never gave him two lives, one to be destroyed and the other to be eternal. Jesus reckoned sickness, sin, and death “liars from the beginning,” and destroyed them with the self-evident Truth of being, his only physician. He kept the commandment, “Thou shalt have no other gods before Me.” While Jesus rendered to Cesar the things that were Cesar’s, he also rendered to God the things that are God’s, for he ascribed to Spirit alone Intelligence, Life, and Love. Jesus paid no homage to diplomas, to forms, pharisaical worship, and theories of man, but acted and spake as he was moved by Spirit, not “spirits,” but Truth and Love. To the believing Rabbi and Pharisee he said: “Even the publicans and harlots go into the kingdom of heaven before you.” He scoffed not at Christianity, but he knew there is no Spirit in mere forms of religion; that a man can be baptized, partake of the sacrament, support the clergy, observe the Sabbath day according to rule, and make long prayers, when he is even a sensualist and hypocrite. But forms of worship are only wrong when they hinder the Spirit. To be a hypocrite in metaphysics or Christian science is morally impossible where Christianity is based on demonstration or proof, and heals the sick and destroys error; yet many will come falsely in the name of Truth, as was predicted. Jesus established his church and his explana-
tions of Christianity on the foundation of healing. He taught his followers that Christianity, based on its Principle, God, casts out error and heals the sick. But instead of our believing that Christ is a person, and planting our hopes on pardon, he explained Christ as Truth and Life, and said: "I and Father are one." He claimed no separate intelligence, action, or Life, from God, and, despite the persecution this claim brought down upon him from a Pharisee, he wrought out, on its divine principle, the proof of harmonious and deathless being.

The question was then, as now, at issue with mankind, How did Jesus, through Christ, Truth, heal the sick? He answered this question in the explanation that the world rejects. He appealed to his students, thinking they would better understand him, and asked: "Whom do men say that I am?" referring to Life, Love, and Truth, with which he was identified in his healing and casting out error. And they replied: "Some say Elias, others Jeremias, etc."; but these men had died, according to their own admissions; hence their reply signified that some people believed then, as now, that Jesus was a medium, and was controlled, mesmerized, by John, unseen to human eye. Herod gave the same definition of Jesus's healing, saying: "John the Baptist has come back, and therefore mighty works do show forth themselves in him." That a wicked king and debauched husband had gained no higher interpretation of divine science, or the great work of our Master, was not surprising: a sinner could not comprehend divine science when the disciples did not fully understand it. They comprehended their Master's spiritual meanings, or metaphysics, better
than others did; but the Spirit must give the full understanding thereof. Jesus patiently persisted in teaching and demonstrating to them the Truth of being, and they saw it heal the sick, cast out error, and raise the dead; but this result, and its divine science, was not fully understood by his students until after the crucifixion, when their great Teacher stood before them, the victor, not only over sickness and sin, but over death. In secret yearnings to be better understood the Master turned in confidence to Peter, saying: "But whom sayest thou that I am?" This inquiry was again, Who, or what is it, that casts out error and heals the sick? And because he turned from the answer already given, and put anew the question to Peter, it plainly showed that he eschewed the folly of their remark indicating the opinions that he was a medium, and reiterated the solemn statement, "I and Father are one." Peter's reply also admitted that great fact when he said, "Thou art Christ," Truth, that heals the sick and casts out error; and again this reply elicited the answer from Jesus: "Our Father in Heaven [the Principle of being] hath shown thee this." The great fact that the divine Principle, and not person, heals the sick, was evident to Peter; also it must have been equally clear that man, as the offspring of God, instead of man, presents the better idea of the Principle of Jesus. On this spiritual and scientific basis Jesus wrought his so-called miracles, showing that neither person nor medicine heals, but Truth and Love; that matter controls not matter, but Spirit controls the errors of mortal mind, and this heals the sick. This interpretation of God and man, and the supremacy of Spirit, was the rock, or foundation, of his congregated ideas, that
were likened to a church; and the superstructure reared thereon was the demonstration of Truth, healing and cleansing, against which the gates of error could not prevail. But neither a creed nor a rite entered into this statement of his church and of himself, and mediumship was plainly excluded. To be Christlike we must triumph over sickness, sin, and death, and open the prison doors to the captive; in other words, break the fetters of belief, that would imprison mind in matter, and give to being full scope and recompense.

The first statement of error is evidently this: Substance, Life, and Intelligence are in and of something besides God; and man is material, a sinner, and mortal. The second, that man is both mind and matter. Third, that mind is both evil and good, and God is the author of it, and the body of this mind feels pleasure and pain, and is the centre of life and death. From this last false admission dates the destruction of mortal bodies; hence the so-called pains of matter are productive of less error than its pleasure, although both are unreal because they are untrue. To break the spell of this mortal error we must gain the idea of the divine Principle of all that really is, and governs harmoniously the universe and man. This idea is understood slowly, and the interval, filled with approaches to it through beliefs, is attended with doubts and discords.

The material world at a future date will be full of disorder and dismay in one case, and of science and peace in the other. There will be convulsions of mortal mind, and consequently of what is termed matter, spasms of error, earthquakes, famines, and pestilence; sickness will become more acute, and death more sudden. But
whoever has reached the science of his course in metaphysics will have the advantage of physics; to him harmony and immortality will be near, even at the door. As material knowledge diminishes and metaphysics gains ground, Spirit will be found the only basis of generation. As that period approaches, phenomena will be evolved more spiritually and consciously, for God will be understood in part. Those who discern metaphysics and live it, will hold crime in check, support those letting go of old opinions, and maintain law and order, awaiting cheerfully the certainty, in science, of final justice. The truly scientific are a law to themselves. They do violence to no man, neither accuse falsely. Sin will make deadly thrusts at the scientist, as penal codes give place to higher law. But science will ameliorate the malice of mortal mind, unlike the history of religious persecutions, and turn back violence.

What we need is Christ and him crucified, Truth and trials, self-denials and victories, until we put all error under our feet. Too many religions, and not enough Christianity, is the history of all ages. To steal in private, and give in public, is political, not Christian, economy. Because a man has uttered the ten commandments to fashionable audiences, it does not follow that he is a Christian. A cup of coffee or tea to inspire a sermon is not equal to Truth, and we are not made weary in well doing; the science of Christianity takes away fatigue. In the service of our Maker, giving does not impoverish or withholding enrich. We have more strength in proportion to our Truth, and no loss for having given utterance to Truth. Because a man has obtained a high social and public position, must we conclude that he is a
good man? The soft palm upturned to a lordly salary, and architectural skill making dome and spire tremulous with beauty, that turn the poor and the stranger from its gate, shut the door on Christianity. It is the skeleton of religion that requires a doctor of physic to save the body and a doctor of divinity to save—what? Soul, alias God. A fashionable religion has never complied with the Scripture that “Christ be in you the hope of glory.” The manger and cross tell in vain their story to pride and fustian. Taking wealth, popularity, and sensuality in the right hand, lets go of God, and palsies that right hand. The pulpit should be the rostrum of Truth. Creeds and pride need to be whipped out of the synagogues to-day, and humility and the divine science of Christianity let in. Those strong cords, scientific arguments, that Jesus twisted together, are needed to scourge out of the synagogues all traffic in worldly policies, and make them temples of Truth.

The prophet of to-day beholds in the mental horizon the signs of these times, even the approaching Christianity that heals the sick and destroys error, “And no other sign shall be given.” But Christianity is a phenomenon misinterpreted by the material age in which it appears. It is the healing influences of Spirit that the material senses cannot comprehend. It must be understood and spiritually discerned. Creeds, doctrines, and beliefs do not express it, much less can they demonstrate its Divine power to heal and save. Over eighteen centuries ago the mere religionist would hail God as a person with pomp and sceptre: but such is not the manner of Truth’s appearing. The modern scourge laid on the idea of Truth is less material but equally cutting. But the cold disdain
and stubborn resistance that close the doors of the churches and the columns of the press against metaphysics, cannot hold forever back this winged message of the Most High. The Christianity of Jesus destroyed sickness, sin, and death, because it was metaphysics; and denied personal sense, bore the cross, and reached the right hand of a perfect Principle.

Meekly, and yet a victor, the Master met the mockery of his self-conscious God-being. "He maketh himself as God" was the foundation of all accusations against him. The indignities he met his followers must meet until Truth is better understood. He won eternal honors; he overcame the material world, sin, sickness, and death, and proved their nothingness; he taught, in the science of being, a full salvation, the triumph of Truth over all error, and established the proof thereof. But every good word and work of our Master evoked denial, ingratitude, and betrayal, from sensualism and malice. Of the ten lepers he healed, but one returned to give God thanks, to acknowledge the Principle that healed him, and interpret his healing aright; yet Jesus abated not his efforts to bless his enemies. He felt their sicknesses, the errors of their beliefs; but he bore their infirmities, that through his stripes they might be healed. Despised and rejected of men, returning blessings for cursings, he taught them metaphysics, the nature of God; but when error felt the overcoming power of Truth, the scourge and cross awaited Jesus. The Man of Sorrows was not in danger from salaries or popularity. Deserving the homage of the world, and sharing pre-eminently the approval of God, brief was his triumphant entry into Jerusalem, and followed by the desertion of all save a few mourners
at his cross. This is the earthly cost of spirituality in the eyes of materialism. The great moral distance between Christianity and sensualism precludes the favor of the worldling. But if sense approves, Soul condemns, and when man praises, God receives no thanks.

Feeling a momentary weakness when reached by material thought, Jesus asked "Who hath touched me?" His students, thinking this inquiry occasioned by contact with his body, answered, "The people throng thee." But Jesus knew it was not matter, but mortal mind, that touched him in its call for aid. And so he repeated his inquiry, and was answered by the sick woman. His quick apprehension of this mental call arose from his spirituality, or metaphysics; and their misconception of it, from their materiality and physics. Not that he shared less the advantages of adroitness because of goodness; but possessing more of Soul, he had less personal sense. Opposites come from opposite directions and produce opposite results. The treasures of our Master were laid up in Spirit; for he well knew matter is a belief, and not the reality of existence. Christianity turns from sense to Soul as naturally as the flower from darkness to light. The things that "eye hath not seen or ear heard" Christianity appropriates. Paul and the spiritual John had a very clear sense of the science of being; they knew that mortal man achieves not worldly honors except he labors for them, and lays a sacrifice upon the altar of Mammon, giving his affections to the world, instead of leaving all for Christ, Truth, that comes from opposite affections, motives, and aims.

A man walks in the direction he is looking, and "where his treasure is, there is his heart also." If our hopes and
affections are spiritual, we are not looking or yearning for material things, but will wear the "image and likeness of God" at every worldly cost. We are coming out from the world and being separated from it, as the necessity of having grown away from it. Sectarianism, the pride of life, and mad Ambition flee before Christianity when Wisdom crowns her brow.

If my friends are going to Europe while I am en route for California, we are no longer journeying together; we have separate time-tables to consult, different routes to pursue; our paths have parted, and we have no opportunity to help each other on. But if they pursue my course, we have the same railroad guide and mutual interests; or, if I will take theirs, they will help me on, and our companionship will continue. Thus the Christian scientist must choose his course, and be honest, act consistent with that choice. He acknowledges that his route is not with the world of matter and error; and if he continues to gravitate thitherward, he is like a man steering his course west, because it is a fashionable route, the company alluring, and its pleasures exciting, and journeying six days westward; but the seventh day he turns easterly, and is satisfied to say, because of one day's journey, that he is going due east and in one direction. Beholding his zigzag course when he presents the passport of some toil-worn pilgrim, and with that would make his passage, you know he is climbing up some other way, and the same is a thief and a robber. Unless a man is advancing spiritually, looking away from the things of sense to those of Soul, he is not scientific. If he is honest, he starts in earnest, and so journeys in one direction, advancing a little every day; then, however long he is in reaching the goal, he will finish his course with joy.
Students, starting with the letter of metaphysics, and thinking to succeed without the Spirit, will make shipwreck and be turned out of their course. We must not only seek, but strive to pursue, the straight and narrow path of metaphysics; for broad is the opposite road that leadeth to death, and many go in thereat. Jesus experienced few of the pleasures of the so-called personal senses, but “he bore our infirmities,” his sufferings were the fruits of other people’s sins, not his own; but Christ, Soul, never suffered. Jesus mapped out the path for others, he unveiled the unselfish Love that is God; and to those buried in the belief of sin and self, living alone for pleasure or the gratification of the senses, he said, “Having eyes ye see not, and ears ye hear not, that ye might understand and be converted and I might heal you.” Their material beliefs shut out communication with Truth and the power of its healing. Jesus was unselfish, and this his spirituality, that hath separated him from sensualism and caused the selfish materialist to hate him, enabled him to heal the sick and raise the dead. His affections were pure, theirs were carnal; his senses took in spiritual evidence, theirs material; his Life and Love were Truth, theirs error. Their imperfections and impurity felt his perfections and purity an ever-present rebuke; hence the world’s hatred of the just and perfect Jesus, and the prophet’s foresight of the reception it gave him. The world could not interpret the uncomfortableness he gave it, and the spiritual blessings flowing therefrom. The chemical changes that Truth produces on error, interpreted in science, show the great distance of the individual from Truth. Were all like Peter, they would weep at the warning and no more deny
Truth. But in our ignorance we disregard the facts of ourselves, and see not the lifelong sacrifice the good make for the evil.

He bore their sins in his own person; he knew all the mortal error that constitutes the body material, and through this consciousness he could destroy it. The Master had not utterly conquered the belief of Life in matter when he felt their infirmities, for he had not risen to his final demonstration. Again, had he partaken equally with the world of its sensuous beliefs, he would not have suffered from it. Through the magnitude of his life he could demonstrate Life; from the amplitude of his love he could explain Love; and with the affluence of Truth he could vanquish error. The world could not acknowledge his righteousness, for it saw it not; yet it needed the harmony that his glorified being introduced, the blessings that Truth brought it. But who would take up their cross to obtain them after the manner that Jesus taught? They must plant their feet on another's foundations, because they had none of their own; but they wanted not to own it was another's. He had suffered and experienced to pour liberally into their empty storehouses his dear-bought treasures, for he presented only the facts and proofs of his own practice of Truth and Love, whereas they claimed his proofs without practice. They neither understood him nor his works, and would not accept his meek interpretations thereof, or pattern his perfect love.

Anomalous though it seems at this age, Jesus was called a pestilent fellow at the period of his labors, the stirrer up of seditions, etc., and was followed only by a few unpretentious Christians, whose spirituality was not
a name, but so vital it enabled them to understand the Nazarene and the glory of his Life. The cup of bitterness that the world presented him, through its representatives, he drained to the dregs. He also spake of those who followed him drinking of his cup, and history confirms his words. Alas! if that man of immortal meanings was personally on earth to-day, he would be scoffed, ruled out of pulpit and press, denied the rights of person and property, and made the steady aim of superstition, sensualism, and malice.

Having seen the reception the nineteenth century affords the Truth that Jesus uttered and demonstrated over eighteen centuries ago, healing the sick, casting out error, and raising the dead, we may conclude that the dawn of the Christian era did him little less injustice than its advancing centuries will repeat. The bigoted, barbarous tribunals of this period, leaping forth in legal attire, would meet the glorified Nazarene as he was met of yore, and put to the modern rack that man of God. What more can we expect of robed authority that silences a woman who dares, for conscience' sake, quote in meekness those words of her Master to all of God's children: "Go ye into all the world, preach the gospel, heal the sick," and "He that believeth in me shall not see death." But when this glorious gospel of healing is ready to be preached, what pulpit will permit the unhallowed tread of its messenger on its soft carpets, or defer having a lottery under its sacred sanction, to give room to Truth? and what newspaper will herald that sermon, even though, as aforetime, it should heal the sick and cast out error?

In vain we stretch our weary wings to the realization
of that happy day when all shall know Him, when all shall recognize the Truth that Jesus taught; but we know that promise will be fulfilled; and the coming of our Lord will not be in person, but the divine Principle that he introduced. Until that reappearing to all, whosoever shall triumph over personal sense, and lay down his earthly all on the altar of Christian science, shall drink in part of his cup, and be baptized with his baptism, the purification of their lives. Then shall Christianity again demonstrate, in part, the Life that is Truth and the Truth that is Life, and result, as in the time of the apostles, in healing the sick and casting out error. Earth has no recompense for the persecutions that attend this higher understanding of God, but its recompense is sure, for it lifts our earthly life above mortal discord, and gives it immortal harmony.

A person may reward unjustly, but the divine Principle and Intelligence that we name God cannot change His immortal law of justice and mercy. That we receive all the punishment we deserve before the change named death is quite as impossible as that we have all our rewards here. Is toil and sacrifice bearing the cross, only to see our motives mocked and trials multiply, sufficient from the hand of Love? Do the wicked suffer here all they have to experience, and, gloating in sin and succeeding in villanies up to the moment they pass suddenly from sight in all this loathsomeness, are they pardoned, and pushed straight into glory? The design of Love is to reform the sinner; and if his punishment here has been insufficient to reform him, the good man's Heaven would be to him a hell. They can never find bliss in purity, Truth, and Love, to whom those are the
very opposite of themselves. Wisdom prevents not the necessity, in science, for sin to suffer sufficiently, before or after death, to stop sinning. To destroy the penalty due to sin would be for Truth to pardon error, in which case the sinner is no wiser for what he has experienced. If sin escapes the punishment it deserves, it is not according to God’s government, where justice is the handmaid of mercy. For sin to produce suffering is the only way to destroy sin. Believing in the pleasures of sin, who will stop sinning?

When mortal man admits there is no pleasure in evil he will turn away from it. Remove error from thought and you will prevent the act. Contemplating history from all moral data down to the present, we learn that faith in Christ, Truth, which caused our martyrs to be burned and the rights of man christened on a gallows, has the same fate to-day. History repeats itself in the just suffering for the unjust; then God has not pardoned sin, and we all shall suffer who sin, and must, until divine science destroys all error.

Did the martyrdom of John Brown make one of Jefferson Davis’s crimes less, or less deserving its reward? The God-inspired walk with bleeding footprints here, but calmly on, and in the Hereafter reap what they have sown; but the pampered hypocrite has his laurel here and the thorns hereafter.

The demonstration that Jesus gave of God, Truth, casting out error and healing the sick did more for the world than was ever done before. The Grecian schools of philosophy never taught the race the divine demonstration of Life, Truth, or Love, and the history of Christianity lost early the divine element that heals mind and body.
The martyrs are links in being, from the human to the divine, the luminaries of the ages, that, like the sun, go down to personal sense, to reappear in all the amplitude of their lives. Self-conscious right brings its own reward; but not amid the smoke of battle is the right seen or appreciated.

The belief that Spirit is a personality instead of Principle has darkened the whole history of the human race. It renders Spirit finite, therefore mortal, and the personal error that the belief of Soul in body includes. This error of belief crucified Jesus, and to-day it is shutting out the kingdom of heaven, the reign of harmony, and the science of being. Jesus knew there is but one God, that God is Mind, and Mind made man the image and likeness of Mind, the reflection of Truth, Life, and Love, and not of personality; hence his divine logic that the "I and Father are one." But this scientific statement, and the demonstration it brought out, incensed the rab­bis, and they said: "Crucify him! He maketh himself as God, and what further witness need we against him?"

This divine science is too much for the sinner; it reduces him to nothingness too soon, he thinks; but we think the sooner he is reduced, the more prospect he has of becoming something. To destroy error is not the destruction of Truth or Life, but its virtual acknowledgment.

Bigots are too much absorbed in material selfhood to discern the reflection of Substance, Life, and Intelligence, and to own these are God, and to see that, because man is not God, he is not this one Mind, and because there is but one God, there is no evil or mortal mind, and but one reality, namely, God and man, Principle and its idea,—Principle infinite, including in itself all, and its idea, man,
embracing all ideas, and the infinite reflector of them all. This scientific statement understood enables man to cast out error and heal the sick; but it cuts off right hands and plucks out right eyes; denying material selfhood, it lays the axe at the root of the tree, and cuts down that forbidden tree, even the knowledge gained from belief, or what is termed the evidence of the senses. God being perfect, if we admit no other Intelligence or Mind, we can have no imperfect mind or body, no sin, sickness, or death. The only way to annihilate the sense of error is divesting it of supposed mind, never to admit it an intelligence, power, pain, or pleasure. To admit aught but the good intelligence lays the foundation of evil, and goes to support two powers, namely, God and devil, Truth and error; and to conclude that error is an intelligence when it is the absence of it, and to attribute superiority and success to error more frequently than Truth. The belief in a personal Satan is on the wane; at present his Satanic Majesty is not deemed so much a distinct individual as a universal power. The next step is to learn there is no evil power; that evil or error is not a power; that it has neither life nor intelligence. Divine logic and revelation coincide: if we find this not so, it is because we have misinterpreted revelation. Good never made evil, or aught that could make it, and only Good, God, is self-existent. Evil is nothing but a belief of mortal mind: destroy the belief, and the evil disappears. And because Mind is immortal, there is no mortal mind; hence, destroy the belief of mortal mind, and there is no evil. Jesus stripped all disguise from error had he only been understood; he explained the impossibility of a good tree bearing evil fruit, etc., and he demonstrated this great
fact, that sin, sickness, or death is but a belief, by healing the sick, raising the dead, and casting out error, through his effect on mind. God destroys Satan, sin, instead of creating another mind to make sin. The material belief that man is both mind and matter, a wicked mind and a material body, God never created. That mind comprehends, feels, and exists, an entity beneath the cranium, and sins and suffers ad libitum, is the only personal devil there is, and the one to be cast out as a belief, and not a person.

Error is not the result of brains, but a belief that brains are intelligent; in other words, that God is in matter. Error is by no means mind. Error is not a product of mind, but a belief that mind is a product. Anatomy and materia medica would have two intelligences, one Mind, the other matter, then put Mind into matter, the larger into the lesser, and call that error man.

This belief is human knowledge, represented in scriptural metaphor by a tree with a serpent coiled around it,—a subtle lie introducing other lies, even the beliefs of sin, sickness, and death.

A lie is all the Satan there is, and, observing its results, we gain this proof. All the discords of earth are the effects of a lie, not of Truth, and in themselves are falsities; they are not the realities either of God or man, for they proceed not from Truth. Uncover a lie, and, snake-like, it turns to give the lie to you. Until this Truth concerning error, that exposes its nothingness, appears, the moral demand, and the ability to make no reality of error, will not appear. When error is found out and acknowledged to be nothing, it will introduce
new light, and make philosophers loath to call that real which is a mistake and proves itself a delusion. But the largest fact arrays the most falsities against it, and brings lies from under cover. The higher Truth utters her voice the louder error tries to be heard above her, until error’s uncertain sound is forever silenced. "He uttered His voice, the earth melted."

Jesus taught his students Christian science, and they reached the demonstration thereof in healing only as they followed implicitly its divine rules. It was of no importance to him whether his self-abnegation and faithfulness met their reward in the present or future; he knew their recompense was sure. There must be a going out of the so-called material appetites, pursuits, and joys, and the spiritual be taking their place to demonstrate the science of Christian healing, whereby we gain the impersonal sense of Omnipotence. Jesus proved the reception his metaphysics meets before it is understood, but the malice that error aims at Truth hindered him not; he must fulfil his Soul-mission, and triumph over death, before he could sit down at the right hand of the Father, find peace in Life, the Principle of this problem of being. Persecuted from city to city, Jesus went about doing good, for which he was maligned and stoned. He taught and proved in divine science that God is Love; but priest and rabbi affirmed that God is a person, who loves and hates, and gives no proof of Love as an unchanging Principle. The Truth he taught was shunned because it demanded more than they were willing to practise. Simply believing in a personal Deity never made a Christian. All belief will go down in a moral chemical, that has already begun, and will continue until
God is admitted impersonal Spirit, and the only Soul and Life of man, and belief has yielded to understanding.

The basis of all health, sinlessness, and immortality, is Truth understood; but it was for promulgating Truth that the great Teacher of divine science was martyred.

Was it just for Jesus to suffer? No; but it was inevitable in this sensual world, where the good are supposed to suffer because of the evil, while the evil derive their only blessings from the good. That Jesus sent forth seventy students of Christian science, and eleven only have left a desirable history of themselves, indicates the great distance between the metaphysics of Jesus and the religion of that age and of this. It requires more cross-bearing to be a Christian demonstrator than a professor. Few in the past or present accept or adhere to the divine science of healing; hence the Scripture, "Many are called, but few are chosen."

The final crucifixion of the great demonstrator of the Principle that is God drew near that hour of triumph over all personal and material beliefs, and all the pangs they afford,—an hour that gave the highest proof of divine science ever recorded, and proofs so important to mortals. Judas conspired against Jesus, taking advantage of the world's ingratitude and the ruler's hatred of that just man to betray him into the hands of his enemies for thirty pieces and the smile of a Pharisee. Warily the pitiful traitor chose his time when the world was in mystery concerning Jesus and his teachings. Judas knew the period was approaching that must reveal the infinite distance between them. He knew it was the great goodness of his Master that enabled him to heal beyond his students, and it rebuked him as nothing else
could. The great moral and spiritual distance between them inflamed his envy, and the greed of gold strengthened his ingratitude. He never doubted but the sensuous world would love a Judas better than a Jesus, and his betrayal of a just man would raise him in the people's estimation. But his dark schemes fell to the ground, and took the traitor with them. Judas had the world's weapons, Jesus none of them, so he chose not to defend himself before those who understood not that defence, and he "opened not his mouth." The greatest demonstrator of Truth and Love that earth has ever known silent before error and hate. They with whom he had walked meekly, and to whom he had given the highest proofs of divine power, called him a "pestilent fellow," saying deridingly, "He maketh himself as God." They "who turn aside the rights of a man before the face of the Most High" esteemed him stricken and smitten of God, "brought as a lamb to the slaughter, and as a sheep dumb before her shearers"; and "who shall declare his generation?" who should decide whence cometh Truth, and what is Truth?

Pilate, pale in the presence of his own momentous question, "What is Truth?" little knew that his cruel decision against human rights and justice was helping on the glorious proof of what Truth is, and what it does for man, and the future would send back his reply in thunder tones. The women at the cross could have answered Pilate's question. They knew that Truth inspires our devotions, wings our faith, opens the eyes of the understanding, heals the sick, casts out error, and caused the disciples of old to say, "Even devils are subject unto us through thy name." But where were those
seventy whom he sent forth? Were all conspirators save eleven? Had they forgotten his years of toil and privation, his divine patience and courage, his unrequited love, and could not they have given him a cup of cold water in the name of a disciple, and met his last human yearnings for one proof of their fidelity? From early boyhood he had been about his Master's business, and they about theirs, but their pursuits were far apart; his master was Spirit, theirs matter; one served God, the other Mammon. Jesus had suffered and experienced for them to pour his dear-bought bounty into their barren hearts, and what was the reward? Forsaken of all save the women who bent in woe at the foot of the cross. Peter would have smitten the enemies of his master, but he bade him put up the sword, and take not the world's weapons to defend Truth, disdaining artifice or animal courage. If Truth spared him not the false accusation, Jesus would submit to a felon's death. His purpose was to vindicate a Principle, not a person, while their mad ambition was seen in envy, cruelty, or revenge exercised toward a person.

Jesus could have withdrawn himself from his enemies. He had power both to lay down his supposed life in matter and to take it up again. But he permitted them the opportunity to destroy his mortal body or life, according to their belief, that he might furnish the proof of an immortal body, showing them they could neither kill him spiritually nor destroy his material body, until he chose to lay it down when his earth-mission was accomplished. He knew that all Life is God, good; that evil has no life. He understood that God was his Life, and they could no more separate him from Life and its phenomenon than
from God, Truth, and Love. The belief that man has a separate Soul and Life from God is the error that he came to destroy. Because he understood this great fact of being, neither sickness nor the cross, temptation nor sin, could destroy Jesus. Let them think to kill the body whose Life is acknowledged Mind, and after that he would show them this body the same as before, proving they could not harm his body when mind held it in the understanding that Life is God. His disciples better understood his metaphysics, the divine science of the Life that is God. He had shown them its principle in casting out error, healing the sick, and raising the dead; but his last proof of the eternal principle of man was the highest, and most convincing to all, and his students profited by it. The unsatisfied malignity of his foes, the failure of his betrayer, and its results in his own self-destruction, all demonstrated what Jesus had taught, that "the measure you mete shall be measured to you again." Their hatred, overruled by the divine Love, established Jesus' teachings, and perpetuated for a time the Christian era. They who wanted to kill him, to stop his influence, only extended it by what they did, and Jesus rose higher in his demonstration because of it. Our Master sought not the protection of law from their barbarity. Human law afforded him no succor, but condemned him, even when the higher law sustained him in their presence against all odds, and in defiance of their fell purpose to disgrace and kill him. The divine mastered the human at every point. The Truth he had taught and lived enabled him to triumph over all the beliefs of personal sense of Life or substance in matter and the power of hate to harm.

Alone, the meek demonstrator of God and highest in-
structor of man met his fate: no eye to pity, no human arm to save, forsaken of all he had blessed, the faithful sentinel of God. He stood at a higher post of honor, accepting a grander trust in defense of Truth, and ready to be transformed by its renewing. He had taught what he was about to prove, namely, that Life is God, therefore it is superior to all conditions of matter, above the wrath of man, and able to triumph not only over sickness and sin but death.

In the garden night-walk,—that hour of gloom and glory,—the utter error of a belief of Life in matter, all its pangs, ignorance, bigotry, malice, and hatred, touched him. His students slept, but he said unto them, "Can you not watch with me one hour?" Then he who had held uncomplaining guard to bless others received no response to his human yearning, and turned forever away from earth to Heaven and from sense to Soul. The final triumph of Spirit over matter, of the divine over the human, Jesus reached in that supreme hour of mockery, desertion, and crucifixion, and it all aided his highest demonstration. Viewing the magnitude of that moment to the world for its example and proof of divine science, and burdened with the sins of others, he momentarily exclaimed, "Hast thou forsaken me?" Had this appeal been made to a person, we might have doubted the justice or affection of that father who for an instant could withhold the clear recognition of his presence to sustain and bless so faithful a son. But it was not made to a person. He called on God, the divine Principle of the man Jesus; he appealed to Truth and Love, asking himself if they had forsaken him, knowing that he must abide in them to meet that hour of the world's error and hate. If his
recognition of scientific being should yield for a moment to the evidences of the senses, under stress of circumstances, what would his accusers say? Even what they did,—that Jesus' teachings were false, and all evidence of their truth was destroyed in his death. The burdens of that hour were beyond human conception. The throng of mortal minds disbelieving the purpose of his mission weighed heavily. The world's hatred of Truth was the ponderous cross he bore up the hill of grief. Not the spear or cross wrung from his faithful lips the cry, "Eloi lama sabacthani." All the good he did, a life that was Love, met their earthly reward, a cup of gall! Beholding that sweat of agony falling in holy benediction on the grass of Gethsemane, could the meekest and the mightiest follower of his example expect to escape the world's malice? Truth bestows few palms until we reach through demonstration full triumph over error. Love must triumph over hate, and Truth and Life over error and death, before the thorns are laid off for a more befitting crown, and the "Well done, good and faithful," bestows immortal honors.

After our Master had demonstrated the divine science of Life for the enlightenment and salvation of the whole world, he was found talking with his disciples three days after the burial of the body. The rabbis thought to hide in a sepulchre immortal Truth that to-day is acknowledged God. The Truth that Jesus was identified with that he abided in, taught, and demonstrated over eighteen centuries ago, that has spoken to all in the inspired word, and is revealed to the heart, is again found casting out error and healing the sick. Those who saw the final proof that Jesus gave of all he had taught, misconstrued
it. His disciples called him a "spirit," and believed his body had been killed; but his reply to this was, "Spirit hath not flesh and bones, as ye see me have."

Jesus told them plainly that person is not Spirit, and proved to their personal sense that his body was not changed materially until he rose higher in the understanding of Life, and he caused Thomas to examine the prints of the nails and spear to convince him thereof. Jesus had a short experience of the unchanged state after death, for his fidelity to Truth had purchased a more glorified being, and final ascension or triumph over all materiality. When will it be seen by his faithful followers that they will pass from earth to heaven, from matter to Spirit, sooner if they triumph over death? But those who consented to the martyrdom of a righteous man made a doctrinal platform out of that sacred history. His students, not sufficiently advanced before the crucifixion of their Master to understand his triumph over the grave, performed not their wonderful works until they saw him again and knew he never had died or changed in the least. This convinced them of all that he had taught, and his earth work was done; therefore he went beyond their knowledge in his next demonstration, and they said he rose out of their sight, and the historian named that the Ascension. Here their record of Jesus stopped. After his final demonstrations, his students received the Holy Ghost, the spiritual interpretation or discernment of his teachings, and the faint conception of the Life that is God, good. As they came nearer the understanding of metaphysics, even the example of their glorified Saviour in healing, they leaned no longer on a person, but the divine Principle of his work.
The reappearing of Jesus was not the return of a "spirit," but the presentation of the same material body that he had before the crucifixion. The divine Principle of that demonstration, and not a person, interprets that phenomenon; neither mediumship nor doctrines, but science, must declare its meaning to man. The Man of Sorrows best understood the nothingness of this supposed life in matter, and the substance of Life, Truth, and Love. And this man, the highest representative of God that earth hath ever known, when speaking of the world of sense, said to his disciples, "You hath it loved, but me hath it hated."

Herod and Pilate laid aside old feuds to unite in putting to derision and death the best man that ever trod the globe. Against the exponent of Truth they had common cause. Both hated Truth, and were united in their malicious aims at him who loved it. The accusations of the Pharisee against Jesus were as self-contradictory as his religion. The bigot, braggart, or hypocrite called him a glutton, a wine-bibber, etc., saying: "He casteth out devils through Beelzebub, and is the friend of sinners." This last saying was the only correct one. There never lived a man at such a remove from appetites or passions as the Nazarene, and because he was the friend of sinners he failed not to rebuke them pointedly and unflinchingly. He was the foe to error only because he was the friend of Truth. The opinions entertained of Jesus were the very opposite of the man. They understood not his excellence, inasmuch as they could not practise it. He was at work in science, and they knew not the Principle thereof. We have very few today who understand the great Truth that Jesus taught
and proved, healing the sick, casting out error, raising the dead. But it is possible, and the privilege of all Christendom, to follow the example of our master, and just what they claim to do. And yet the imperative commands, "Be ye perfect, even as your Father which is in Heaven is perfect," "Go ye into all the world, preach the gospel," "Heal the sick," etc., have little inspiration to nerve Christian effort.

When the science of being's purity again confronts the impurity of sense, and Truth lifts her voice above all error, the blows fall liberally on science; imposition and malice will smite their destroyer in the present as in the past.

To the advanced thinker, perceiving the scope and tendency of Truth, we look for support, while others shall say to metaphysics: "Go thy way for this time; when we have a convenient season we will call for thee." May the age soon learn that the only medium through which immortality and Life is learned profitably and permanently is metaphysics, not physics. Human opinions, doctrines, and beliefs afford no demonstrable principle whereby man can work out his own salvation, and understand God, the divine Principle thereof. Jesus' teachings and demonstrations furnish the only key to the kingdom, but we must drink of his cup, partake of his sorrows, and be baptized into his purity before we rise to the higher proofs of the divine Principle of scientific being. The very nature of Christianity is peace and blessedness, but its joys and triumphs are not mundane; they anchor our hopes beyond the vale, taking them away from earth to heaven. The imposition of mental quackery in repeating the letter and omitting the Spirit is by no means
science, seen in the gradual going out of the pleasures and pains of personal sense, and harmony, purity, and Love coming in to our experiences, until the beliefs of life in matter yield to the consciousness that Life is Spirit, and Spirit is God, the divine Principle of the demonstration of metaphysics.
CHAPTER VIII.

CREATION.

The evermore of Truth is changing the universe. Thought expands beyond expression. We are losing our swaddling clothes, asking for more light. Let there be light is the demand of Life and Truth, changing chaos to order, and discord to the music of the spheres. Progress is taking off shackles, and the finite yielding to the infinite. Advancing to a higher plane of action, thought rises from the material to the spiritual, from the mortal to the immortal, and from the personal to the impersonal idea of God.

We have the authority of holy writ that God is infinite, therefore not a person, but a divine Principle, that demands our obedience, the omnipotent Mind that governs the universe and man. Because there is but one God and many personalities, if we worshipped a person we should not worship God, but man. Three persons united in one is more suggestive of a heathen god than of Jehovah.

What is the person of God? He has no personality, being infinite; and a limitless Mind cannot proceed from personality, or limits; finity cannot present the idea of infinity. That mind would be finite that proceeded from a finite source, or the body. Mind is the only creator, and
its creations are ideas. Take the microscope of spirit to discern animism, and only then can you comprehend the generic term "man." But man is not distorted into shocking dimensions because he is the reflector of the infinite; nor is he a solitary thought, disembodied and alone. God creates all in the kingdom of Mind when He expresses man; but man is an infinite idea, ever to be developing from his infinite source. We know no more of man than we know of God. The infinite Principle, or God, is represented only by the infinite idea, or man, and the senses have no cognizance of either. Human capacities are enlarged and perfected in the proportion that we bring out the fact that man has no distinct mind from his Maker.

We have a very feeble idea of man, and a very imperfect one. God's man has an infinite range of thought, and eternal being, for he is God's entity, and express image. He is incapable of sin, sickness, or death, for God is his Life, and the unchanging Principle of his being; hence the impossibility for man to fall from his estate and be man. Jesus understood this; therefore he said: "Be ye perfect, even as your Father which is in Heaven is perfect." This perfect model of man in the mind of Jesus lifted his being higher than our poor models of a fallen man, sick, sinning, and dying. His understanding of scientific being could never have been gained without the perfect Principle and its perfect idea, a perfect God and a perfect man forming the basis of his every thought. Building his conclusions of man from two opposite models, a good and a bad man, he could no more have arrived at the understanding of a good man than the sculptor could perfect his model when outlining
the form and face of Jesus with the character of Judas in his thoughts.

"Sculptors of men are we as we stand,
With our lives uncarved before us,
Waiting the hour when at Truth's command
Our life-dream passes o'er us.
If we carve it then, on the yielding stone,
With many a sharp incision,
Its heavenly beauty shall be our own,
Our lives that perfect vision."

The creations of the mortal and erring thought must yield to the creations of the perfect and eternal Mind. We must change our ideals to improve our models. We create a sick body with the thoughts we entertain, the models whereof are disease and death. We create sensualism and sin, bad heredity of the physical and moral, by the images or ideals of mortal thought, and not from the models of the immortal, that which is pure, perfect, and enduring. Science corrects this mistake. Metaphysics demands right thoughts to produce right actions and results. The children of metaphysicians, if they should have any, must be improved models of mortal thoughts, whereby steps shall be taken for future generations to reach the immortal and perfect model of God's thought of man. When we arrive at the point whence we gather correct views of God and man, there will be multitudinous forms of creation, and men will be as trees walking, to us mentally blind. The crude creations of the sexes will yield to the finely moulded forms of thought that we sometimes behold in the camera of mind, where the mental picture is the real and eternal. But whatever is most immortal is most real, and we
know which is at the mercy of chance and change, the fading forms of matter, the fleeting thoughts of mortal mind, or the permanent and perfect forms of the immortal. We shall behold and shall understand men and women, and all the glories of earth and heaven, when we learn our way in metaphysical science up to immortality and our spiritual origin.

When we realize Life as it is, Spirit, and not matter, we shall expand into self-completeness, that finds in God all, and needs communion with nothing more to find all. Looking from this standpoint, having no other gods, and none but a spiritual origin for the universe of man, our realm of existence will be peopled with more kindred characters, men and women created of higher thoughts, not the offspring of the lowest, but of the highest qualities of mind. We shall understand this statement of creation in the exact proportion that we lay up our treasures in heaven, and not on earth, that we gravitate Godward, and our affections and aims grow spiritual, whereby we approach the broader interpretation of being, and gain some slight sense of the infinite. Here is seen the effect of the mind's ideals on health and happiness. When we are looking away from the body with such absorbed interest that we forget it, the body never gives us pain; and we are unspeakably happy if the object of our thoughts holds them with an all-absorbing love. But thoughts ever recurring to the body, talking of it, and expecting from it perpetual pleasure or perpetual pain, are educating sensualism, selfishness, and materiality, at the expense of the adornments of mind and spiritual growth. Clothing our thoughts with vestments of mortality, they cease to soar.
If Deity is personality, the forever I AM is not infinite, bounded by and narrowed into limits. It is of little consequence what the person of God is when compared with the greater question, What is this Mind, its character and divine power, that we denominate God? If Mind is both within and outside of all things, then all is Mind, and the classification is scientific. If matter were substance, Spirit, being its opposite, would be shadow. God would be the shadow of matter, and shadow could not produce substance; therefore matter would be self-created. The discord that the belief of soul in body manifests proves the theory an error. Who hath found finite life or love meeting the demands, stilling the desires, satisfying the aspirations? And if the infinite Mind was in finite person it would lose the character and qualities of God, inexhaustible Love, eternal Life, and omnipotent Truth.

The infinite Mind, to be a person, would require an infinite form to contain it, and a personal man as finite form would not be the image and likeness of God. A finite belief of God cannot take in the glories of limitless Love, Life, and Truth; hence the unsatisfied cravings for something better, higher, and holier than it affords, and its insufficiency to attain the true idea of God. The mythical creations of mortals are vague conceptions of creation, affording no foundation for the work of intelligence. Materiality cannot be made the basis of Mind. The eternal Mind creates its own likeness in the substance of ideas, and not the supposed substance of non-intelligence or matter. The Father of Mind is not the father of matter. What is termed personal sense translates spiritual ideas into material beliefs, and calls a per-
son, instead of Principle, the Father of the rain, who hath begotten the dew, and bringeth forth Mazzaroth in His season, and guides Arcturus with his sons. Mortal man has made a covenant with his eyes to belittle Deity with human conceptions. In league with personal sense he takes limited views of all things. Eye hath not seen Spirit, nor ear heard his voice. We cannot reach the nature and quality of God's creations through the footsteps of mortal conceptions. Let us reverse our feeble flutterings, to follow Truth and retain life material, and above the appeal to a man-God, lift ourselves to clearer views, that maketh the God-man, and we may hope to reach the standard of being. Job said: "I have heard of thee by the hearing of the ear, but now mine eyes seeth Thee." We may say that, when the supposed pains of sense predominate, and we are driven from our false estimates of life and happiness, to turn from the things of sense to the joys of Soul, the bliss of loving unselfishly, of working patiently, and conquering all that is unlike Spirit.

There can be but one Creator, He having created all. Whatever seemeth a new life or creation is a mortal thought taking to itself a belief that it is an added numeral of God; a finite sense, peering out of its cloisters with amazement, thinking to pattern the infinite. Multiplying finite thoughts, and their sense of finite substances, that we denominate material persons and things, is not creation. Personal and material man is an atom of dust thrown into the face of spiritual immensity, a flickering sense, instead of an abiding consciousness of being. We must see further than finite forms to gain the true sense of existence. And where shall we look to rest the
gaze in the unsearchable realm of Mind? Let us look where we would walk, act as we would act in the possession of all power to create our own destiny. Reckoning ourself from the standpoint of a higher being, we progress spontaneously, even as light emits light, for “where our treasure is, there will our heart be also.” Distrust of our ability to gain the good we desire, and bring out better and higher aims, prevents the proof of our wings, and is defeat before we start. To accomplish a scientific sense of creation we must admit the possibility of every good achievement, and set about the discovery of what God has already done for us. Our beliefs defraud us. They make mortals involuntary creators, producing evil when they fain would create good, forming deformity when they would outline grace and beauty, injuring those they would bless; miscreators generally, whose “touch turns hope to dust.” Such is the evidence before the senses, when a birth is not desired, and a death is lamented; when the weeds grow apace in our gardens, and the flowers are choked for lack of room, or scorched by the sun, or nipped by untimely frosts. But such are not the facts of creation in the realm of Truth, and are seen only when we look from the wrong standpoints. We are egotists, fancying ourselves independent workers, material authors, and privileged originators of something that Deity would not, or could not, create.

The foundation of all mortal discord is a false sense of beginnings. To begin right is to end right. Every calculation starting from the body starts wrong. Causation rests with immortal Mind and impersonal Principle, and not with mortal mind and personality. Because we look to the body for pleasure, we find pain; and for life, we
find death; and for Truth, we find its opposite, error; and for Spirit, its opposite, called matter. Now reverse this action, and look to God, the Principle of all happiness, harmony, and immortality; hold thought to the harmonious and enduring, the good and true, and you will bring these into your experiences and lives, and in the proportion that they occupy your thoughts. Detaching the senses from the body, or matter, that are only attached to it through a belief, you learn the meaning of Soul, the immutable and immortal. Springing away from the mutations of time and sense, you have not lost the objects of Life, or your own identity; and if you will turn your gaze thither, you will grow as the bird that bursts the ovum and finds his wings. Beauty and blessedness of Spirit are your proofs of existence, and that whereby you should recognize yourself. This scientific sense of being, that leaves matter for Spirit, is not an absorption into Deity and the loss of man's identity, but an enlarged sphere of thought and action, an expansive benevolence, that forgets the body in remembering God and our race. The impersonal good calls on us, with the demands of every hour, to work out the problem of being through mind instead of matter. This consecrating sense of God and man lessens not our dependence on God, but heightens it; diminishes not our obligations to God, but shows the necessity of meeting them; it deteriorates not from the perfections of God, Spirit, but ascribes all to Him.

When man resigns his claims as a creator, blends his thoughts of existence with his Maker, and works only as he works, He will not grope darkly for his desires, and cling to earth because he has not tasted of heaven.
Putting off the old man, we put on the new; who that has felt the loss of personal pleasures that has not gained stronger desires for impersonal joys? and this must come before he finds what belongs not to person, namely, his place in wisdom and Love. The loss of friends, or what we hold most dear of earth, has explained this ascending plane to many a heart. The pains of sense quickly inform us that its pleasures are mortal and our joys spiritual. The creations of sin bring their sure proof, in mortality, that man is not a creator of Soul or body. The sinner believes he is happier for wrong-doing, and the saint that he suffers for doing right. Both inferences are false. They are the mythical creations of sense, the transient forms that flit before mortal thoughts, to sink into oblivion.

Would existence be to you a blank without personal friends? Then the time cometh when you will be thus solitary, without sympathy, and alone; and this vacuum of the affections, filled with God, Truth, and Love, instead of man, with the impersonal instead of personal. When this hour of development comes, and you cling to your sense of personal joys, the divine Love will force you into acceptance of that which promotes your growth. Then you will meet with betrayals of friends, and personal enemies will so encompass you, the lesson will be sufficient, and man's extremity will be God's opportunity, whereby He teaches you to lay down your treasures in persons and accept the reward of Principle, and learn your way in science. Then the pains of sense are found salutary when they take away the beliefs of pleasure in sense, and transplant your affections from sense to Soul, where the creations of God are found good, rejoicing the
heart. Such are the footsteps in metaphysical science, whereby Truth amputates error, and you gain your identity higher at every succeeding step. Every mortal must follow Jesus in his sayings and demonstrations up to the throne of perfect and eternal Mind, where the beliefs of matter disappear and the ideas of Spirit throng, with their beautiful presence, and flood all being with light. Spiritual understanding lifts us above frailty as we pass the barriers of limits into the evermore of Life, Truth, and Love. Immortal man co-existent with God reflects the full idea of this creation. Every object in the universe resolved into thoughts, whose substance is Mind, instead of matter, is included in the generic term man, of which woman is the highest species.

The late Professor Agassiz, in his microscopic examinations of a vulture's egg, gave strength to our conclusions of creation, which mortal belief claims and the immortal idea includes. We had made the discovery in metaphysical science that man means more than an individual outline, with mind inside of it; that he reflects the mind of God, the entire universe, every one of His creations. The late Professor Agassiz saw in the ovum of a vulture, the atmosphere, the gathering of clouds, the stars and moon, and, at the point of what is termed embryotic life, the sun appeared. Mortal beliefs of matter analyzed, whether through the microscope of physics or metaphysics, present views beyond what lies on the surface of things.

The Genesis of Spirit, God, has inverted images in mortal thoughts, for the spiritual fact is the exact opposite of the so-called material. The suns to the planets are similes of Soul, although imperfectly so, for what is
termed matter presents a poor figure of Mind; it presents the exact figures of mortal beliefs, but is not a fair representative of the immortal idea. As the crude forms of mortal mind yield to higher significations, the metaphysical Genesis of the Scripture will be hailed with head and heart. The following brief comments are the spiritual or scientific version of the text:

*Genesis* i. 1. "In the beginning God created the heaven and the earth."

The infinite hath no beginning, and this word "beginning" is employed to signify the first, because the eternal fact of creation, when Spirit is the creator. The creative Principle is God, Life, Truth, and Love. There is but one Creator and one creation. The unfolding of spiritual ideas and their identities, forever embraced in the infinite Mind, and being reflected through time and eternity, is creation. These ideas range from a blade of grass upward to the Elohim, or sons and daughters of God, Spirit.

2. "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."

All is spiritual and harmonious in the eternity of Principle and its idea. In this universe of Mind, matter is unknown, without form and void. There is no supposition of the false or untrue, for darkness is upon the face of this supposition, and Truth says, "Let there be light," and there is light. Science reveals the great fact that earth is an idea, not matter, and peopled with God's ideas, the reflections of Life in all its myriad forms of beauty, goodness, and intelligence.

3. "And God said, Let there be light: and there was light."
The immortal and perfect Mind presents the idea of Herself first in light, and is reflected by every one of Her creations, clothed in spiritual and immortal forms. In nothing that Spirit creates is there an element or symbol of discord or decay, such as erring thought, mortal life, mutable truth, or changing love.

4. "And God saw the light that it was good: and God divided the light from the darkness."

And Spirit that dwelleth in infinite light and harmony is forever reflecting the ideas of Good, and never reflects aught but what that includes; all Her creations are forever exempt from evil.

5. "And God called the light day and the darkness He called night. And the evening and the morning were the first day."

All question as to whether the creations of Deity are spiritual or material should be dropped at this point of the Scriptures. The sun is not yet included in the unfolding symbols of creation, and light is seen to be the radiance of Spirit, instead of burning and material rays. The light of Spirit is Truth, and darkness is but a supposition of the absence of Truth, or error. But there is nowhere that His voice is not heard, for Truth, Life, and Love fill immensity, and are ever present. The successive appearing of ideas are represented by the uninspired writer as evening and morning, or indistinct and clearer views as the ideas appear; and this uprising thought is the morning light of God's day, forming spiritual divisions of time, periods of discovery and progress. Now we have the explanation of the Scripture, that "one day with the Lord is as a thousand years," — that the rays of
infinite Truth gathered into the foci of ideas bring more light instantaneously than a thousand years of unconcentrated beams or random thoughts and vague conjecture. The infinite and perfect Mind never created matter and called it light. To Spirit, the opposite of Spirit would be darkness; as to light, the opposite of light is darkness.

No solar rays’ attraction or planetary revolutions form the day of Spirit; she makes her own records, and mortal thought is not yet recorded, and it has never known what God’s thought is that we name a sun.

6. “And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.”

And Spirit requires understanding, the mental firmament, to distinguish between the higher and lower orders of creation, and from out the solutions of thought to form identities and make the ideals glorious.

7. “And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.”

And Spirit gives spiritual understanding to lead into all Truth to discern good, but not evil. Understanding forms the line of demonstration whereby to determine the real from the unreal. It takes of the things of Truth, Life, and Love, and shows them to thought; it gives the divine sense and spiritual signification of all things. This understanding is not intellect, or aided by scholarly attainments, but spiritual intuition. It is the dividing sense of Deity to distinguish betwixt the immortal, unerring and infinite, and a supposition of something else; or the mortal, erring, and finite, between Mind and its ideas, and the meaningless shadows of shadow which we
name beliefs instead of ideas; impossible and therefore incorrect reflections, unlike their original. Spiritual understanding is a quality of God, eternal Mind, that separates thought from supposition, the assertion of nothing as something.

8. “And God called the firmament Heaven: and the evening and the morning were the second day.”

And Spirit, the eternal good, unites harmony to understanding; and the calm, cool hours of thought, and the dawn of ideas, form the second mental period.

9. “And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear.”

And Spirit gathers the unformed thoughts into proper channels, and forms their identities, to unfold them as it opens the leaves of a rose to send abroad its fragrance.

10. “And God called the dry land Earth; and the gathering together of the waters called He Seas: and God saw that good.”

And Spirit gathers Her ideas into one eternal bond of union, and She feeds and clothes them all, and they rise in the scale of creation to express their Mother, and She names them all, from an atom to a world. Without their particular nature defined, they would be nameless wanderers, ebbing and flowing on the boundless shores of Mind.

11. “And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.”
And Spirit causes the idea of creative power to reflect its Principle or Life and reproduce the images of Mind in all its multitudinous forms. But intelligence governs this multiplication of ideas; the seed or the herb yields not because of a propagating principle of its own, for it has none. Infinite Mind governs every thought, from an integral to an infinite. The artist expresses himself in his picture when he has created it, and its only immortality is in him. The creations of Spirit are ever appearing and must ever continue to unfold, from the nature of their inexhaustible source. The seed is in itself; but Mind makes the tree, the fruit, and its seed. Mind is the multiplier, thoughts and ideas are the multiplicand, the universe, and man. But there is no intelligence in the thought, the seed, or the flower. Mind is the creator and Soul of all. Truth is the intelligence of the idea.

12. "And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that good."

And Spirit forms the gender of Her ideas. The tree is already named as having his gender and the seed in itself, but pure and perfect Mind causes it to produce; the feminine gender is not yet expressed, Mind being the only element of reproduction, and the feminine idea the highest expression of creation, it is named last in the order of creation. Ideas unfold from the lesser to the greater, but "the last shall be first" in their translation back to the spiritual Origin.

13. "And the evening and the morning were the third day."
The third period of thought is an important one in results, wherein the indistinct, thronging forms of thought are advancing to ideas, and in the light of understanding this period corresponds to the resurrection, when Spirit is seen the Life of the grass, the herb, and tree; and Life not contingent on organization. Our Master reappeared on the third day because of this scientific sense of eternal Life and creation. The sombre hues of eventide and the rosy beams of morning corresponded to the phases of new ideas.

14. "And God said, Let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days, and years."

Spirit creates celestial bodies, but the bodies of the stellar universe are not more celestial than man's body. Thought rarifies as it ascends. Mind forms and peoples the universe. The light of understanding gives gleams of the infinite, even as the stars indicate immensity. Hereby we learn that the continuance of mineral, vegetable, or animal is not more contingent on solar time than when the stars first sang together. The periods of understanding are the days and the seasons of Soul, wherein purity, beauty, poetry, sublimity, and the divine nature of Spirit appear.

"These as they change, Almighty Father, these
Are but the varied God."

Understanding the science of creation, where all is Mind and its ideas, Jesus rebuked the material thought of his students, saying, "Ye can discern the face of the skies, but how much more should ye discern the signs of these
times,"—how much more should you be a metaphysician than a materialist, one who can discern the mental signs, and in the rhythm of Spirit blend with the music of the spheres.

15. "And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so."

And Spirit imparts light to the understanding, that is reflected on all it controls.

16. "And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also."

And Spirit reflects the full and limitless idea of infinite Mind. Geology has never explained the earth’s formations; it cannot, for Spirit created them. There is no record of solar light until time had been divided into evening and morning, and vegetation was formed, showing that light is a symbol instead of a life-giving principle. In metaphysical science it is seen that only Mind shines by Her own light and governs Her idea, man, and the universe, and governs them harmoniously. Mind forms the ideas that subdivide and radiate their borrowed light, which explains this Scripture,—“whose seed is in itself.” The ideas multiply, but Mind constitutes and creates them. This metaphysics understood shows that the sublimity and magnitude of creation, are its simplicity: He spake and it was done.

17. "And God set them in the firmament of the heaven to give light upon the earth."

And Spirit imparts every idea of good through the understanding, and She has no other medium whereby to
express in their harmony Life, Truth, and Love. The seal of Deity is understanding, harmony, and immortality.

18. "And to rule over the day and over the night, and to divide the light from the darkness: and God saw that good."

And Spirit knows that Her impress makes harmony indelible; holding creation in its spiritual classification, "no night is there."

19. "And the evening and the morning were the fourth day."

And the faint and the full effulgence of Mind marks the advancing periods of infinite progression.

20. "And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven."

And Spirit expresses first Her general ideas and beautiful representations of Life, corresponding to light, vegetation, flowers, trees, etc.; second, Her solid and grand ideas of Substance, corresponding to rocks and mountains; third, Her ideas of intelligence, corresponding to the animal and human species, where Mind becomes emphatic, reflecting individualized thought in the order of male and female. The fowls that fly above the earth in the open firmament of heaven correspond to the aspirations that soar beyond the individual to the understanding of their creator,—reach beyond the idea to the Principle that formed it.

21. "And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind: and God saw that good."
CREATION.

And Spirit gives Her ideas great strength as they rise higher to reflect the infinite idea of omnipotent Mind. Spiritual aspirations represent Life without end, and are high and holy thoughts,—the angels that She giveth charge over thee, and which Spirit produces abundantly after their kind, while they reproduce their own characteristic acts.

22. "And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth."

And Spirit blessed the multiplication of Her own ideas; good thoughts evolved from the perfect Mind, and rising higher at each annunciation.

23. "And the evening and the morning were the fifth day."

And the shifting scenes in the teeming universe of Mind make room for more exalted ideas.

24. "And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so."

And Spirit stimulates one idea to reproduce another; she diversifies ideas, classifies and identifies them. But the intelligence and Life, yea, the immortality of the idea, is its Truth, the Principle that formed it.

25. "And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind: and God saw that good."

And Spirit creates all forms of thought; some to roam in the realm of Mind, joyous in their strength; others She appoints sturdy tasks; some must creep to climb, and ascend in humility the higher ideas. Moral courage
is the lion of the tribe of Judah, the king of the mental realm; it roams free and fearless in the forest, or halts undisturbed in the open field; it climbs stupendous heights, or rests in "green pastures beside the still waters." Diligence, promptness, and perseverance are "the cattle upon a thousand hills," that carry the baggage of moral courage and keep pace with it. Patience is the harmless worm or insect that creeps slowly, but goes over summits and sticks to its achievements. Of the beasts and reptiles created by Spirit Her idea is seen in the lion, uncarnivorous, that shall lie down with the lamb, and the little child shall lead him. Tenderness shall accompany all the might that Spirit gives its formations. The serpents of Spirit are not subtle or poisonous, but wise ideas, charming with their adroitness. She hath no elements of evil or poison to impart, and every one of Her ideas is in subjection to the Mind that formed them, and can change the rod to the serpent and the serpent to the rod. Understanding this science of being, even the control that Spirit has over all created things, the prophet was safe with the lions, and the apostle with the viper, well knowing it is mind that makes forms of thought poisonous and devouring, or useful and harmless, and Life indestructible and eternal. Realizing this great truth of metaphysics—that not understood seems inconsistent—saved the prophet from the jaws of the hungry lions, and made harmless the poison-viper.

26. "And God said, Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."
And Spirit, the eternal Us, made man. This plurality of Spirit does not imply more than one God, or three persons in one; it means Life, Truth, and Love, and these one Spirit, the divine Trinity and only Creator. "Let them have dominion" refers to the male and female ideas already created, and grouped together in this one generic term "man," of which woman is a species. The Scriptures are sacred, but that was mythological which speaks of God creating one man, and from this man He evolved a woman, and together they made the rest of the race. Spirit creates and fashions all things spiritually, and after the likeness of God, good, and never evil. Life is reflected by Her ideas, vegetable, animal, and human, in their harmony and immortality. Truth imparts to Her own ideas the character of Truth, peace, and permanence. Love sends forth Her unselfish and enduring ideas, from the tiny grass growing beneath the foot of man, spreading for him soft carpets, and supplying food for fowl and beast, from the modest violet that lifts her blue eye to heaven and saith, "The meek shall inherit the earth," the sheltering stone that tells of "the shadow of a great rock in a weary land," up to the kindling sun, shining on all, glinting on the church-dome, glancing into the prison-cell, gliding into the sick-room, gilding the cot, brightening the flowers, beautifying the landscape, blessing the world. Spirit creates man in Her own image and likeness, even the likeness of God, good; the forever idea of Life, Truth, and Love, of intelligence, immortality, and infinity. She also causes this idea to reflect Her dominion over all things,—over fish, fowl, reptile, animal, and all the earth. This man of God, this infinite male and female idea, including all ideas, reflecting all forms of thought,
male and female, co-existed with Spirit, and is forever making manifest this infinite Mother in higher forms of earth and heaven, of flowers, trees, men, women, and all the et cetera of the universe.

27. "So God created man in his image, in the image of God created he him; male and female created he them."

And Spirit repeats it to emphasize this fact that man is the image or reflection of infinite Spirit, and man is the generic term for all of God's creation, masculine, feminine, and neuter. In the Icelandic, Mind and man are terms synonymous. How has this definition been adulterated by the term matter? Gender is a quality of Mind or Spirit, a reflection of Soul and not body. The male idea corresponds to creation, Life, and Truth; the female idea to Life, Truth, and Love. There are many persons and but one God, hence Deity is not person. There are many ideas, or sons and daughters of God, and but one spiritual Principle that originates them all. According to the rule of the apostle, to learn the invisible by the things that are visible, we can have no proper conception of the person of Deity except as the infinite idea of an infinite Principle named man. We have not as much authority in metaphysics for calling God masculine as feminine, the latter being the last, therefore the highest idea of Spirit.

28. "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

And Spirit blesses its own idea, causes it to multiply, and governs the lower through the higher. Man is made
master of the beast, the fowl, and the reptile; and governs the unformed thought, the swimmer in the sea of thought, aspiration, and every manifestation of Life, reflected from the infinite Principle of this infinite idea of intelligence.

29. "And God said, Behold, I have given you every herb bearing seed which is upon the face of all the earth, and every tree which is the fruit of a tree yielding seed; to you it shall be for meat."

And Spirit, giving Her highest ideas dominion over the lower, feeds them with the sense those ideas impart in the experiences that God is Love, sustaining and blessing evermore all that Spirit creates.

30. "And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth wherein there is Life, I have given every green herb for meat: and it was so."

And Spirit giveth to every idea of Her own, aspiration, humility, and immortality; and the unformed thoughts are assimilated by the higher forms that reflect them in embryo ideas of Life, Truth, and Love.

31. "And God saw everything that he had made, and, behold, it was very good. And the evening and the morning were the sixth day."

And Spirit comprehends every idea that She creates before it is evolved, and they are perfect even as their Principle is perfect. Nothing is new to Spirit. She rests from her labors, and the hush and stir of thought is the order of scientific evolution.

*Genesis* ii. 1. "Thus the heavens and earth were finished, and all the host of them."
Thus are the ideas of God, of perfect and infinite Mind, expressed in metaphysics, and called earth and heaven, with all that they contain; and this earth and heaven are now and forever the male and female of Spirit, alias the Elohim, or sons and daughters of God. Do you ask what is their personality? This we can no more tell you until we arrive at it, and reflect the image and likeness of Spirit, than we can state the personality of God, in the words of the apostle, "till we come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ," until we reach the full idea of Life, Truth, and Love, the infinite Principle of man and spiritual creation.

2. "And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His works which God created and made."

The unfathomable Mind is expressed in the spiritual universe or man. But this, its infinite idea, is not seen or comprehended more than its infinite Principle or God, and both are co-existent and co-eternal. The numeral of infinity, called seven days, can be reckoned only as we lay aside finite calculations and accept the computation of Scripture, that "one day with the Lord is as a thousand years."

4. "These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens."

5. "And every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground."
Here is the emphatic declaration of Holy Writ that God creates through mind, metaphysically; that the plant grows not because of seed or soil, that Mind makes it, and mortal thought alone puts it in the ground. Mind makes every herb of the field before it grows; and Spirit, in its metaphysics or divine science, never caused a man to till the ground.

Here the inspired record closes on the subject of the real creation, and says it is finished.

We leave this brief, glorious history of the supremacy and omnipotence of Spirit, the harmony and immortality of the universe and man, and turn to the opposite supposition reluctantly, and we part with it only with our eyes. It is engraven with the point of a diamond and written with the pen of an angel on the understanding and heart. In that moment of experience, when at the portals of the unknown we found Life instead of death, and health that we never before had, we saw dimly the grand truth of those inspired pages, recording spiritual Life and its every idea, harmonious and eternal.

6. "But there went up a mist from the earth and watered the whole face of the ground."

Here commences the mythical history of a material universe and man. The record of the creations of Life, Truth, and Love is given in the first chapter of Genesis. The second chapter states the opposite suppositions of error, and those suppositions of material sense and Life are treated by the translators as verities. The history of error or matter is not the history of Truth, but the history of falsities in contradistinction to the history of Spirit and her creations. The divine science of the first
record proves the incorrectness of the second, it being the opposite of the first. And because the first embraces the harmony and immortality of all things, it is the reality of all, and its opposite or supposed material creation is the unreality. That all material life returns to its native nothingness, we have the declaration of Scripture. Matter is the god, or supposed life-giving principle, of mythological or material creation, and this supposed creation is the first idolatry or the introduction of other gods; and the results of this error are portrayed in God's glowing denunciations. The second chapter of Genesis reiterates that God, Spirit, created a second time materially what he had at first made spiritually. This is the claim of error always,—that error is Truth, and originates from Truth, even when it shows itself the exact opposite of Truth. It calls that the work of Truth and Love which produces error and hate, and is accursed in the record and the idolatry that followed this mythology. The Phœnicians' god was Baal; the Moabites', Chemosh; the Amorites' Moloch; and the Israelites', Baal. This proves they understood not the true idea of God and the offspring of Spirit. The supposed creations of matter were the results of a mist or mystification, instead of understanding; and they came from the ground instead of upward, even from the myth of matter instead of the idea of Spirit.

7. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."

The supposition that Spirit, Life, Truth, and Love, yea God, has an opposite, named "devil," that counselled at
first over Him, and succeeded then, and has ever since, through matter, error, and belief, to make those seem as real, and even more powerful than God, Spirit, is mythological. That God, Spirit, forms man from a material basis, or the "dust of the ground," the lowest beliefs, makes him a material, unintelligent body in the first instance, and, in the second, gives this matter intelligence, puts Life, which is God, Spirit, into this body, to sin, suffer, and die, before it can be ejected therefrom and saved from the consequences. In this strange medley, Spirit, God, is supposed to lose Her divine nature, immortality and omnipotence, and Mind to become subject to matter, and Spirit, alias God, to become a mortal sinner, that is again supposed to have Truth, God, and the opposite of God, dwelling in him.

According to Cruden, the following are some of the renderings in different languages of the term man. In the Saxon: mankind, a woman, any one. French: woman, person. Welsh: that which rises up: the primary sense is from image. Hebrew; image, similitude. Icelandic: mind. The following sentence is from the Icelandic: "And God said, Let us make man after our mind; and God shaped man after His mind, after God's mind shaped He them; and He shaped them male and female."

The evangelist says all things were made by Him, and without Him was not anything made that was made. As much as to say everything that was real. The spiritual and scientific Genesis declares that He saw everything that He had made, and, behold, it was very good. But the Genesis of matter contradicts this, and says God made all things over again with the help of man, and pronounced a curse upon them.
9. "And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil." [In the Hebrew, "the tree of the knowledge of good and evil."

The scientific, therefore the correct, statement of creation declares He made every plant of the field before it was in the earth. Now, the opposite of science, or the error of statement, says Life issues from matter, and contradicts the metaphysics of Spirit, God. Earth corresponds to idea, ground to belief. Out of belief are formed the personal senses, feeling, hearing, seeing, etc.; materially, the appetites and passions. The very first mention made of evil is introduced in the mythology of creation. The real creation embraces all, and has no evil. Spirit pronounces good all that She created, and says that She created all that is real. The tree of Life is the symbol of Truth. The knowledge of good and evil is the supposition there is an evil, and evil is as real as good, and created by God. This is the figurative tree of error, bearing the fruit of sin, sickness, and death.

15. "And the Lord God took the man, and put him into the garden of Eden, to dress it, and to keep it."

Eden signifies harmony; in the above text, a harmonious body. This supposition commences the mythology that God put Soul, Himself, the infinite, into finite forms; put Mind into matter, to dress it and to keep it, to make it beautiful, and cause it to live and grow.

16. "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of
it: for in the day that thou eatest thereof thou shalt surely die."

Here the mythology has it that God tempts man; but St. James says, "God cannot be tempted with evil, neither tempteth he any man." That the knowledge of evil would make men mortal is true; and that knowledge, gathered from the senses, is the only evil. But this is untrue, that God, good, created evil, or makes man from matter, or that evil is the reality of being, or that God created an evil, or serpent, to tempt his own children.

19. "And out of the ground the Lord God formed every beast of the field, and every fowl of the air, and brought them unto Adam to see what he would call them; and whatsoever Adam called every living creature, that was the name thereof."

Here the mythological history presupposes Spirit repeating creation and making all things material instead of spiritual, and starting from a material basis instead of God, and given their identity, that is, named by man. In the metaphysics of creation fowls are seen as God's thoughts "flying in heaven," moving in harmony, the aspirations or angels of His presence. Mythology presents man as material, yet a living soul, and his material thought presenting a material bird, and saying that God made it. Adam, error, forms every material sense of things, and names them accordingly. Adam, which signifies error or belief in contradistinction to understanding and Truth, is the creator of this creation. God has entered mortals according to this mythology to create, in partnership with them, in co-operation with error and belief.
And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof; and with the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man.

The god of mythology, called matter, creates through mesmerism, or mortal beliefs of matter, not intelligence or understanding; and he begins his creations in darkness instead of light, and materially instead of spiritually. He produces through mortal beliefs, and saith God hath done it, that a divine Principle and understanding is producing man, male and female, anew, when it is but a belief beholding the creations of its own dream. This was the first belief of physical surgery. After the belief of Life in matter came the belief of the necessity of surgical operations, and finally the belief that men are born of women, reversing the first statement of mythological creation, namely, that woman came from man.

Genesis, iii. 1. "Now the serpent was more subtle than any beast of the field which the Lord God had made; and he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?"

2. "And the woman said unto the serpent, We may eat of the fruit of the trees of the garden.

3. "But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die."

The serpent is introduced in the scriptural record without any specified original; but some maintain he was a veritable demon, even the subtlety and climax of falsehood, created by a perfect and divine Spirit. Adam, or error, even the belief of mind in matter, began this reign
of mortal man somewhat mildly, increasing in jealousy and falsehood until his days were numbered by the law of Truth, and the mortality of error made manifest. The garden was a term used to signify the body in the first records of mythology, sexuality and self-abuse the forbidden knowledge. Man was not to presume on the prerogatives of his Creator, but to recognize God the Father and Mother of all.

4. "And the serpent said unto the woman, Ye shall not surely die;"

5. "For God doth know that in the day ye eat thereof then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

This allegory represents error in every one of its beliefs, always asserting itself as Truth and over Truth; and giving the lie to Truth, saying, I can open your eyes, I can do more for you than God, good, has done. Bow down to me, have other gods, admit I am right, and more real to the senses, pleasant to the eyes, and more to be desired than Truth. The history of Adam, or error, is a dream without a dreamer; first, a supposition of assertion; second, that nothing says I am something; and, third, that something springs from nothing, and is Life, substance, and intelligence. The order of the allegory describing the mythological creation, even a creation springing from dust instead of Deity, is maintained in all its forms. Mortal man, starting from chaos or old night, from the lowest propensities; non-intelligence becoming intelligence; the basal portions of its formations of mind indicating the appetites and passions; its upper portions the sentiments, implying the hope that mind will sometime
escape from matter, giving a material sense of things as
the sense of mind, and matter having dominion over
mind; body originating in non-intelligence, and mind
afterwards inserted; the creation a propagating principle
in vegetable and animal, alias God, in matter, or matter
without God; a man’s life consisting of the things that
he eateth, and having no connection with God, Spirit;
his senses unable to perceive Spirit, and matter dooming
them to die. This mythological history of man, so unlike
the scientific record of man as the image and likeness of
God having dominion over the earth, and whose Mother
is Spirit, first creates man of dust, and without a mother,
afterwards gives him a mother who is governed by mes-
erism, controlled by a belief called a serpent, her origin
a rib, her capacity for knowledge gathered through ma-
terial sense and from the tree of knowledge, whereof if a
man eat he shall die, and her progeny self-constituted
suicides, hastening toward death in pursuit of life. The
word Adam, divided into two syllables, and reading
A damn, indicates more closely the character and the
curse that the divine Spirit or mother of man bestowed
upon it.

9. “And the Lord God called unto Adam, Where art
thou? And he said, I heard thy voice in the garden and I
was afraid because I was naked, and I hid myself.”

Knowledge gathered from a personal sense of either
man or God produces its immediate fruits in fear and
shame. Error, ashamed of the reality it makes of ma-
terial sense, shrinks from the voice of Truth calling to
belief, Where art thou? Art thou a supposed sense of
matter, a sense of evil instead of good? Fear is the first
manifestation of the belief of personal sense, and the foundation of all other beliefs, even sin, sickness, and death. This allegorical man was naked, but knew it not until belief looked through eyes to find man, and the senses material, instead of spiritual, defined God’s idea.

11. “And he said, Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat?”

12. “And the man said, The woman whom thou gavest to be with me she gave me of the tree, and I did eat.”

Here error repeats the old story that Truth is the origin of a lie, and God makes man materially as well as spiritually charging God with the creation of evil as well as good. Not God, but a serpent, a lie, introduced such ruinous knowledge. Even the allegory does not claim that God made the serpent or first lie that beguiled the woman, that demoralized the man. Mortal error, the Adam, charges Eve and God with man’s dereliction; it saith, “The woman whom Thou gavest me hath done this; that which was taken from my rib has made me a sinner; the very bone of my bone and flesh of my flesh results ill; beliefs of matter are betraying me. But Truth questioned the woman regarding the knowledge she had imparted, and found her honest in her reply, that “the serpent beguiled me, and I did eat.” The woman was first to see her way out of the difficulty, to learn that knowledge obtained through the senses is not a safe guide, and is the first to abandon the belief that life originates materially, and receive a sense of spiritual being as demonstrated by our Master at the sepulchre. She should be
first to reflect the All Mother, or the Womanhood of God, in the spiritual idea of Love.

15. "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bite his heel."

The Apostle Paul explains this self-constituted war between matter and Spirit, the senses and Soul; between the mythological life of matter and the Life that is God, Spirit. He says: "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh but in the Spirit, if so be that the Spirit dwelleth in" (with) "you."

As in ages past, there will be again greater opposition to the metaphysics or science of the Scriptures than to any known sect. The seed of Truth and the seed of error, the seed of belief and that of understanding, yea, the seed of Spirit and that of matter, are the wheat and the tares that time and Truth are separating, to destroy the one and bring to light the facts of the other in the spiritual Life and creation. When Truth shall bruise the head of error, to destroy the belief of intelligence in matter, this belief, or original serpent, shall bite the heel of Truth, even as it hath ever done at every period of reform.

16. "Unto the woman He said: I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children, and thy desire shall be to thy husband, and he shall rule over thee."

Truth deals its first blow upon personal sense, the belief of sensation, life, or intelligence, from a material basis. It strikes at the foundations of mythological crea-
tion and idolatry,—the first and foremost error of having more than one God, one creator, and one creation,—showing the results of this belief in sin, sickness, and death. Hence the stress that Jesus laid on this commandment, "Thou shalt have no other Gods before me."

17. "And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life."

18. "Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;"

19. "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

Here it is shown that material man is governed by person instead of Principle, by body instead of Soul, by belief instead of understanding; yea, by animal magnetism, rather than metaphysical science. And because the woman was not created or governed by Spirit, God, but created from man, and governed by mortal mind, she accepted false knowledge, believed a lie, concluded that Life and happiness belonged to the so-called personal senses, and the objects that those senses create. This error is mortal, of few days, and full of trouble; its supposed pleasures have pain, even as its rose has a thorn. Limits encompass the belief, and hedge its achievements about with difficulties, sharp points.

It presents only the immature, or material thought, and not the idea of God. Through toil, struggle, and sorrow, it arrives at understanding when the belief gives up its
dead, even the illusion of life in matter, and this sup­posed mortal man returns to the ground, the oblivion of nothingness, and the supposition that error is mind is proved an illusion, and the great Truth that Mind is God, and there is but one Mind, is found out.

22. "And the Lord God said, Behold, the man is become as one of us, to know good and evil. And now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever:"

23. "Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken."

24. "So he drove out the man: and he placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."

Evil was not given a local habitation or a name in the first chapter of God's Genesis, the spiritual creation, where all is good and there is no evil; for God, Good, has produced all, and cannot produce evil; hence the mythology of evil, that has taken the name of God in vain, and even claims that Truth and Love can shut out man from the presence of God, from partaking of Life eternal. The law of God saith, "Whatsoever a man soweth, that shall he reap." The error or belief of life in matter excludes itself from harmony, for sin is its own punishment. The myth and idolatry of belief must plough its own soil. Any theory having gods of matter, and more than one God or Mind, starting man a non-intelligence, and claiming that Deity, Spirit, enters finite forms, and they become gods according to the serpent, or first lie, must carry itself to the ground. No one can reasonably
CREATION.

doubt that this record was intended by the inspired writers as an allegory depicting the falsity of the supposition that Spirit creates matter, sin, sickness, or death. Revealed theology, or the divine science of God, man, and creation, as recorded in the first chapter of Genesis, is glorious, soul-inspiring, a blessed benediction on man. But those writers never designed us to accept the Scriptures in a material or literal sense only, but in their spiritual and metaphorical meanings. We cannot understand the foregoing text as literal without impugning the Divine Love that made man and gave him earth for a possession, and blest it for his sake. The literal meaning of this text would imply malice, God withholding from man the opportunity to reform lest he should improve it and become better. But this is not our God, the mother-love, unquenchable, seeking not her own, but another's good. Truth and Love literally drive error out of all selfhood; but this blesses man, and they place the cherub of wisdom at the easterly gate, at the luminous portal of thought, where the light of spiritual understanding and the two-edged sword, or radiant sense of Truth and justice, guard the life that reflects God's image and likeness. This figure is to make the distinction between the immortal and unerring mind, or Life, Truth, and Love, and the mortal and erring between Soul and sense, Spirit and matter, showing they blend not in the divine science of being. Also that the spiritual and divine is Mind, and the human, or material, is belief. The figure employed in the New Testament, of the wise men coming from the east, represents the correspondence of wisdom to light. The sun, giving light and heat to the earth, is figurative of the divine Principle that is Life and Love, governing
the universe and man. The tree of Life signified in metaphor the realities of being, the tree of knowledge, the unreal error, evidence obtained from what is termed material sense, although there can be no such sense, and the real must be the spiritual, for that alone represents God. Sin, sickness, or death, has no history in creation when God created heaven, earth, and man. Until the allegory introduces a falsity, alias serpent, that instructed man to turn from Soul to sense, or the body, for good and evil also,—evil had no history. The tree of Life is guarded in the metaphor by the light of spiritual understanding, from the touch of mortality or error.

*Genesis*, iv. 1. “And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord.”

The term Adam is used in Hebrew as “original sin,” error; Eve, as “beginning,” plainly indicating that mortals have a beginning and end, whereas immortal man coexists with his Maker. The beginning of error was the opposite of Truth’s process of creation. It is a supposition of material life, starting from man in contradiction to spiritual Life, that hath no beginning or ending. The claim, I have gotten a man from the Lord, if the term Lord is used as Deity, deceives in the origin of mortal man, and presupposes that God is the author of the sin of the progeny of Adam and Eve. Here evil says, I am good; matter, that I am mind; life, that I am death; and the misconception of creation says the offspring of sin, sickness, or death are in sympathy with a law of Life. The result of this false statement of the origin of mortals prove it an offspring of error that
was a fratricide. Error began at once in belief to sap the foundations of immortality, presupposing there is Mind, substance, Life, and Truth, apart from God; then attempting to govern Life, God, by creating or destroying it; then concluding Life is a self-destructive property of matter, that goes to decay according to the law of Life. There is no standard of God, Good, of Spirit, of Life, or of Truth, if they produce their opposites, namely, matter, evil, error, and death. Good never gave man an element of evil, and he had nothing undervived from God; hence, man had no basis for going wrong, no propensity or power to do evil. Again, God, Spirit, has never lost Her government over Her creations. The snake was simply a figure of falsity, and God sentenced the lie it was supposed to utter, cursing it above all cattle or "beasts of the field," dooming it beyond all burden-bearers or brutes, and making it lick the dust. In the record this error is pronounced mortal. The supposition, namely, that eternal God enters into partnership with mortals, that Truth and error commingle in creation, is not only a self-evident falsity, but referred to by our Master as such. Disputing these points with the rabbis, and arguing for the opposite science of creation, he said of this error, "You were a liar from the beginning, and the truth abode not in you." And Paul argues, "What communion hath light with darkness, or what concord hath Christ with Belial?" The scientific origin of Jesus as the son of God gave him great power to propound the facts of creation, and to demonstrate his understanding of the One Mind, that forms and governs man and the universe.

The great facts of scientific being formed the basis of
Jesus' origin, and his wisest of all teachings, and his highest of all demonstrations. He was the son of God, showing that God, Spirit, creates not a wicked, an unwise, or a mortal man, that can lapse into sin and sensuality, but reproduces the eternal standards, and destroys sin, sickness, and death, instead of creating those. If the prophet Isaiah said, The Lord creates peace, and he makes evil, he referred to the divine law meeting the human; and, before reducing evil to its native nothingness, reproducing its worst symptoms, disturbing its muddy foundations, to wash them forever away. In this moral chemicalization we may say in our ignorance the aggravation of moral symptoms is evil, and the Lord did it, but we ought to know that God, Good, cannot produce evil. What would we say of the musician whose harmony is acknowledged above all others, and yet distinguished for its discords as well as concord? Metaphysics "renders to Cæsar the things that are Cæsar's, and to God the things that are God's." It says to human discord, to sin, sickness, and death, God never made you, and you are falsities, not facts. The startling picture of error and the seductions of sense should lesson mortals never to turn the gaze away from Spirit to matter for happiness or Life.

3. "And Cain brought of the fruit of the ground an offering unto the Lord."

Cain is used in the metaphor as the type of mortal and material belief, that would murder the idea of Truth, looking for it in matter. Brought from the ground, taking from a material basis all its positions, from creeds, hygiene, materia medica, etc., and from this basis it
would make an offering to God. But Abel took his offering from the firstlings of the flock, that which first prefigured Life and intelligence; he ascribed to Mind more than Cain did. He was nearer the primitive belief before it partook of knowledge gained from the so-called personal senses, and said mind is in the body, and plunged headlong into error. Cain’s offering had less indications of life or mind whereby to typify Deity. It was gathered from figures more inanimate; hence his attempt to take away life or mind, and destroy a higher offering to Mind.

4. “And the Lord had respect unto Abel, and to his offering;”

5. “But unto Cain and his offering he had not respect.”

God hath more respect to mortal mind than matter, for thoughts, sooner than herbs, are turned away from the ground, their low basis. Also, the error or belief of intelligence in matter is more pliant in infancy, its firstlings, than the adult stage, when it brings forth evil fruits, and offers the most vapid thoughts, and careless, to God, paying homage to Spirit through matter more than mind.

8. “Cain rose up against Abel, his brother, and slew him.”

And the sensualism of the belief that life, substance, and intelligence are matter, slays innocence and the brotherhood of man.

9. “And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother’s keeper?”
Here the serpentine lie goes on that said knowledge obtained from the senses makes man as gods. The first-fruit of sensualism was to kill, through envy, the offerings, of purity and innocence, and lie about life and its responsibilities.

10. "The voice of thy brother's blood crieth unto me from the ground."

The error or belief that murders other beliefs more innocent than itself prefigures the slaying of the idea of Truth; and, though it hides behind a lie, and forms excuses for guilt, it cannot forever conceal itself. Truth will find it out through her eternal laws. The suffering sin brings will betray it. Truth sets upon it the mark of suffering. The motive to excuse error, or to conceal it, shall be found out and punished.

11. "And now art thou cursed from the earth."

The belief that hides itself from justice, and denies truth, is cursed by its own act, for it perpetuates error, that needs to be destroyed, and prevents man's progress and control over the body.

15. "And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him seven-fold. And the Lord set a mark upon Cain, lest any finding him should kill him."

Whatever belief strives to prevent the normal results of Truth revealing and destroying error, Truth will punish seven-fold, accord it the full penalty, for the error it is and the error it maintains. It receives the penalty due two sins instead of one. Justice marks the occasion, for we shall be taught not to slay the waymarks of Truth
and justice. The serpentine malice, secretiveness, and lie, that kills to cover its faults, destroys itself with agony more than it can bear, and yields to Truth.

16. "And Cain went out from the presence of the Lord and dwelt in the land of Nod."

A misconception of Life and Love, of man and creation, is doomed at length to fall back upon itself, having no God to support it. Nod is used in the original text as Cain, showing that error is a suicide, and has no connection with Truth. After murdering everything else in belief, it goes back to itself, returns to dust, nothingness. But man is not lost. The idea of Truth appears the sooner for error's demise; then man is understood coexistent and coeternal with God. The supposition that man is material is shut out by divine science from the presence of Truth, to dwell in its own error, even envy, malice, and dreamland, until it learns that matter and evil are illusion, mistakes, and not facts. Nod and Cain signify beliefs, but not qualities of Mind. They are misstatements and suppositions; yea, nothing, as the opposite of something, that God, something, never created. If man is material, and originates in an egg, who shall say that, according to Mr. Darwin, a monkey is not his great-grandfather?

Infinite and eternal Mind, yea, Spirit, made all that was made, and Her modus and creation was evidently metaphysical. "He made the plant before it was in the ground," and "every herb before it grew." What is termed mineral, vegetable, and animal, are God's ideas, things of thought. Matter was not created from Mind. An egg is not the origin of man. God creates all, and
there is nothing left for man or for matter to create. In
metaphysics we find the ideas of Truth support the mani-
festation of Life, and the Truth of man makes man im-
mortal, whereas the belief that matter supports life
would make man mortal, however much he may eat.
That sentence in Scripture, "In the day that the Lord
God made the earth and the heavens," indicates that the
opposite supposition of material creation God, Spirit, had
no participation in. After the scientific creation it had
not rained, "and there was not a man to till the ground."
Mind, instead of matter, was the producer, and life was
self-sustained. As matter-substance, all is mortal; but
as Principle and idea, all is eternal. Birth, decay, and
death are seen only through a material sense, and there is
no material sense, hence its objects are falsities. Man's
life consisteth not in the things that he eateth. Matter
cannot change the eternal fact that man is because God
is. Nothing is new to the infinite understanding.
Mind can no more produce matter than matter can pro-
duce mind, and mortal mind has neither capacity, right,
nor power to create or to destroy; all is in the hands of
Spirit. The first mention made of evil, or more than
one God, was in the falsehood or fable of the serpent.
It was not named in the facts of creation. It was in the
fable that a serpent said, "Ye shall be as gods," and
these gods shall be material men to distinguish them
from a spiritual personality or Deity. But a material
person is not the image and likeness of a spiritual person,
and evil is not the likeness of good; hence, the man in
the fable is neither a god, nor the image and likeness of
one. Only because a belief can reverse every position of
understanding and truth does it name the Supreme Be-
ing masculine instead of feminine, and declare that Mind can be manifested in or as matter, and Life, the infinite, enter a man’s nostrils. Beginning with person, instead of Principle, we explain Deity through mortal and finite figures. “Behold the man is become as one of us,” was not the utterance of Truth or science when the model of man was fast deteriorating, according to the record, and man was never God. Mortal mind is sentenced to till the ground, to improve itself and the body, whereas man is given dominion over earth and control over the body, because he has but one Mind, and that is God. A material Mind and a material universe, evolved from and expressing Mind, are anomalous, their beginning and end error, in premises and conclusions, that accord neither place nor privilege to Deity. Error tills the whole ground in this theory; all is wrought on a material platform, and the false side of the question of Life and happiness. Outside of science the formula of mortal thought is a vague hypothesis, demanding to be blessed when it must be punished, self-destroyed.

The translators of the scientific creation have been mortal and material thoughts, from the standpoint of error attempting to define Truth, beliefs of Life and intelligence in matter attempting to cope with the nature and modus of Spirit never in matter; hence the apparent discrepancies of the Scriptures, that are glorious in their true sense. Truth has but one reply to error: “Dust thou art, and unto dust shalt thou return.” As in Adam, error, all died, so in Christ, Truth, shall all be made alive. The mortality of man is a myth, for man is immortal. The belief that the Spirit of man is submerged in matter, to grow out of it, is all that is mortal.
But God never germinated. Spirit is the same yesterday, to-day, and forever. If Spirit imparts error, then Spirit is error, and we have lost the nature of Deity. Dust is not the image and likeness of Spirit, and man is not God. We should be shocked at the contradictions of science throughout all its statements in any other than a moral direction, and shall we deny science to God, the divine Principle of creation? The mist that went up from the ground, alias the darkness of supposition and superstition, would take the explanation of God and man out of the hands of science and give it to a material sense.

Why the Genesis and Revelations of the Scriptures seem more obscure than other portions is because they are more impossible to interpret from a material standpoint. To me they are the transparencies of the Bible. The infancy of metaphysics lisps to an unconscious age the great Truth of being; and perceiving one of its ideas, and not another, you may call that science which is but a part of it. The proof of our metaphysics declares its validity. If mathematics presents a thousand different examples, and one of those proves the rule, all are equally authenticated. When a single statement of our metaphysics is proven, every one is proven; for each one will be found to correspond with the Principle of metaphysics when this Principle is understood. If we have given to you, dear readers, as you all can prove on learning it, the science of metaphysics in healing the sick, we also have given you the correct metaphysical version of the foregoing texts.

Mr. Darwin's system of evolution, from a material basis, defines, more strictly than most theories, the mate-
rial history of mind, or the following self-evident error,—
the supposition that matter is self-creative, or that mind
needs matter to create the universe and man, or that
mind can create matter, or that man was evolved from
Mind yet formed of dust, and woman evolved from his
side and mind introduced afterwards, and the rest of the
race starts from an egg. This material evolution of error
has its radical statement by Mr. Darwin, through which
the universe and man are supposed to start from matter, as
the First Cause, else from mind to become matter, then
matter to become intelligent and result in mind again.

Far be it from us to touch irreverently the sacred
Scriptures. We aim only to divide their first record of
Truth from the second record of error, and to give the
spiritual sense of creation. We cannot doubt the inspi-
red direction of thought when it leaves a material,
sensual, and mortal basis for the spiritual and immortal
idea of God. We cannot doubt that we have gained the
spiritual sense of the Scriptures when this sense lifted us
out of disease and saved us from death. Standing at
the threshold of spiritual being we behold the falsity of
material things, and "the Spirit and the bride say, Come,
and whosoever will, let him drink of the waters of Life
freely." Humbly as fervently we join grateful issue with
the science of being that forever separates Adam, error,
from the record and presence of Truth, and breathes
through the understanding the spiritual sense of Life, sub-
stance, and intelligence as Spirit, not matter. Through
the atmosphere of Soul we discern man as the image and
likeness of God, who has never lost his spiritual estate or
eternal harmony. But who will believe our report? The
sun gives little warmth or brightness when the clouds
cover it, and darkness seemeth its pavilion. So metaphysics, that is seen only as sense is hushed, gives little joy and light until Life is learned spiritually. Every agony of mortal error helps destroy it, and aids us in the apprehension of immortal Truth. This is the new birth whereby it is understood that man is the idea of God and harmony, the spiritual sense of being.

Treating of the origin of mortal man, Professor Agassiz said, "It is very possible that many general statements current now about birth and generation will be changed with the progress of information." Had the great naturalist, through his tireless researches, gained the science of being as it is, wholly apart from growth and organization, that ardent mind would have continued longer with us to bless the race. History is indebted to his labors and genius for much material history. His discoveries have brought to light important points in what is termed embryotic life. That butterfly, bee, and moth propagate their species without the male element corroborates our metaphysics, showing that the origin and continuance of insects rests on a principle apart from material conditions. What we name material life, germinating in an egg, then growing, maturing, and decaying, will finally give place to higher conceptions, and obedience to the higher order of generation. Animals of lower organisms that combine three methods of reproduction, and multiply by eggs, buds, and self-division, become less discordant, less sickly and sinning, in proportion as they have less mortal mind, showing it is the gross mind that makes the gross body.

According to Professor Agassiz, successive generations do not begin with the birth of new individuals, but with
the formation of the egg whence these individuals proceed; and we must look upon the egg as the starting-point of the complicated structure of man. Here his deep researches into material structure culminate in logic, and with less hypothesis than generally attends such theorems. His discoveries are footsteps towards metaphysics. He has bearded error in its den; shown the origin of material man, not Mind, God, but the very opposite of God, even a circumscribed egg, non-intelligent and lifeless. Whatever life or supposed intelligence accompanies the phenomenon of mortality, a material man or animal is God outside the individual, which is but an inverted image seen through the lens of belief. But what availeth it to investigate this so-called life, that begins and ends, even as it began, a nameless nothing,—a dream and illusion, from which to waken gives a clearer sense of being and its continuance. Error of thought is reflected in error of action. A constant contemplation of life materially hides spiritual Life and trails our standards in the dust. If Life has a starting-point, immortality is a myth: commencing at a given point we reach a terminus. If, as the Scriptures declare, Life is God, an egg were a narrow boundary for Deity. Embryology gives no instance of one species producing its opposite species, a serpent germinating a bird, or a lion a lamb. Such amalgamation would be deemed monstrous, but not more so in reality than for Spirit, God, the pure and holy, immutable and immortal, to originate the impure and mortal, and for Spirit to produce matter.

Science repudiates such a thought; and the self-evident falsity of material sense must father it, because it is unnatural, impossible, and unreal.
Mind produces or is produced: but if Mind is first it cannot produce matter, and if matter is first it cannot produce mind. Intelligence germinates not the unintelligent. Like produces like. Matter is neither cause nor effect. All is Mind, matter is but a supposition, a dream without a dreamer, there being but one Mind, even God; and God is not a dreamer. In natural history the bird is not the immediate product of a beast; in scientific history matter is not the progenitor of beast or bird.

Professor Agassiz argues that mortals spring from eggs and races. Mr. Darwin says that man comes up through all the lower grades of being, and must be a monkey before he can be a man. The latter may be right relative to material methods, but he does not acknowledge that matter and its methods are without any real basis,—the mere suppositions of mortal mind, the baseless fabrics of a dream. Professor Agassiz asks, What can there be of a material nature transmitted through these bodies called eggs,—themselves composed of the simplest material elements,—by which all peculiarities of ancestry belonging to either sex are brought down from generation to generation? The question of the naturalist is, How can matter originate or transmit mind, its very antipodes? It cannot; darkness and doubt encompass the thought that holds creation on a material basis. From a material stand-point, who, by searching, can find out God? All must be Mind, else all must be matter; the one never produced the other. Mind is immortal, but we see the material seed rot to propagate, and the poor germ doomed to the same result. The answer to the ancient question, Which is first, the
egg or the parent that takes care of it? is given when we admit the egg produces the parent. But we cannot stop there, another question follows: Who or what produced the egg?

It was an ancient theory that earth was hatched from the egg of night. Heathen philosophy, modern geology, and every material hypothesis, deal with causation as contingent on matter, and apparent to a material sense, even where the proof requisite to sustain their assumptions disappear in the spiritual fact. Material theories make friends of sin, sickness, and death, whereas the spiritual facts of being include not one of those. Our experience of what is termed life, substance, and intelligence, starting from an egg, corresponded with Job's, until we learned a little out of this supposed life, pecked our shell with metaphysics, and looked upward. From a material source flow no remedies for its own sorrows, sin and death; and the power is not in material man's origin, an egg or dust, to remedy those ills.

Thought loosened from its material basis produces blended tints of leaf and flower, and the order of matter is found the order of mortal mind in all its vagaries. The intermixing of different species, urged to its final limits, results in the original species; and thus it will be found out that matter results in what is termed mortal mind, a lie that was its origin, and must finally yield its claims, when matter will disappear, and perfect and eternal Mind be the only Mind, and man's origin be discovered. Professor Agassiz has given the origin of mortal and material man; he has traced what we term animal existence through various stages of embryology, and with most important observations, that should awaken
thought to the higher and purer contemplation of man's origin in God that must precede the understanding and harmony of being. Thought must find an improved basis, get nearer the truth of being, or health will never become universal, and harmony and immortality be the standard of man.

One of our ablest naturalists has said, “We have no right, to assume that individuals have grown or been formed under circumstances that made material conditions essential to their maintenance and reproduction, or important to their origin and first introduction.” Why, then, does the naturalist base all his reasonings materially, give his inferences, and take his deductions, all from matter?

Adam was created before Eve, therefore the maternal egg never propagated Adam; and Eve was formed from his rib instead of an egg. Should mortal mind adopt the appearing of a star for its formula of creation, the advent of mortal man would be signalled by a star. When mortal belief fixes upon an egg for the origin of man, this condition supersedes the original rib. Do you say man was formed before he knew his origin, then how has a belief affected the result? Because mortal man is this belief, and is ignorant of it, unconscious even of himself in infancy; and when he grows to self-consciousness he says, I am a boy, but who made me? And belief replies, God made you. Now we have the first statement, or the origin of error and belief imputing to God, Spirit, the creation of matter and all that is sinful and mortal. Infinite understanding never created a belief. And Jesus defined this opposite of God better than we can, saying, “When he speaketh a lie he speaketh of his own, for he is a liar and the father of it.” Jesus defined the term “devil” when he
said, "I have chosen you twelve, and one of you is a devil." This term he applied to Judas, not to any individuality outside of him; and he never said that God made a Judas, but "Ye are of your father, the devil," another mortal belief called mortal man, that is the author of itself. In the first chapter of Genesis the word "God" is used wholly. In the second chapter, where error is stated in contradistinction, and its creations given a history, the word "Lord" is introduced. As the belief of Deity is expressed by human thought, it is given the apppellative of a man. The term "Lord" was an honorary title, such as Sarah gave her husband, etc. An individual said to us, "I like your explanations of Truth, but I cannot understand error, and how there can be a belief without a believer." We answered, "The belief is the believer, and vice versa. But you want to make error an intelligence, as real and as much God-created as truth, and give it entity and power." No one can understand error and the metaphysics of Truth who makes it a consideration either in creation, Life or Mind. Searching for the origin of man's Life is searching after the origin of God, the self-existent and eternal. The belief that would unite spirit and matter, good and evil, immortality and mortality, in one, and call this unity a man, created both by God and man, Good and evil, and made of but one portion of what constitutes him, is a self-evident error. The explanation of man and his origin rests on a spiritual basis, and none other. And we have lost all evidence of, or proper conceptions regarding, Deity, and are without a standard of perfection when we admit that the perfect is the author of what becomes imperfect, that God gives the power to sin, that Truth gives error ability to be error.
Our great ensample, Jesus, restored the phenomenon of Life with the understanding that God is the Life; therefore Life is indestructible. Had he believed that Life is in or of matter, he could not have presented himself unchanged after the crucifixion, or have raised the so-called dead. Spirit imparts spirituality. Truth germinates the idea of Truth, and not the belief of error. That which is real is illuminated and sustained by Spirit. Vertebrates, articulates, mollusks, and radiates are material formations only to the senses. Mortal thoughts, classified and called matter, are supposed to possess life and mind, while they are nothing more than technicalized beliefs, that will disappear when the radiates of Spirit destroy forever the belief of matter. Then shall appear the new heaven and new earth, for the former things shall have passed away. Nothing is new except as the eternal is new to the temporal.

A belief fulfils the conditions of a belief, and dies to live again, until it learns that Life is not gained through death.

This subject will absorb the attention of sage and philosopher, but the Christian alone can fathom it, who understands, better than all others, the Life that is God. From the deep sleep that fell upon Adam there came a new creation. But in sleep, cause and effect are beliefs, only that which seemeth and is not; yea, dreams, instead of realities come of sleep, and this Adam-dream is what we term mortal and material life.

The ontology of metaphysics receives but little attention at this period, but mortal mind must waken to revolve this question in thought until it is seen from a new standpoint. It is related of a father who was anxious to
try an experiment on his child that he kept an infant a few hours old under water several minutes, repeating this experiment daily until the infant could remain under water twenty minutes at one time, and move about in play. Parents should understand how to develop their offspring mentally aright. Mind controls embryology in the universe without pain to the plant, and the less mind the less pain in propagating, until this mind or propagator relinquishes the belief "That in sorrow thou shalt bring forth children." The longevity of mortal man will increase as metaphysics is understood. At the expiration of seven thousand years from the advent of Adam, error, when the science of being has rolled back the darkness of belief with the light of understanding, it shall lift the curtain on paradise, and man be found having dominion over all the earth.

Scholastic theology takes up the history of man from the second chapter of the Old Testament; but we find the science of God, the universe, and man in the spiritual Genesis of the first chapter of the Old Testament.
CHAPTER IX.

MARRIAGE.

When our great Teacher went to John to be baptized, not having reached his motives, the good patriarch was astounded, and, reading his thoughts, Jesus prefaced his purpose by saying, "Suffer these things to be so now, for thus it becometh us to fulfil all righteousness"; that is, yield obedience to material forms, until you reach the understanding of their spiritual significance. Marriage is the only legal and moral form among the higher species for generation; and, until the spiritual creation is discerned, and the union of male and female apprehended in its Soul-sense, this rite should continue, under such moral regulations as secure increasing virtue. Infidelity to the marriage covenant is the social scourge of all peoples, the pestilence that wasteth and walketh at noon-day. The commandment "Thou shalt not commit adultery" is not less imperative than "Thou shalt not kill." Virtue is the basis of civilization and progress; without it there is no true foundation to society, and it were utterly impossible to attain the Science of Life; but virtue should be recognized, and the fear to take responsible posts of duty, lest the vicious misjudge you, be wholly removed. Owing to the shocking depravity of mankind, chastity is looked at suspiciously; it requires
more moral courage for woman to meet the low estimates in society of virtue, than to help lift its standard from the dust.

The last infirmity of error that would fasten itself on society, to see it hop and hobble under a new burden of guilt, is named "free love," wherein "they declare their sin as Sodom, and hide it not"; but the boldness of depravity will show its deformity. A union of the masculine and feminine mind seems requisite for completeness; the former reaches a higher tone from communion with the latter, and the latter gains courage and strength from the former; therefore, these different individualities meet and demand each other, and their true harmony is oneness of Soul. Woman should be loving, pure, and strong; man, tender, intellectual, controlling. The attraction between the sexes will be perpetual only as it is pure and true, and, like the seasons, brings its sweet changes and renewal. Beauty, wealth, or fame is incompetent to meet the demands of the affections, and should never waver the balance against the more honest claims of intellect, goodness, and virtue. Happiness is spiritual, born of Truth and Love; it is unselfish; therefore it cannot exist alone, but requires an object to cherish. Our affections are not poured forth vainly when meeting no return; they enrich the being, enlarging, purifying, and elevating it. The wintry blasts of earth may transplant the flowers of affection, or scatter them to the winds; but sundering ties of flesh unites us to God, where Love supports the struggling heart until it ceases to sigh over earth, and folds its wings for heaven.

Marriage is blest or unblest, according to the disappointment it incurs, or the motive it fulfils. To HAPPIFY
existence by constant intercourse with those adapted to elevate it is the true motive for marriage; wedlock gives pinions to joy, or trails its drooping wings in dust. Notes are illy arranged that produce discord; tones of mind may be different, but they should be concordant to blend harmoniously. Unselfish ambition, nobler motives for existence, increased harmony, happiness, and usefulness, because the different elements of mind meet and mingle, finding in union there is strength, is the true marriage. Let there be moral freedom in wedlock; never contract the limit of worthy deeds by a selfish exaction of all one’s time and thoughts. With additional joys, benevolence should grow more diffusive, for the narrowness and jealousy that would confine a wife or husband forever at home will not promote the sweet interchange of confidence that comes of love; while a wandering desire for incessant amusement outside the home circle is a poor augury for happiness. Home is the dearest spot on earth, and should be the centre, but not the boundary, of the affections.

Said the peasant bride to her lover, “Two cat no more together than when they are separate”; and this should furnish the hint that a wife ought not to enter into vulgar extravagance or stupid ease because another supplies her wants. Wealth may obviate the necessity for toil or ill nature in the marriage relation, but nothing can shirk its cares. “She that is married careth for her husband, how she may please him,” and this is the very thing it is pleasant to do. Matrimony should be entered into with a full recognition of its enduring obligations, and the most tender solicitude for each other’s happiness, and approbation should wait on all its years. Mutual compromises
preserve a compact that might otherwise become burdensome. Man should not be required to participate in all the annoyances and cares of domestic economy, or woman to understand political economy; but, fulfilling the different demands of separate spheres, their sympathies may blend to comfort, cheer, and sustain each other, thus hallowing the copartnership of interests and affection, whereon the heart leans and is at peace. Tender words, and unselfish care for what promotes the respect and happiness of thy wife, is more salutary in prolonging her smiles and health than stolid indifference or jealousy. Husbands, hear this, and remember how slight a thing might have spared the old trysting times. It is too late, after marriage, to grumble over disparities of dispositions; a mutual understanding should exist before, and continue ever after, this union. Deception is fatal to happiness.

The nuptial vow is never annulled so long as its moral obligations are preserved; but the frequency of divorce shows the sacredness of this relation losing its puritanical character, and that some fatal mistake is undermining its true basis. A separation takes place when the motives for marriage are not suited to individual progress and happiness. The science of being inevitably lifts us higher in the scale of harmony, and will ultimately shake off all shackles that fetter the mind, ripe for advancement. Therefore, to avoid a disruption in the marriage relation, mutual tastes, joys, and aspirations are necessary to form a happy companionship. The good in character is the beautiful, that clasps the indissoluble links of affection.

A mother's affection cannot be separated from her
child, embracing, as it does, purity and Truth, both of which are immortal; therefore it lives on, under all difficulties. From the very logic of events we learn the selfish and impure are all that is fleeting, and that Wisdom will ultimately separate what it hath not joined together.

Marriage should improve the species, become a barrier to vice, a protection to woman, a strength to man, and a centre for the affections. This, however, in a majority of cases, is not its present tendency; and because the education of our higher natures is neglected for other considerations, frivolous amusements, adornments of the person, passion, display, and pride. An ill-attuned ear calls discord harmony, not apprehending concord; so personal sense, discerning not the true happiness of being, places it on a false basis; but science corrects the discord and teaches us Life's sweeter harmonies. Soul hath infinite resources wherewith to bless mankind, and happiness were more readily attained, and secure in our keeping, if sought of Soul. The higher order of enjoyments are all that satisfy the cravings of immortal man; we cannot circumscribe our happiness within the limits of wealth or fame. The good we possess should have ascendency over the evil, and the spiritual over the animal, or happiness is never reached. This would improve progeny, diminish crime, give higher aims to ambition, and prepare the way for science. The offspring of such parents would inherit more intellect, better balanced minds, and sounder constitutions. If some fortuitous circumstance places in the arms of gross parents a more spiritual offspring, the beautiful child early droops and dies, like a tropical flower dropped amid Alpine snows; or marrying reproduces in the helpless offspring the
grosser traits of her ancestors. What hope of happiness, or noble ambition, hovers around the child inheriting propensities that must be overcome, or reduce him to a loathsome wreck?

For propagating the human species is there not greater responsibility than for your garden culture, or the stock of your flocks and herds? Nothing should be transmitted to offspring unworthy to perpetuate. The formation and education of even mortal mind must improve before the millennium. The most important education of the infant is to keep it mentally free from impurity, and let mind develop the body harmoniously; mind, and not matter, should govern the physical. For parents to create a desire in their child for incessant amusement, always to have some demand on hand, to be fed, rocked, tossed, or talked to, and afterwards complain of their child's fretfulness, or in after years of its frivolity, all of which they have occasioned, is an error.

Yielding one's thoughts to contemplate physical wants surely produces them. A single requirement beyond what is necessary to meet the most modest needs of the babe is hurtful. The condition of the stomach, bowels, food, clothing, etc., is of no serious import to your child. Your views regarding them will produce the only result they can have on the health of your child. The daily ablution of an infant is not more natural or necessary than to take a fish out of water and cover it with dirt, once a day, that it may thrive better in its natural element. Cleanliness is next to godliness, but washing should be only to keep the body clean, and this can be done with less than daily scrubbing the whole surface.

Giving drugs to infants, noticing every symptom of
flatulency, or constantly directing your mind to them, laden with beliefs of disease, laws of health, sickness, and death, conveys your mental image to their bodies and stamps it there, making it probable at any time to be reproduced in the disease you fear. Your child can have worms if you say so, or whatever fear the mind holds relative to that body; it is thus you lay the foundation of disease and death, and educate your child into discord and inharmony. The entire education of children should be only such as will form habits of obedience to moral and spiritual law; there is no physical law to be consulted.

Taking less thought "what ye shall eat or what ye shall drink" will do much more than you are aware of for the health of rising generations. Children should be allowed to remain children in knowledge, and become men and women through the understanding of their spiritual being. We should not think for a moment a law of matter outside of ourselves can harm our babe, for it cannot. Intelligence outside of matter, that forms the bud and blossom, will regulate the body, even as it clothes the lily, if we do not interfere by some belief. The higher nature of man is not governed by the lower; this would annul the order of Wisdom; the false views we entertain of being hide the eternal harmony and produce the ills of which we complain. Because the belief of intelligent matter is accepted, and the opposite science of mind rejected, shall we submit that it is true, or that the so-called laws of sense are superior to laws of Soul? You would never conclude a flannel is better to ward off pulmonary disease than the Intelligence that forms the body, if you understand the science of being. Man is the offspring of Spirit; the beautiful, good, and pure are his
ancestors; his origin is not brute instinct, nor does he pass through material conditions up to man. Spirit is his primitive and ultimate being, and God his Father.

The rights of woman are discussed on grounds that seem to us the most important. Law establishes a very unnatural difference between the rights of the two sexes; but science furnishes no precedent for such injustice, and civilization brings, in some measure, its mitigation; therefore it is a marvel that society should accord her less than either. Our laws are not impartial, to say the least, relative to the person, property, and parental claims of the two sexes; and if the elective enfranchisement of woman would remedy this evil, without incurring difficulties of greater magnitude, we hope it will be effected. A very tenable means at present is to improve society in general, and achieve a nobler manhood to frame our laws. If a dissolute husband deserts his wife it should not follow that the wronged, and perchance impoverished woman, cannot collect her own wages, or enter into agreements, hold real estate, deposit funds, or surely claim her own offspring free from his right of interference.

A want of reciprocity in society is a great want, that the selfishness of the world has occasioned. Our forefathers exercised their faith in the direction St. James taught, "To visit the fatherless and widows, and keep yourself unspotted from the world"; but ostentation, the master of ceremonies, and stereotyped belief, have ruled out primitive Christianity, so that when a man would lend a helping hand to some noble woman, struggling alone with adversity, his more prudent wife saith, "Tis never best to interfere with thy neighbor's business."
Again, a wife is withheld from the ready aid her sympathy and charity would afford by some domestic tyrant. The time cometh when marriage will be a union of hearts; and again, the time cometh when there will be no marrying or giving in marriage, but we shall be as the angels, the Soul rejoicing in its own mate, wherein the masculine Wisdom and feminine Love are embraced in the understanding. Because progeny needs to be improved, let marriage continue, and permit no breaking down of law whereby a worse state of society is produced than at present.

Puritanical honesty and virtue should be the stability of this covenant; Soul will ultimately claim its own, and the voices of personal sense be hushed. Marriage should be the school of virtue, and offspring the germ of man's highest nature. Christ, Truth, should be present at the altar, to turn the water into wine, giving inspiration to understanding, whereby man's spiritual origin and existence are discerned. If the foundations of affection are consistent with progress, its vows will be strong and enduring. Divorces inform the age that some fundamental error in this union is the source of its discord. To gain the science, hence the harmony of this relation, we should regard it more metaphysically and less physically.

The broadcast power of evil so conspicuous to-day is the materialism of the age struggling against the spiritual era that advances. Beholding the world's lack of Christianity, and the powerlessness of promises to make good husbands or wives, mind will at length demand a higher affection, and ferment on this and many other subjects, until it settles down on an improved understanding. But
the fermentation of fluids is not pleasant during this
nondescript stage, and matrimony, that was once a fixed
fact, is not so desirable on a slippery foundation.

The mental chemicalization that has brought infidelity
to the surface will as surely throw it off, and marriage
will settle down purer after the scum is expelled. "Sweet
are the uses of adversity, which, like the toad, ugly and
venomous, wears yet a precious jewel in his head." They
teach us not to lean upon earth; it is a broken reed, that
pierces to the heart. We do not half remember this in
the sunshine of joy and prosperity. But sorrow is more
salutary, and points us from the cross to the crown pre-
pared for those who pass to their reward through much
tribulation. Trials are but proofs of God's care for his
children. When spiritual development takes place it
germinates not from seed sown in the soil of earthly
hopes; rather do these decay to propagate anew in Spirit
those higher joys that have no taint of earth; and
thus our experiences go up higher, and a point is won
in progress.

In conjugal felicity it is well to remember how fleeting
are the joys of earth, and be grateful for them. In con-
jugal infelicity, separate not if there is no moral demand
for this. Far better await the logic of events than for a
wife precipitately to leave a husband, or a husband his
wife; for, if one is better than the other, this other pre-
eminently needs good company. Socrates considered pa-
tience salutary under such circumstances, making his
Xanthippe a discipline for his philosophy. Sorrow has
its reward, and never leaves man where it found him;
it is the furnace that separates the gold from the dross,
and gives back the image of God. The cup our Father
hath given, shall we not drink it, and learn the lesson He inculcates?

When the ocean is stirred by a storm, the clouds lower, the wind screams through the straitened canvas, and waves lift themselves to mountains, we ask the helmsman, “Do you know your course, and can you steer your vessel amid the storm?” Even the dauntless seaman is not sure of his fate, well knowing the science of navigation is not equal to the science of God; but acting up to his highest understanding, firm at the post of duty, awaits the issue. Thus should we deport ourselves in the seething ocean of sorrow, hoping and working, stick to the wreck, until the logic of events precipitates the doom, or sunshine gladdens the wave.

The possibility that animal natures give more force to character than the spiritual is too absurd to consider, when we remember the exemplar of man healed the sick, raised the dead, and commanded even the winds and waves to obey him, through the ascendancy of the spiritual over the material. What we avail ourselves of God is as potent with us as it was with Jesus, and our want of spiritual strength speaks the rebuke it deserves, and our limited demonstration puts to shame the labor of centuries. We should hold our body, not so much in personal as spiritual consciousness, even as the orange we have just eaten, and of which only the idea is left; then would there be neither pain nor sin. Systems of physic and systems of doctrines treat of the pleasures and pains of personal sense; but Christ takes them all away, and the epoch approaches when to understand this Principle of being will form the basis of all harmony and progress. At present we live ridiculously for fear of
being thought ridiculous; are slaves to fashion, appetite, and sense. In the future we shall learn Soul is an architect that makes men and women beautiful, noble, and not to be blotted out. We ought to weary of the fleeting and false, hence, of personal sense, and cherish nothing that hinders our highest self-hood.

Frugality is essential to domestic prosperity, and so is affection; but to silence the voice of conscience, to gain wealth, is trade without profit. The genius of woman shrinks from controversy with a knave or a fool. A man respects the reputation of a woman, but a mouse will gnaw in the dark a spotless garment. Culture and refinement are not things of the toilet, but reflections of head and heart. Innocence is a gem, worn unconscious of pickpockets. Husbands that dissipate care in the club are poor stocks in ready markets. A husband is the best friend, or worst enemy, of his wife. "Favor is deceitful, and beauty vain, but a woman of wisdom should be praised." A bad woman is a loathsome leprosy, dangerous to all that approach her. In marriage, avoid disparity in ages, tastes, or education, and make choice only of those qualities that wear well. Jealousy is the grave of affection; mistrust, where confidence is due, touches with mildew the flowers of Eden, and scatters to the four winds the leaves of love. A bridal altar is the verge of a new existence, wherein the old is fading out of the experience, to admit the new; two mortals mingling into one. Be not in haste to take the vow, "until death do us part," but consider well its obligations, responsibilities, and relations to all your future happiness. "Judge before friendship, then confide till death."
CHAPTER X.

PRAYER AND ATONEMENT.

Thoughts unuttered are not unknown to the infinite Intelligence comprehending them, to whom a desire is prayer, and no loss can occur from trusting God with our desires, to mould and make higher before they are evolved in action. But prayer has its motives, and what are they? To make us better who pray, or to benefit our hearers, to inform the Infinite of what he is ignorant, or to be heard of men? First, are we benefited by praying? Were God a person to be moved by the breath of praise, or less than Infinite in understanding, or changing in Love and Wisdom, He might do more good because of our petitions, and grant them on the ground of the petitioner, in which case lip-service were an advantage not to be overlooked. But God is Love, and do we ask Him to be more than this to man? God is Intelligence, and can we inform the infinite Wisdom, or tell of our needs, the infinitessimal part already comprehended? Do we hope to change perfection in one of its arrangements, or shall we plead for more at the open fount, pouring in all we will receive, and more cannot be given? Does prayer bring us nearer the divine source of all being and blessedness? Then it is the prayer of works and not words. Asking to love God never made us love him, but
this desire, expressed in daily watchfulness and assimilation to the divine character, moulds and fashions us to His image.

The danger of audible prayer is, that we fall into temptation through it, and become an involuntary hypocrite, first, by uttering what is not a real desire, and secondly, consoling ourself under sin with the recollection we have prayed over it. Hypocrisy is fatal to Christianity, and praying publicly, we often go beyond our means, beyond the honest standpoint of fervent and habitual desire; if we are not yearning in secret, and striving for the accomplishment of all we ask, ours are “vain repetitions, such as heathen use.” If our petition is sincere, we shall labor for what we pray, and be rewarded by “Him who seeth in secret and rewardeth openly.” No expression of them can make our desires more or less, or gain the ear omnipotent sooner by words than thoughts. If every petition in prayer is sincere, God knows it before we tell Him, and letting it remain honestly before Him, we incur no risk of overtalking our real state.

Prayer is sometimes employed, like a catholic confession, to cancel sin, and this impedes Christianity. Sin is not forgiven; we cannot escape its penalty. Being sorry for its committal is but one step towards reform, and the very smallest one; the next step that Wisdom requires is the test of our sincerity, namely, a reformation. To this end we are placed under stress of circumstances where the temptation comes to repeat the offence, and the woe comes for what has been done, until we learn there is no discount in the law of retribution, and we must pay the uttermost farthing. The measure we have meted will be measured to us again,
full and running over. Christians and sinners get their full measurement, but not here; a follower of Christ, for centuries to come, must drink his cup; ingratitude and persecution will fill it to the brim, but God pours the riches of joy into the understanding, and gives us strength as our day. Sinners flourish as the green bay-tree, but looking farther, David saw their end.

Prayer cannot change the science of being, for goodness alone reaches the demonstration of Truth. A petition for another to work for us never does the work required of us. To address Deity as a person perpetuates the belief of God in man, which impedes spiritual progress and hides Truth. We reach the science of Christianity only through demonstration, but here our good will be evil spoken of, and falsehood will war against advancing Truth. Principle should govern man; person can pardon but not reform the sinner. God is not a separate Wisdom from the Wisdom we possess, and the talent He hath given to be used we must improve; therefore, to call on God to do our work for us is vainly supposing we have little to do but to ask for pardon and recommit the offence. If prayer cherishes the belief that sin is forgiven, and man better because he prays, it is asking amiss; for he is worse if the punishment that sin incurs is kept back, or he thinks himself forgiven when he is not. Prayer is impressive; it gives momentary solemnity and elevation to thought. But does a state of ecstasy produce lasting benefit? Looking deeply and metaphysically into these things, we find a reaction takes place, unfavorable to understanding and sober resolve and the wholesome perception of God’s requirements; also that personal sense, and not Soul,
produces these modes of feeling. If spiritual sense guided men at such times, there would grow, out of those ecstatic desires, higher experiences and a better life, self-examination and more purity. A self-satisfied ventilation of ecclesiastical fervor never made a Christian; verbal prayer embraces too much error to forward this great purpose. First, it supposes God a person influenced by man; making the divine ear a personal sense instead of the all-hearing and all-knowing Intelligence, to whom every want of man is understood, and by whom it will be supplied.

- Again, what we desire, and ask to be given, is not always best for us to receive; in which case the infinite understanding will certainly not grant our request; therefore, what avails it with God how much a man prays? When we pray aright, we shall "enter into the closet"; in other words, shut the door of the lips, and, in the silent sanctuary of earnest longings, deny sin and sense, and take up the cross, while we go forth with honest hearts laboring to reach wisdom, Love, and Truth. This prayer will be answered, insomuch as we shall put in practice our desires. The Master's injunction was to pray in secret, to desire to be better, and let our lives attest the sincerity of that desire.

Are we really grateful for the good we receive? Then we shall have more, and never until then, and avail ourselves of the blessings we have; and this will thank God more than speech. From the Intelligence that numbers the very hairs of our heads, we cannot conceal the ingratitude of barren lives by thanking omnipotence with our lips, while the heart is far from Truth. When we vainly imagine gratitude is a mere expression of thanks, we had
better examine our hearts and learn what is there, and this will show us what we are, and is the only honest expression of ourselves.

How empty are the conceptions of Deity that admit theoretically the omnipotence and omnipresence of God, and then would inform the supreme Mind, or plead for pardon that is unmerited, or for blessings poured out liberally! If we are not grateful for Life, Truth, and Love, but return thanks to them, we are insincere, and incur the sharp censure bestowed upon the hypocrite. The only acceptable prayer in this case is to put our finger to our lips and remember our blessings.

Praying for humility, with however much fervency of expression, is not always to desire it. If we turn away from the poor and set aside their judgment, we are not fit to receive the reward of that which blesses the poor. When confessing to a very wicked heart, and asking to have it laid bare before us, do we not know more of this heart than we are willing our neighbor should know? and if a friend informs us of a fault, do we listen to the rebuke patiently, and credit what is said, or rather join in thanks that we are not as other men? It is many years that I have been more grateful for a merited rebuke than for flattery; the only real sting is the unmerited censure, the wicked falsehood that does no one any good.

Do we love our neighbor as ourself, or, because we do not, should we pray to be given this love, and expect it because of asking, while we pursue the old selfishness, satisfied with having prayed for something better, without a single evidence of the sincerity of this request by living consistent with that prayer? If selfishness gives place in
us to Love, we shall love our neighbor, and bless them that curse us; but we can never meet this great demand asking for it: there is a cross to be taken up before the reward is given.

Do we "love the Lord our God with all our heart, soul, and strength"? This includes much, even the surrender of all personal affections and personal worship; it is the ultimate of being, the science of Life, that recognizes only the conscious Spirit, wherein Soul is our master, and sense without a claim. Are you willing to leave all for Christ, Truth, and be reckoned with sinners? Have you reached this point? No. Do you really desire to attain it? No. Then wherefore make long prayers about it, and ask to become Christ-like, when these are the footsteps of our dear Master? If unwilling to drink his cup, wherefore pray with the lips to be partakers of it? The only consistent prayer is to do right so far as we understand the right, and to walk in the light so far as we receive it, even though it be with bleeding footsteps, and let our real desires and works be rewarded by the Father, who seeth in secret. The world will not understand Christianity for centuries to come. When we are good enough to take His cup of earthly sorrows we shall have it; and until we are, and do drink of it, all the vain repetitions that heathen use can never reach the demonstration that Jesus gave and instructed his followers to give, as the test of Christianity, saying, "And these signs shall follow you." We learn in science the necessity for Christians to suffer in this wicked world of sense; insomuch as they oppose it, and are helping to destroy it, therefore it would destroy them.
Anciently, in Japan, they conveyed a praying-machine through the streets, stopping at the doors to earn a penny by grinding out a prayer; but in the belief of higher civilization, we pay for prayers in lofty edifices. Experience teaches that we receive not the good we ask for in audible prayer. Petitioning a personal Deity is a misapprehension of the source and means of all good and blessedness; therefore it cannot be beneficial, and we receive not, because, as the Scripture saith, “We ask amiss, to consume it on our lusts.”

Suffering for sin is all that destroys it. Every supposed pleasure of personal sense will furnish more than its balance in pain, until the belief of Life and Intelligence in matter is ultimately destroyed. We cannot reach heaven, the harmony of Life, except we understand the Principle of harmonious being, that alone destroys personal sense and error. Seeking is not sufficient to destroy error; striving to enter into the strait and narrow way of science is all that will enable us to do it. Spiritual attainments are the preparations for heaven, and that which opens the door to a higher understanding, even the Life that is God. The petitions to a personal Deity bring to man only the results of his belief; they cannot obtain Truth, Life, or Love. We know that a desire for holiness is requisite to gain it; but if we really desire this above all else, we shall lay down all for it. First we must learn our willingness to do this, and then we may calculate safely on the only practical way of reaching holiness. Prayer cannot change the unalterable Truth, or give us the understanding of it; but a desire to know and do the will of God is necessary, and also a symptom that we are growing wiser; and this
desire needs no expression from the lips; our lives express it.

Asking God to heal the sick has no effect to gain the ear of Love, beyond its ever-presence. The only beneficial effect it has is mind acting on the body through a stronger faith, to heal it; but this is one belief casting out another,—a belief in a personal God casting out a belief in sickness, and not giving the understanding of the Principle that heals; and Jesus said, "A kingdom divided against itself cannot stand." Exchanges of the same commodity are the mere merchandise of mind, and not divine science. Deity interposes not in behalf of one, and not another, who adopts the same measures in prayer. If the sick recover on the platform of prayer, it is the result of individual belief. All may avail themselves of God in science as a present help in trouble. Love is impartial and universal in its adaptation and bestowments,—the open fount, that saith, "Ho! every one that thirsteth, come ye, and drink."

Prayer to a person affects the sick as a drug that has no efficacy of its own, but borrows its power from faith and belief in matter. The drug does nothing in the case, insomuch as it has no Intelligence. The divine Principle, and not Person, produces all good.

Seeking the Science of Life, and not content with a material sense of things, gives hungerings and thirstings after righteousness, because it reveals the perfect Principle on which Life and immortality are won. A wordy prayer may afford a sense of quiet and self-justification, but this makes the sinner a hypocrite. We never despair of an honest heart; but those spasmodically face to face with their wickedness, and always seeking to hide it, are
the indexes that correspond not with the contents, the counterfeits of true manhood, that hold secret fellowship with their own sins. Such are spoken of in the Scripture as whitened sepulchres full of uncleanness, "making long prayers," etc.

If the author of much apparent fervor and many prayers is sensual and insincere, what is the mental comment of those understanding the science of being? That if he had reached the standpoint of his prayer, this would not be the case. If our silent thoughts support the conclusion that we feel all the aspiration, humility, gratitude, and love they pour forth, this is enough to know of our Christian estate, and it is greatly wise not to deceive ourselves or others; nothing is hidden that shall not be revealed. Professions and prayers, we regret to say, cover a multitude of sins. Christians rejoice that the secret beauty and bounty of their being, though hidden from the world, is known to God. Self-abnegation, purity, and Love are a constant prayer. It is the practice and understanding of our God-being that gains the ear and right hand of Omnipotence, and calls down blessings infinite. Trustworthiness is the only foundation of faith; without a fitness for holiness we shall not receive it, nor yield faithful adherence to it.

"God is Love": more than this we cannot ask, higher we cannot look, beyond this we may not go. To regard God a person that forgives or punishes sin, according as His mercy is sought or unsought, is to misunderstand Love, and institute prayer as the safety-valve of wrong-doing. Do we ask Wisdom to be merciful to sin, then "We ask amiss to consume it on our lusts"; and to forgive sin without punishment allows the sin to
multiply, and this is neither mercy nor wisdom. A mag­istrate may remit a criminal sentence; but this is no benefit morally to the criminal, and has only saved him from one form of punishment. The moral law, that alone is capable of justifying or condemning, still demands man to go up higher, or meet the penalty of a broken law that punishes to compel this progress. Personal pardon of sin—and there is none other, for Principle never pardons sin—leaves man free to commit anew the offence, if, indeed, he has not suffered sufficiently from sin to turn from it with loathing. Truth entertains no pardon for error, but wipes it out in the most effectual manner.

Asking God to pardon sin is a "vain repetition such as heathen use." Habitual goodness is praying without ceasing, in which motives are made manifest by the blessings we bestow, whether these are or are not acknowledged, and attest our worthiness to be made partakers of Love. We cannot pray aright and believe that God, who is the same yesterday and forever, is changeable, or influenced in the least by a mortal sense of what man needs. He who is immutably right will do right without being reminded of it; and the wisdom of man is insufficient to select from God. We would not stand before a blackboard and pray the Principle of mathematics to work out a problem for man; nor should we ask the Principle of all good to do a work already done, and which we have only to avail ourselves of, that is, to understand, in order to receive its blessings. The Principle of man must be reflected by man, else he is not the image and likeness of the patient, tender, and true; yea, the one altogether lovely; and to go higher than this, and understand the Love that is God, is the work of eternity.
"When thou prayest, enter into thy closet, and when thou hast shut the door pray to the Father which is in secret, and thy Father which seeth in secret shall reward thee openly."

The closet signifies the sanctuary of Spirit, its door opening on Soul and shutting on sense; opening to Truth, God, and closing on error: the Father in secret, the Principle of man, unseen to personal sense, the infinite Intelligence that knows all things, and rewards according to motives, regarding mind only and not speech. The "prayer of the righteous" that "heals the sick" is after the manner that our Master taught when he bade his students enter into the spirit of prayer, the door of personal sense closed, lips mute, and man in audience with his Maker, where Spirit instead of matter, and Soul instead of sense, are the divine Principle that destroys sickness, sin, and death. After a momentary cessation in the belief and dream of life in matter, wherein the Life that is God is unfolded, comes the understanding and consciousness of dominion over the body that casts out error and heals the sick, and you speak as one having authority. We have taught our students the footsteps to this prayer; let them answer to-day, have they followed them? A great relinquishment of material things must precede this advanced spiritual understanding; 'isms but retard it. This prayer is not faith, it is demonstration; it heals the sick, and advances man in the scale of being; it recognizes the falsity of personal sense and the Life that is Soul.

Only as we rise above sensuality and all sin can we reach the standpoint of the prayer that heals instantaneously. Prayer addressed to a person prevents our
letting go of personality for the impersonal Spirit to whom all things are possible. We cannot serve two masters: if we are sensibly with our body, and consequently our words, regarding Omnipotence, a person whose ear we would gain, we are not "absent from the body and present with the Lord," in the harmony of being and oneness with the Father, "in demonstration of the Spirit and power." Make it a conscious reality, for a single moment, that Life and intelligence are not in the body, and you are without sensation in the body, and if sick, will find yourself well. Sorrow is turned into joy when we become able to govern the body with Life, Truth, and Love; hence those words of our Master, "Greater works than I" (in the flesh), "ye can do, because I go to the Father." The "I" becomes more spiritual.

According to the apostle, to be absent from the body and present with the Lord is not ecstacy or trance, but a realization of the science of Life; it is obedience to the law of God, governing the body by Spirit instead of matter; therefore our Master said, "After this manner pray ye,"—and this was the "Lord's Prayer," the utterance of Spirit, and not human petitionings:

"Our Father, which art in heaven,
    Hallowed be thy name;
Thy kingdom come,
    Thy will be done on earth as it is done in heaven.
Give us this day our daily bread,
    And forgive us our debts as we forgive our debtors,
And lead us not into temptation, but deliver us from evil,
    For thine is the kingdom, and the power and the glory forever."
The following is the spiritual signification of the Lord's Prayer:

Principle, eternal and harmonious,
Nameless and adorable Intelligence,
Thou art ever present and supreme.
And when this supremacy of Spirit shall appear, the
dream of matter will disappear.
Give us the understanding of Truth and Love.
And loving we shall learn God, and Truth will destroy
all error.
And lead us unto the Life that is Soul, and deliver us
from the errors of sense, sin, sickness, and death,
For God is Life, Truth, and Love for ever.

Atonement is that oneness with God whereby Life,
Truth, and Love are fulfilled, and sickness, sin, and death
destroyed. Jesus of Nazareth explained and demonstrated
this oneness with the Father, for which we owe him end­
less love and homage. His mission was both individual
and collective; he did Life's work aright in justice to
himself, and to show us how to do ours right, but not
to do it for us, or to relieve us of a single responsibility
in the case. He taught us the way of Life, demonstrating
what he taught, that we might understand its Principle,
how it healed the sick, cast out error, and triumphed over
death. Jesus was more the idea of God than a man can
be whose origin is less spiritual, therefore he demonstrated
higher than others the Principle of being, his oneness
with God. He understood the science of those sayings,
"I am the Truth and Life," "I and Father are one."
Any reference to himself was made to Christ, the Princi­
ple of the man Jesus; he called not intelligence man, but
God. It was not upon a person, but upon Truth, Life,
and Love, that he depended to destroy sickness, sin, and death. The mission of Jesus was to demonstrate the divine science of Life; to prove God, and what God does for man.

Belief had established the false conclusion that God was in matter; that Truth and Life were in man, yet man was mortal, sinning, sick, and dying. Jesus wished to show the falsity of this belief, and that Spirit was not in matter; hence the death of the cross and the re-appearance of Jesus according to his scientific statement of Life, namely, "Though you destroy this temple (body), yet will I (Spirit) build it again." "I," the Life, Substance, and intelligence of the universe, and man, am not in matter that you can destroy. His beautiful parables explained intelligence and Life not mingled with sin and death. He laid the axe of science at the root of knowledge, to cut down all that embraced opposite doctrines. Why do those professing Christ reject Truth if it collides with their beliefs? The severest persecutors have been of this class. The honest fishermen, who had little to leave, were those who left all for Christ, Truth, until progress compelled the change, and the learned Paul took the forum.

When a teacher of music demonstrates by some masterly performance the harmony that he teaches, it is to give the proof of a principle that the learner must understand. And, if a demonstration includes a nameless sacrifice, then we admit its Principle is not only harmony but Love. This was the precious import of our Master's teachings and demonstration; he proved the science of being, not only destroying sickness, sin, and death, but giving Life without death; and this proof embraced his Love.
The teacher of music who demonstrates for the benefit of others by no means relieves them from giving the proof requisite to show where they stand in science; he rather does this for their example, that they may demonstrate, and understand what they demonstrate. Implicit faith in the teacher, whose self-abnegation and toil have bestowed blessings on man, will never make musicians of the learners; they must go and do likewise, or they are not improving their talents, which, unimproved, condemn them. We must understand the principle that Jesus taught, at whatever expense, and practise it.

The science of Life, God, that our Master demonstrated, was not a theory, doctrine, or belief; it revealed a Principle, that brought proof with it; and this proof was not forms or systems of religion, but metaphysical or divine science, that brought out all the sweet harmonies of Life. Jesus informed John what the proof of Christ's coming was, saying, "Go and tell him the things ye see and hear; how the sick are healed, the lame walk, the deaf hear, the blind see, and to the poor the gospel is preached." Tell him what its demonstration is; and the spiritual John will at once perceive God is its Principle. Materia medica professed the ability to heal, also, and the Pharisees to teach Christ, Truth, but they only hindered the success of Jesus' mission; and many of the students he had taught stood in his way. If our Master had never had a student, he would not have come to the death on the cross; but his mission would have been unfulfilled, and his history lacked its sweetest pathos. Through his unmerited persecutions we see the fate of science in a world of error, and the reception a sensuous world gives the Principle that contradicts personal sense with Soul.
I love Jesus more than all men of past or present ages, treading alone a path of thorns, up to the throne of wisdom, in speechless agony exploring the way for others; yet I cannot see that he has spared me one individual experience, or that we all have not the "cup" to drink in proportion to our fitness to drink it and demonstrate God, above others. To keep the commandments of our Master, and follow his example, is our proper return, and only evidence of gratitude for all that he has done for us; but this is not a personal worship, or reward to a person; it is the understanding of the Principle that Jesus taught and proved; and following, as much as in us lies, his example. It is to separate ourselves from error, and press forward to the Life that is Truth and Love. In this warfare the pleasures, frowns, or flatteries of earth are but ghosts of nothingness, compared with the prize set before us. "And laying aside every weight and sin that so easily beset us, let us press forward to the high calling of God in Christ," putting aside personal self and sense for the spiritual principle of being.

Every pang of repentance, every suffering for sin (accompanied with reformatory efforts), and every good deed, atones for sin. But if the sinner is sorry, and continues to pray, and to sin and be sorry, he hath no part in the at-one-ment with God, which is to do the will of Wisdom; and none hath part in Him who demonstrates not, in part, the Principle embraced in the teachings and practice of our Master. If we are not obeying the divine science of being according to its God-Principle, we should have no confidence in man's safety, because God is good and man repents. But if we are growing spiritual, and error is yielding to Truth in our daily walk
and conversation, we shall say at length, "I have fought the good fight and kept the faith," for I am a better man. This is having part in the at-one-ment with Truth and Love. If a man stands still, praying and expecting, because of another man's goodness, sufferings, and triumphs, he will reach his harmony and reward; that man will vibrate, a pendulum between sin and the hope of forgiveness, selfishness and sensuality winding him up to this action, and his growth will be slow. An at-one-ment with Love and Truth is, to apply the meaning of the life, and not death of Jesus, to deeds and a Christian character, not to cover or to forgive sin, but to destroy it in the most effectual manner. When Truth lays the axe at the root of error, saying, "Cut it down," then come the experiences and sufferings that cause one, even as a drowning man, to make vigorous efforts to save himself, and these efforts save him.

"Work out your own salvation," is the demand of Life and Love; and to this end God worketh with you. "Occupy till I come," that is, wait for thy reward, and grow not weary in well-doing. Although your endeavors are against fearful odds, receiving no present reward, go not back to error, nor become a sluggard in the contest, and you will find your reward when the smoke of battle clears away, and discern the good you have done, and reap your gain from experience. Love often delays to deliver from temptation, that it may try, and prove us as by fire. If you understand the science of being sufficiently to have faith in the right, and no faith in wrong, you will work more earnestly, though more silently, mid persecution than applause, for your labor is more needed; and the reward of self-sacrifice is great, though it be never here.
Final deliverance from error, whereby we rejoice in immortality, boundless freedom, and sinless sense, is not won through smooth footsteps, or pinning one’s faith to personality. Whoso believeth wrath is righteous, or appeased by the unmerited death of a good man, cannot understand God. Justice requires no propitiation but from the sinner; mercy cancels without pay or sacrifice, and revenge is inadmissible in Love. Wrath appeased is not destroyed, but indulged, and may require another sacrifice, one being found insufficient; but these are the traits of heathen deities, and not of our God, the Principle that is Love.

God’s wrath vented on his only son is without logic or humanity, and is but a man-made belief. The beautiful import of this hard place in theology is, that suffering is an error of personal sense that Truth destroys, and sin falls, a broken reed, at the foot of Love. The rabbinical teachings said, “He that taketh one doctrine firm in faith, has the Holy Ghost dwelling in him.” But this receives a strong rebuke from our Master, who said, “Faith without works is dead.” Faith, as a belief, is but a pendulum between nothing and something, holding on to no foundations. The advanced understanding, sometimes misnamed faith, is the evidence gained from spiritual sense that rebukes the belief of personal sense, and brings out the life that is God. In Hebrew, Greek, Latin, and English, the word “faith” embraces two meanings, viz., “trustfulness” and “trustworthiness.” The first trusts all to another, and the second understands and relies on one’s self. “Lord, I believe, help thou mine unbelief,” expresses the helplessness of a blind faith, whereas “Believe, and you shall be saved,” is self-
reliant, trustworthy faith that implies the understanding that brings its own reward. The Hebrew gives the following signification of the verb "to believe": "To be firm, lasting, constant," and this certainly applies to Truth understood; firmness in error will never save man from sickness, sin, or death. An acquaintance with the original texts, and a willingness to give up beliefs founded on dynasties and the worst passions of men, for the advanced views of Christianity and the spiritual sense of Truth, makes the Scriptures a chart of Life to man.

Publius Lentulus wrote to the conscript fathers at Rome: "The disciples of Jesus believe him the son of God." Those who were taught by him the science of being reached the glorious perception that God is the only author of man. The virgin mother conceived this idea of God, and named it Jesus; the illumination of spiritual sense put to silence personal sense with Mary, mastered material law, and proved through demonstration that God is the father of man. The science of being overshadowed the pure sense of the virgin mother with a full recognition that Spirit is the basis of being. The idea that we call substance, and Mary named Jesus, dwelt forever in the bosom of the Father, in the Principle of man, and woman perceived it because of her more spiritual nature. The belief that Life originates with the sexes is strongest in the most material natures; but the understanding of the spiritual origin of man cometh only to the pure in heart. Man and woman, as the ideas of Spirit, are the immortal evidences that Spirit is harmonious, and man eternal. Jesus was the offspring of Mary's self-conscious God-being, the creative Wisdom; hence he was more spiritual, more the idea of God, and
could demonstrate the science of Life beyond others whose origin is a material belief. This idea of Truth came to rebuke rabbinical error, to point out the way of Truth and Life, and to demonstrate, throughout the whole earthly career of Jesus, the difference between the offspring of Soul and sense, of Truth and error. Jesus acknowledged no ties of flesh, saying, "Call no man your father upon the earth, for one is your Father which is in heaven." Again, "Who is my mother, and who are my brethren, but they that do the will of my Father." We have no record of his ever calling a man father. He recognized God the only Principle of being, therefore the Father of all.

Referring to the materiality of the age, Jesus said: "The time cometh and now is that they who worship the Father shall worship Him in Spirit and in Truth." Again, foreseeing the persecution that must attend the introduction of this science, he said: "The time cometh that whosoever killeth you will think he doeth God service," "And these things will they do unto you because they have not known the Father or me." In other words, because they are ignorant of the Principle of being. Their Father, on earth and in heaven, is a personality instead of Principle; they are ignorant of the origin of man, his nature, and true existence. The world of error is blind to the Truth of man, and the world of sense to the life that is Soul. Jesus was neither understood in his origin, his nature, or works; not one component part of his being did the world of sense get right. Even his righteousness and purity hindered not the saying, He is Beelzebub, the chiefest of sinners, a glutton, and the friend of the impure. Christian martyr of the nineteenth
century, does it wrong thee one half as much? then remember, it is enough that you be found worthy to unloose the sandals of thy Master's faith. To conclude that persecution for righteousness' sake belongs to the past, and Christianity to-day is at peace with the world, honored by sects and societies, is to mistake its very nature. History will repeat itself; the trials of prophet, disciple, and apostle, those of whom "the earth was not worthy," await, in some form, the pioneers of Truth.

A magistrate who lived at the time of Jesus wrote, "His rebuke is fearful." The strong language of our Master confirms that saying, but the stronger evidence that his reproof was pointed and pungent is the necessity there was for it when he cast out devils and healed the sick. The only civility Truth exchanges with error is "Get behind me, Satan." There is too much animal courage, and not sufficient moral courage, in society. Christians must take up arms against error at home and abroad, grapple with sin in themselves and others, and continue this warfare until they have finished their course, thenceforth to receive their reward.

If you have triumphed sufficiently over the errors of personal sense for Soul to hold the balance of power in your being, you will loathe sin, and rebuke it under whatever mask it appears; and you can bless your enemies only in this way, but they may not so construe it. We cannot choose but work out our own salvation on the Principle that Jesus taught and demonstrated, casting out devils, healing the sick, and preaching the gospel to the poor. A moral coward is unfit to bear the standard of Truth, and God will never place it in his hands.

A member of the Methodist Church said to us, "I
hope, when you write your work on metaphysics, you will dwell much on the atonement." After reading these pages, if the "arm of the Lord is revealed" to that mind anew, she will commence her own work, and with the anction of primitive Christianity, heal herself and others, and gain the liberty of the sons of God. This is regeneration, to have part in the atonement, and to understand wherefore Jesus suffered and triumphed. But Truth, lifting her voice above 'ology and 'ism, and requiring the reconstruction of man, will be persecuted; those who have not touched the hem of her garments and felt in their body healed, will persecute it.

If all who have partaken of the sacrament intended to commemorate the sufferings of Jesus had drunk "his cup," they would have revolutionized the world; or if all who partake of these symbols to-day were Christians, taking up their cross, healing the sick, casting out error, and preaching Christ, Truth, to the poor, it would establish the millennium.

But all who eat bread and drink wine in memory of Christ are not ready or willing to drink his cup, and to leave all for Christ, the Truth and Life, that is, God. Then wherefore ascribe to this willingness with a dead rite, before showing forth in our body that Truth has come to our understanding, and it heals the sick, and makes the body holy and acceptable? And if Christ, Truth, has thus come to us in demonstration, no commemoration is requisite, for it is "God with us."

"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, 'Take eat, this is my body.' And he took the cup, and gave thanks, and gave it to them, saying, 'Drink ye all of it.'"
The true sense of that occasion is lost spiritually, if confined to the use of bread and wine. The disciples were eating when he prayed and gave them bread. This would have been improper in a literal sense; but in its spiritual signification it was natural and beautiful. Jesus prayed; was "absent from the body and present with the Lord." His followers, silent, humble, patient, self-sacrificing, and strong, anticipating the hour of their Master's betrayal, sat eating the manna, that before had fed the persecuted followers of Truth in the wilderness. Their bread came down from heaven; it was the great Truth of spiritualized being, that had healed the sick, and cast out error; their Master had broken, explained it to them before, and now it was feeding, sustaining them; they also had borne it from house to house, "breaking," explaining it to others; and now it comforted them. For this Truth their Master was about to suffer violence, and his cup of sorrow he must leave to them; he had drunk of it even with thanks, and now, remembering the cross and crown it brought, he said to his followers, "Drink ye all of it." Professors of Christ, are you drinking this cup? Has the blood of the new Testament, the sufferings and persecutions that attend a new and higher understanding of God, been shared by you? have you drunk this cup? if not, have you commemorated Jesus in his cup?" When the human struggled with the divine, our great exemplar said, "Not my will but thine be done"; not the flesh, but Spirit, be represented in me. For this is the new understanding of Love impersonal, giving up all for Christ, Truth, blessing them that curse you, healing the sick, casting out error, raising the dead in belief, and preaching the gospel to the poor.
PRAYER AND ATONEMENT.

The rabbi and priest taught a material law, and it said "An eye for an eye," and "Whoso sheddeth man's blood, by man shall his blood be shed." Not so did Jesus, the new testator of God, copy his will; his law was Love, and "Greater love hath no man than this, that he lay down his life for a friend," but Jesus did this for his enemies, showing the spiritual import of the atonement.

First on the list of Christian duties, he taught his followers to heal the sick; he attached no importance to dead ceremonies: it was the living Christ, the Truth, that is Life, which made him the Resurrection and Life to all who follow him. Keeping his precious precepts and following his demonstration, we shall indeed drink of his cup and be baptized with his purity, until we sit down with him anew in a fuller understanding of the Principle of that man, Jesus. "For as often as ye eat his bread and drink his cup, ye do show forth the Lord's death till he come."

A belief can never show forth the works of understanding, and has never yet followed Jesus in his demonstration; to do this we must consecrate our lives to the Principle for which he was crucified, and be willing to drink of the cup it brings. "But for this cause many are weak and sickly among you, and many sleep."

Rites fetter the pinions of faith, they materialize, and prevent the Spirit, holding us to the body. We speak of the atonement of Christ reconciling God to man; but Christ is God, and God propitiates not Himself, and there is nothing higher to conciliate. Again, Love and Truth are not irreconciled to the idea of God, and man is this idea. But man cannot exceed God in Love, or
reconcile Truth to error. His students understood the higher significations of the sufferings, teachings, and demonstration of their glorious Master. When Jesus gave up the body material to be slain, and afterwards presented it unchanged, he proved what he had taught, and they knew it contradicted their opinions of a future resurrection, or a spiritual body at the change called death.

Scholastic theology explains the crucifixion of Jesus as a pardon ready for all sinners; Spiritualism finds his death necessary only for the presentation, after death, of the personal Jesus, which they denominate "a spirit's return." We differ from both views, and while we respect all that is good in the church, and outside of it, our later consecration to Christ has been on the ground of demonstration, and not profession, yea, to follow the command he gave to those he sent forth. For conscience's sake we dare not cling to the old belief, insomuch as understanding somewhat the Principle of his proof, the Life, and not death, that Jesus showed forth, raised us from hopeless disease, and gave us a triumph over sickness and sin, that we had never gained from our former beliefs and profession of religion.

The efficacy of the crucifixion of Jesus is the practical Truth it demonstrates for our understanding, which delivers mankind from sickness, sin, and death. This Truth he had before spoken in their midst; but until they saw it enable their Master to triumph over the grave the disciples were not able to admit or to demonstrate so fully its Principle. Thomas, beholding the idea of it in Jesus (after his supposed death), was forced to acknowledge how entire was the proof. From all the disciples
had seen and suffered, they became more spiritual, therefore they could better understand what the Master had taught them. His final demonstration was the resurrection to them and the way to raise others; it raised them from the blindness of a belief in God to a clearer understanding of Life, Truth, and Love. They needed this, for soon their dear Master, just risen to their comprehension would rise again, higher in the spiritual scale of being, and so much beyond them in reward for his faithfulness, he would disappear to their more material thoughts, and Biblical history would name it the ascension. There is a connection inseparable between the experiences of every Christian who perceives the idea and accepts the understanding of God. Jesus, born of a virgin mother, was more of a miracle to that age than to this. The Bethlehem babe was the nearest approximation since the record in Genesis to the science of being, in which Spirit makes man. But man born of woman being the usual advent of mortal man, this material belief entered in part Mary's spiritual conception of Jesus, which accounts for his struggles in Gethsemane, but it made him the mediator between God and mortal man. The lack of entire science in the advent of Jesus produced its own discord, and met its fate in death. Had his origin and birth, however, been wholly apart from mortal belief, Jesus would not have been recognized by mortal man; and "he was the light that was to lighten every man that cometh into the world"; he must be the mediator, or interpreter of Truth that destroys error and rebukes personal sense with the Principle of being.

Jesus never ransomed man by paying the debt that sin
incurs; whosoever sins must suffer. That Christian martyr suffered for the Truth, that destroys error, and blesses the whole world, and the sinner must learn that Truth by the things he suffers. Love is no compromise with sin, and pays no debt of its contracting; but it does point out the way to escape from sin and reach the harmony and science of being. The blood of that righteous man, shed by sinners, was a crime that affords no ground for further sin or a belief in its pardon. Jesus taught the way of escape from sin, but he also taught that sin must be destroyed; that God punishes and destroys, instead of pardons, sin. The terrible effect of our false views regarding the atonement is to make a sinner less fearful to sin, believing that a tear or a prayer will secure his pardon; this heightens hypocrisy and suffocates conscience. The time is not far distant when our theological views of atonement will undergo as radical a change as those have already done regarding a bottomless pit, burning with fire and brimstone, and the election and foreordination of a portion to be saved or to be lost. But for these false views relating to the forgiveness of sin, few would venture to break the ten commandments.

The glorious spiritual signification of the life and not death of our Master—for he never died—was laying down all of earth to instruct his enemies the way to Heaven, showing in the most sublime and unequivocal sense how Heaven is obtained. The blood of Jesus was not as much offered on the cross as before those closing scenes of his earth mission. The spiritual meaning of blood is offering sacrifice, and the efficacy of his life-offering was greater than that of his blood spilled upon
the cross. It was the consecration of his whole being upon the altar of Love, a deathless offering to Spirit. O, highest sense of human affections and higher spiritual conceptions of our Infinite Father and Mother, show us what is Love!
CHAPTER XI.

PLATFORM OF CHRISTIAN SCIENTISTS.

I. That God is supreme, the only Life, Substance, and Intelligence of the Universe and man: that there is neither a personal Deity, a personal devil, nor a personal man.

II. That God is Principle and not person, Mind and not matter: that this Principle is what the Scripture declares it, namely, Life, Truth, and Love.

III. That God, which is the perfect Mind or Principle, including the perfect idea, is all that is real or eternal.

IV. That God is Spirit, and Spirit is infinite; and there is but one Spirit, because there can be but one infinite, and there is but one God.

V. That Spirit is the only substance, even "the substance of things hoped for and the evidence of things not seen." The spiritual and eternal are substance, whereas the material and temporal are not substance.

VI. That God is the only Life, and when this shall appear, "we shall be like unto Him." Man will be perfect and immortal when it shall appear that harmony is the real, and discord the unreal.

VII. That God is Intelligence or Mind, and there is but one Mind because there is but one God.
VIII. That Mind is infinite, limitless, and eternal. The Infinite never entered the finite, and Intelligence never passed into non-intelligence; so Mind never passed into matter, the unlimited into limits, the eternal into the temporal, and the immortal into mortality, therefore Mind was never in personal man or matter.

IX. That God is Soul or Spirit, and Spirit hath no outline; it is neither a limited mind nor a limited body, therefore it cannot be person, and is Principle. If the eternal Intelligence or Mind started from personality, it would be a limited mind, and could not be infinite, for, having a finite origin, starting from limits and returning to limits, it would be finite. The infinite and forever hath no starting point.

X. That man was and is the idea of God, the conception of eternal Mind; that this idea was co-existent and co-eternal with Mind: hence, that man was forever in Mind, but Mind was never in man. There was never a material idea or personal man, neither is there a portion of God to enter man, else that portion would be finite and no longer infinite. If a portion of the Infinite could enter limits, that portion would lose the nature of Deity. There cannot be a portion of the Infinite. The whole expresses infinity or God, and nothing else can, and it this entirety be lacking, God is lacking. The Scripture saith, “God is all in all. “ We understand this to be so, but if God is all, there is nothing for Him to enter but Himself. All is mind, there is no matter; all is harmony, there is no discord; all is Life, there is no death; all is good, there is no evil; all is God and His idea.

XI. That Science decides matter or the mortal body to be nothing but a belief and an illusion. When belief
changes, as in dreams, matter or the mortal body changes with it, to belief, and is wherever and whatever belief makes it. The so-called mortal mind is belief; the immortal Mind is Principle, understanding, and the idea which represents it. Matter is without Principle or proof. Man is idea; and Spirit or Soul, either of which is Mind, and Mind is God, is the Principle of this idea, and both are infinite if one is, and both are eternal if one is, for man is the image and likeness of God. Personal or material sense hath never seen man; material man is not the likeness of God, the material represents not Spirit. There are no senses of matter; and the infinite idea is as invisible to a limited sense as Deity is. Man and God, being Principle and idea, are inseparable, harmonious, infinite, and eternal. The result of metaphysics proves the rule of scientific being, and will bring out the harmony and immortality of man because it is the Truth of man. If you besiege sickness, sin, or death with this scientific understanding of being, you will learn that our statement of God and man is true, and the opposite statement of them is the error and discord that Truth casts out. This metaphysical statement understood, ultimate in eternal harmony, and brings to light the eternal and unerring idea of God; whereas the opposite belief, namely, that man has a beginning and ending, that he is both Soul and body, and that both are sinning, sick, and dying, is seen to ultimate in discord and nothingness, even the "dust to dust" called mortal man. This very mortality is our proof that error is ingrafted into the premises and conclusions of material and mortal man. As the mythology of pagan Rome has yielded to a more spiritual idea of Deity, so shall our material theology or
doctrinal religions yield to a more spiritual idea of God than a material man presents, until all materiality shall disappear in thought, and the finite give place to the infinite, and the impersonal, unlimited, and unerring idea, and the impersonal, limitless, or infinite Principle of this idea shall appear, and "Thy kingdom have come on earth as it is in Heaven."

XII. That man is not an Intelligence, a mind, or a gender, and that woman is but another and higher term for man; that man or woman is the compound idea that includes all other ideas of God, which represent Life, Truth, or Love. A lamb, which is the symbol of innocence, is one of the ideas included in the compound idea that expresses God in full. A tree, the symbol of beauty and aspiration, is another simple idea and portion of man or the compound idea of God, and so of the entire universe. Spirit, God, never created matter, for there is nothing in Spirit out of which to make matter, but God "made all that was made"; hence, matter was never made, and is a chimera, a belief, and error. The unerr ing and immortal are God and the idea of God; the erring or mortal is nothingness; the former is real, the latter is unreal.

XIII. That God made only that which is good, and evil cannot proceed from God, for there is nothing in the nature of Life, Truth, or Love, from which to make evil. There is but one Spirit or God, hence there are no spirits or gods, and no evil Spirit, because Spirit is God. A personal God, a personal man, a personal devil, and evil and good spirits, are theological mythoplasm, mere beliefs that must finally yield to the opposite science of God and man. Mediumship or Spiritualism is without foundation or fact.
XIV. That Mind or Intelligence is the only “I” or “Us,” and this “I” or “Us” is bliss, it being infinite freedom and impersonality. Limits impose ignorance, and ignorance is not bliss. When being is personality, it is no longer bliss, but bondage. The “I” and the Father must be one. The Truth of being is harmony and immortality, and any other supposed consciousness or Life is a myth.

XV. That God, which is Life, Truth, and Love, never forgives sin; for Life destroys death, Truth destroys error, and Love destroys hate; these, therefore, being destroyed, need no forgiveness. Error is supposed to be real although wrong, and both real and wrong; but this statement is incorrect. Error is not Truth and is unreal, because it is not true. But let the evil-doer take no encouragement because of this, for he is making a reality of error, and heaping up wrath against his own belief.

XVI. That the word “Adam” signifies “original sin,” “error” and not man. “Adam” is from the Latin demens, meaning “madness,” “to undo,” “to spoil.” The word should read as rendered, Adamn. The Scripture plainly declares Adam accursed, yet our translators have as plainly declared the word and the curse, a man, and this man to have originated in dust instead of Deity! The eternal “Us” or “I” made man in the “image and likeness of God;” a curse was not this likeness. A limited mind or a limited body, a limited sinner or a limited saint, is not the likeness of Infinity.

XVII. That Truth must be spiritually discerned to be scientifically understood; that Truth casts out error and heals the sick. Intellect or the reason cannot grasp
Truth. Reason may be wrong, error may govern its conclusions; the Spiritual understanding of Spiritual things comes from Spirit. In the exact proportion to which this understanding is brought out will it be carried out in demonstration of healing and spiritualizing thought and act. "The carnal mind cannot discern spiritual things." Metaphysics lead into all Truth, they enlarge the capacity for good, and proportionately diminish it for evil, whereas Truth discerned intellectually is received as a belief, and is not understood. Spiritual growth is the only evidence that we understand Christian Science or metaphysical healing. The enlarged capacity of belief brings forth its own fruits, which are error instead of Truth. Pride, envy, revenge, malice, lust, worldliness, etc., are the possible fruits of intellect. Accepting Christian Science through reason instead of Love, with its unselfish fruits, is not to understand it; we cannot knowingly hold on to error in thought and act, and reach the Spiritual understanding of Truth, that enables us to heal the sick and to leave all for Christ. This rule of metaphysics admits no exception.

XVIII. That Life, Truth, and Love are the Trinity, or triune Principle, the three in one, the same in action and entity, and these are the one God. That the Holy Ghost is divine science, revealing and explaining this triune Principle, and leading into all Truth; that Christ is but another term for God, and Jesus the name of a man. The conception of Jesus was spiritual. The spirituality of Mary was the transparency, through which immortal Mind was reflected in that better likeness of Truth and Love, the good and pure Jesus. Into Mary's idea of God and conception of man, the male, or sensual
element of thought entered not to taint the idea; thus it was that Jesus became the mediating or intervening idea between Truth and error, or Soul and sense, which opposed not God, that healed the sick, dispelled the illusions of sense, or the belief of Life and Intelligence in matter, and revealed the impersonal Truth, namely, that Soul and God are one, and the "I" or the Father.

XIX. That our Church is built on Christ, not a person, but the Principle that Christ said is "the Way, the Truth, and the Life"; that Christian Science is the Way and its foundations are eternal. That in reality we unite with Christ's Church only as we become unselfish and pure, and are new-born babes into the Life that is Truth, casting out error and healing the sick, thus re-establishing the Christianity of ancient Prophet and Apostle. That our only cup is the one our Master drank, and we are not to refuse, namely, persecutions for righteousness' sake, "for theirs is the kingdom of Heaven," even the reign of harmony that the divine science of Christianity includes.
CHAPTER XII.

REPLY TO A CLERGYMAN.

We shall not attempt to take up your entire strictures on our book, "Science and Health," condemning to oblivion and calling vague that Truth which is raising up thousands from helplessness to health, and from a theoretical to a practical Christianity. You have quoted detached sentences, omitting their connections, or the full sentence. Even the Scriptures, that concur in one grand root of beauty and consistency, subjected to such usage, would be corrupted and made to appear contradictory. Condemning whatever is new before it is understood, if it be ecclesiastical, is not charitable and in accordance with the apostolic injunction, "Prove all things and hold fast to that which is good." An opinion of science is valueless; proof is the only aid to a due estimate of our subject. And scoffing at the application of the word science to Christianity cannot prevent that being science which is based on a divine Principle, demonstrated according to a given rule, and subject to proof. Because such are the facts concerning metaphysics, justly denominated "Christian Science," misrepresentation and denunciation cannot overthrow it. The Apostle alludes to "disputations on science," but proof instead of opinion, and demonstration instead of dogma, support science, and are sure foundations, "making wise the simple." In the
untraversed realm of metaphysics we behold with sorrow the sad effects on mind of denying self-evident Truth. Our reverend critic ridicules Christian science in the face of history, and notwithstanding the direct command in Scripture, "Go ye into all the world, preach the gospel, heal the sick." If Christianity is not science, and science is not Christianity, we have no invariable rule of right, and Truth becomes an accident. Shall that be denied the authority of Scripture which works according to the Scripture? that has stopped the sinner, reclaimed the infidel, raised from the couch of pain the helpless invalid? that has spoken to the dumb the words of Truth, and they have answered back again rejoicing? has caused the deaf to hear, the lame to walk, and the blind to see? and shall our pulpits be the first to cashier the good fruits, when our Master has said "By their fruits ye shall know them"? If we were teaching or practising Pharmacy, Materia Medica, or Obstetrics, no denunciations of that would come from the pulpit, and the people would be taught to say Amen. But teaching Truth as the Principle of healing, and proving the word by the deed, we are smitten by sectarianism! Paul said, "Show me thy faith without works, and I will show thee my faith by my works." The age is ignorant of our method, to be sure; but to impugn our motive, and misrepresent our history and its results, need not follow, although without this we might not have taken up the cross that we have grown willing to bear, and be able to say, with the Apostle, "All these things cannot move me," while the sick, the halt, and blind look up with blessings. But Truth will not be hidden forever from the quickened sense of the people by unjust paraphrase.
In constant receipt of letters showing the good already accomplished by the book our reverend friend consigns to oblivion, we copy the following extract from a letter of a former United States consul, Col. Letts:—

"I had become almost a confirmed infidel to the truths of the Gospel of Christ; after reading 'Science and Health' my eyes were opened, and I can and do understand the beauties of the Gospel of our Master. I never thought I was a very wicked man until I attempted to learn of Science. I now find there is more to correct than I was aware of, but, when I conquer in one instance the next is easier. It is a fight for immortality, and I am determined to conquer by the help of God. Reading your book has restored my health."

We have sometimes asked, Is this Truth rejected because meekness and spirituality are the conditions on which it is accepted, and healing the sick the proof required? whereas Christendom demands not as much. Anciently, the prophets, Jesus' students, and Paul, who was not his student, healed the sick and reformed the sinner by their Christianity. Alas for the age that requires words more than works, and institutions instead of inspirations, to follow such examples! and whoever meekly as conscientiously presses to the line of Gospel-healing shall be accounted a heretic.

Had our critic understood that Truth heals the sick, whereas error has the opposite effect, he would have spared the invalid his misrepresentation of metaphysics. Why should Christendom refuse to investigate other methods of treating disease, and support the doctor of physic if he is an infidel, and cures in one instance only to the one hundred instances of another method? Is it
because materia medica is more fashionable, more ma-
terial, and less spiritual?

Our critic complains, "She professes to have God for
her Life or Soul, and to be his idea"; but he should also
have added, we claim this for every one, and because the
Scripture hath said "He made man in His own image
and likeness," and we say that God's likeness is not
matter, sin, sickness, or death. We have the authority
of the English language, and that of Scripture, for saying
that Spirit and God have but one signification, and we
know the likeness of Spirit is not matter. When he
teaches the omnipotence of God,—His absolute govern-
ment, and no other,—his sermons will heal the sick.
Again, our critic says, "The mind that contradicts itself
neither knows itself or what it is saying." It is no small
matter to know one's self, and there is no contradiction
of statement in this book to those who understand our
statements sufficiently to comment on them justly. He
who understands them can heal the sick on the Principle
they lay down, and this is the only proof that he does
understand our metaphysics. There are other methods
of treating disease not included in materia medica, but
we know of but one purely metaphysical, and that one is
contained in the Scripture, and the one we present to the
world. Until we are able to test a subject after the rules
that disclose its merits or demerits, it were well to ob-
serve the divine precept, and "Judge not, lest ye be
judged." Any person perceiving the incongruity between
the idea of God and the belief of a mortal man, ought to
discern the difference that we make between man that is
God's idea, or "image and likeness," and the mortal and
material body named Adam, accursed, and pronounced
"dust to dust," the nothingness which our critic cries out against. We never wrote or dreamed of "educating the idea of God, or treating it for disease," as our critic would make out. We are sorry to say he confounds the reality of man with his Adam. When we speak of man made by the eternal Spirit, which said, "Let Us make man in our own image," we by no means refer to his sinning, sick, and dying pattern. Our idea of man after His likeness differs from his.

Our critic says, "She calls sin, sickness, and death nothingness, and then tries to cure nothing." Here he is right; but he should have understood that while establishing the nothingness of error, we bring out the somethingness of Truth, in health, harmony, and immortality; therefore our method is not, as he said, "fraught with falsities painful to behold." He must admit that discord is no-thing, while we name it error, and doctor it with Truth, even as we waken the dreamer from incubus, by knowing the dream is nothing; and bringing this fact to the apprehension of the disbeliever in its nothingness, heals him. Our critic, dreaming of the somethingness of matter and error, needs to be wakened and behold their nothingness; then the sickness or the sin would disappear, and the right be found the real, and the inharmonious the unreal, even the nothingness of which he complains, but chides us for not thinking it something, and so honoring or fearing it. But materia medica virtually admits the nothingness of hallucination, and so treats it as disease; and we judge our critic would not object to this mode of practice from such a source, and would laud the cure effected by making the disease appear, as it is, an illusion.
One disease is as much an illusion as another; it is only that Materia Medica and Theology have not found this out, whereas Jesus established this fact; and when the devil was cast out the dumb spoke. We are condemned by our critic, perhaps, for our irreverence for sin; but we give all might to God; hence we have no respect for any other supposed power, and are irreverent only towards any other claim. We are trying to get that out of mind which, so long as it remains in mind, will produce the results claimed for it; for "as a man thinketh, so is he." We have never supposed this century would present the full fruits of metaphysics, or that sin, sickness, and death would not continue in mortal thought for centuries to come; but this we do aver,—that old age and decrepitude come not as soon, because of our teachings, to those who learn them; that health is restored and longevity increased by them to-day: and if such are the present fruits, what may the harvest be when justice shall be done us by press and pulpit?

Instead of tenaciously defending the rights of discord, while complaining of the sufferings they bring, were it not wiser to relinquish one's grasp on these a little, when, by so doing, he can improve his own and other people's conditions? We must let go of matter to make room for Spirit. We cannot serve God and mammon; but are we not trying to do just this? Who will admit, with St. Paul, that the flesh warreth against the Spirit, and the Spirit against the flesh? Our critic writes: "To verify this wonderful philosophy she says all that is mortal or discordant hath no origin, existence, or reality." He then adds: "Hence, if there is anything to be doctored, it is God. Alas! for an age when such darkness can be put
before the world as wisdom, and find minds so irrational as to immerse themselves in it."

For that which cometh as of old, preaching the gospel to the poor, healing the sick, and casting out devils, there need be no lamentation; if, indeed, we have taken away his gods, they were but sickness, sin, and death, and Christ destroys them in proof of their nothingness. The rabbi saith, as of old, by this we dishonor the law, and should honor that which our Master annulled. We shall follow the Master's command, and make nothingness of sin, sickness, and death, as fast as we can; nor do we care how this be done, so that it is done. Our essential point is, that Life cannot die, and God is not the author of sickness; therefore we cannot agree with Mr. ——, that there is nothing but God to doctor; neither shall we call that darkness which restores that essential and lost element of Christianity, namely, the apostolic healing, and is "the light that shineth in darkness, and the darkness comprehendeth it not."

We trust our reverend friend would take no advantage of the difficulty in expressing metaphysics in physical terms, and being understood metaphysically. The English language, or any other language with which we are familiar, is inadequate to fully convey a spiritual meaning in material terms; and the spiritual sense of our subject holds the elucidation of it, and this sense you must gain to reach our meaning. Hence the Scripture, "They shall speak with new tongues." We are addressing metaphysics to a physical age. When referring to matter, we understand that we refer to nothingness, while our reader is thinking of matter as something, and almost the only thing, and of the things that pertain to Spirit as
nothing, or something afar off. Again, we are speaking of the spiritual while acting on a material plane. When Soul is contradicting sense, we must employ the terms for material things to express the immaterial and spiritual idea. The material thought does not catch our meaning at once, and only as thought is educated metaphysically, and we impart to it our ideas through a process of teaching; this is undoubtedly true of all science.

Few understand to-day all of our Master’s sayings in centuries past, and yet those sayings are true and most important to be understood; but we have not grown to accept their spiritual meaning: had we done so, we should have learned ere this how they healed the sick. His words were the offspring of his deeds, both of which must be understood, if one is; not comprehending the deed that his words explained, “the Word became flesh,” that is, it was defined materially, and the spiritual sense unperceived; hence, the religion that sprang from this half-hidden history was problematical and void of healing. Jesus had proved the difficulty of an age material apprehending spiritual Truth, when he said: “For this people’s heart has waxed gross, and their ears are dull of hearing, and their eyes have they closed, lest at any time they should see with eyes, and hear with ears, and should understand with heart, and should be converted and I should heal them.”

Where our critic loses faith in God to heal the sick, we cannot follow him, neither can we plant ourself on his material platform, and heal. We were a member of the Orthodox Church when a child, but our own and other people’s prayers failed to heal us, until we learned the spiritual sense of a creed and discarded its material
sense, left the dead rite for the living, palpitating presence of Christ, Truth, whereby to heal the sick. We say, meekly as charitably, that no person can bring out the proof of Christianity that Jesus required, while error is as potent and real to him as Truth, and a personal devil and a personal God are his starting-points, and his Satan as powerful, or more so, and as eternal as his Deity. Because such starting-points are neither spiritual nor scientific, they cannot work out the spiritual and scientific rule of Christian healing, that proves the nothingness of error and matter.

Our Master called the body material, a “ghost,” an illusion; whereas, the rabbis took the diametrically opposite view. Materiality, to Jesus, was not the reality of man and existence, while to the rabbi, the spiritual was the intangible and prospective, if not the unreal. They gathered their thoughts in the material to perform their worship of the spiritual; to them matter was substance and Spirit shadow: they thought to worship Spirit from a material stand-point, but this was impractical.

“To the unknown God” they might appeal, but their prayer could not bring the proof that they understood God sufficiently to demonstrate His presence and the absence of His opposite, and make harmony the real, and discord the unreal. If our critic had a child frightened of ghosts, and sick in consequence of her fear, would he say to her: “Ghosts are real; they exist, and are to be feared, but you must not be afraid of them”? The child or the adult ought to fear a reality that can master him, which he does not understand, and is at any moment the helpless victim thereof. But instead of increasing the fear of his child, by declaring the reality, the mercilessness,
and power of ghosts, thus establishing the very grounds of her fear, would be not assure the child her fears were groundless; that ghosts are not realities, but beliefs, and these beliefs error, and not the Truth of man,—in short, tell her not to believe in ghosts? knowing that if he destroys her belief in the reality of ghosts, her health will be restored, and the objects of her alarm will be found nothingness, no longer to be feared or honored. It is not irrational to tell the truth about ghosts, for it results well. The real of metaphysical science is the unreal to sense, and the real of sense is the unreal in this science. Personal sense and science have ever been, and ever will be, opposites in every conclusion.

Our critic thinks error is as real and eternal as Truth; but what a mistake! Truth destroys error, therefore error cannot be eternal; besides he admits that Truth is God and God is omnipotent. We have not outlived the age of ghostly beliefs; all have them more or less. We have not reached realities yet; nothing is real that is not eternal. Perfection is the Principle of reality; without it, nothing is real, and all things will continue to disappear until perfection appears, and the real is arrived at. We must give up the ghost at all points, or we shall suffer from nothing, supposed to be something, until we are glad to give it up. When we learn that discord is not real, because it is not immortal harmony, we are ready to progress, and "leave behind those things that are behind." The grave does not away with the ghost of materiality. So long as there are limits to mind, and these limits assign themselves to personalities, named men and women, so long will ghosts continue. Mind is limitless; it never was in a body. All that we name minds
in bodies are beliefs, yea, ghosts; and Jesus is the authority for this assertion. The Principle of Christianity, being spiritual, and the spiritual the immortal, it follows that our material beliefs can neither demonstrate Christianity, nor apprehend the reality of being.

Our critic is pleased to name our protests "utter falsities and absurdities," while yet he is weakly protesting against materiality, alias the "flesh and the devil," and invoking divine aid to leave all for Christ, Spirit, thus to bring out in demonstration our more direct phraseology or scientific statement of being, and so practise what he preaches. Our words have their immortality in deeds; their Principle heals the sick, and makes man more spiritual.

On the other hand, our critic assumes no proof, and gives none, of the efficacy of Christ, Truth, to heal the sick, but demands the acceptance of his barren, desultory dogmas, because the traditions of the elders have set their seals thereto. "Consistency" is example more than precept; inconsistency is words without deeds, clouds that hold no rain. If our words fail to express our deeds, God will take care of that, and out of the mouth of babes He will perfect praise, for Truth will open the spiritual sense that discerns the "new tongues." When speaking of sin, or the unreal, we speak of what is in itself inconsistent, and we rejoice to have found this out. Then be charitable, if our sentences appear inconsistent, and we rejoice to have found this out. We dispose of inconsistency by exposing it, by talking it up to talk it down, and naming it to unname it. That our statements are, as our critic declares them, "absolutely false, and the most egregious fallacies ever offered for accept-
ance," is but an opinion on his part, and owing wholly to
his inability to demonstrate metaphysics, and prove for
himself that it is God's keynote of harmony and immor-
tality; and without this proof none are capable of an
impartial or a correct comment. A material existence,
or what is termed this, affords not the least evidence of
spiritual existence, or God.

Strange as it should appear, we would make the evi-
dences before the material senses support the evidences
of the spiritual senses, when they are directly opposite,
and so antagonistic that the material must disappear
before the spiritual can appear. Sin, sickness, and death
are neither the evidences nor proofs of man's entity or
existence as Soul, yea, Life, Truth, and Love; discord
never established harmony; matter is not the vestibule
to Spirit. Jesus argued this subject conclusively, and
mastered sickness, sin, and death on the very basis of his
argument and its Principle. Understanding the nothing-
ness of material things, their lack of reality, he spake of
the material and spiritual as opposites, not contributing
in any sense to the existence of each other. "The same
fountain sendeth not forth sweet and bitter water," were
the words of our Master, but our critic would hold ete-
nal copartnership between error and Truth. Our critic
will perhaps admit that God is incapable of sinning (if
he does not allow this, we shall), whereas he made man
capable of becoming a sinner! Then we ask, Did God,
out of Himself — for He made man from the basis of God
when he said, "Let Us make man" — make that which is
capable of evil? From the foundations of good, did evil
proceed? Nay, verily God never made evil, and never com-
mitted the fraud on humanity to make a man that was
capable of evil, and then claim He created not the evil, when evil alone is capable of producing it. Do you call this the act of goodness, to create the primitive, then to punish its derivative, and claim that it created itself? In common justice, we must either admit that God does not punish man for doing what he made him to do, and knew that he would do, else that God has nothing to do with evil, with sin, or a sinner, and never had,—which is the fact in the case. Sin is alone the author of sin; Truth neither creates error nor the capacity to err; hence, sin and sinners are mythology, the creations of error, and error is not the truth of being, but a falsity that dies of its own nothingness; and the greater becomes the error, the more certain it is that it will be self-destroyed. If only we would yield the belief that God made sickness, sin, and death, else that he made man capable of bringing out this trio at any moment, we should begin to sap their foundations, and to establish their sure destruction; but dignifying them with the authorship and authority of Deity, how dare we attempt to destroy that which He hath made? History shows that our metaphysics is gaining ground; that the arbitrary and unjust pattern for Deity originated in the mortal and not the immortal mind, and has been fading out of this so-called mind for centuries, and will eventually disappear.

If the opposite of God is as real as God, there are two powers, and God is not all-powerful. Is Deity omnipotent, while yet there is another might, another strong arm of sin that He cannot, or does not, restrain? Is Life God, as the Scripture saith, and Life, or God, entering matter, and matter driving it hence, and beating Omnipotence at every point?
Is the woodman's axe, that destroys what you term Life in a tree, superior to Omnipotence? Is the bullet that enters the heart of mortal man the destroyer of Life, God?

If Mind is at the mercy of matter, then matter is the Omnipotent. These are the doctrines that are "confusion confounded," a "kingdom divided against itself that cannot stand." One statement, contradicting another, renders it null and void. Is metaphysics as contradictory as this? If so, it cannot be science, and bring with it the proofs that it is science.

Christian healing is not the result of such contradictory aphorisms, or the invention of those who scoff at a scientific view of Life, God. Will our critic name the microscope through which we may discern Spirit in matter? And if the evidences of the existence of Spirit, or Soul, are palpable to spiritual sense only, and are not cognizant to the five personal senses, while yet these senses are indispensable to man's existence or entity, what becomes of the ego when matter disappears? One more question for our reverend friend. Why are the words instead of the deeds, of Prophet and Apostle, copied into your sermons, and quoted for people's instruction? When history records the lives of great and good men, we deem their acts paramount to their sayings, and they are those we strive to emulate. Our critic says, "Rest assured that whatever possible effect Mrs. Glover Eddy may have on the sick, it is by making them believe that she has a wonderful power from the Holy Spirit to remove disease."

Here does our critic imply that the members of his church, the believers in the New Church doctrines, would
have one half the faith in an individual whom they have never met, and whose system of healing is traduced by their pastor, that they have in him? And yet, if both of us should enter their sick-rooms together, we could heal the sick; and could he do this? and would that cure be the result of their faith in us? We have healed many an infidel whose only objection to our method was that we had faith in the efficacy of Truth, or the "Holy Spirit," whereas they had none.

We honor Christianity wherever it be found; but the demonstration of Truth, and a more spiritual life must come of it, or we have not arrived at what the word includes. We early united with the Orthodox Church, and not less, but more, do we love now the spiritual signification of the church militant. From Puritan parents we received an early religious education, and listened with joy when a child to these words, falling from the lips of our sainted mother: "God is able to raise you up from sickness"; and pondered the meaning of that Scripture, "And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall lay hands on the sick, and they shall recover."

The usual opinion that we must be a Spiritualist or medium, because we are not a materialist and creedist, we desire to correct. We were never a Spiritualist, and never were, and never admitted that we were, a medium. We have explained to Spiritualists how their signs and wonders are wrought, and illustrated by doing some of them; but have always said it was the result of mind on this plane of existence.

We have not a newspaper yet at our command through
which to right the wrongs and answer the untruths; but if we had, the slanderer and the hypocrite would have less to do.

My critic and I are like two artists, one of whom says, "I have pictures of mind real and glorious, and when others see them as I in their true light, loveliness, and immortality, and name them, as I, the only fadeless and real, they will learn that nothing is lost by a right estimate of the real, through which we gain health, home, and heaven."

The other artist replies, "You wrong my experience. I have no pictures except on canvas. True, the canvas renders my picture imperfect and destructible, yet I would not exchange mine for yours, for I made them, but here let me be understood that God made them also." Dear reader, choose which picture shall be yours,—the material or the spiritual. Both you cannot have. You are bringing out your ideals: is the temporal or the eternal your model? If you have two models, then you have no model, and are like a pendulum between the unreal and the real, that knocks against the ribs of matter and is thrown backward.

"How much less should we trust in them that dwell in houses of clay. They are destroyed from morning to evening; they perish forever, without any regarding it. Doth not their excellency which is in them go away? They die even without wisdom."

THE END.
"I was sick six years, tried many physicians and remedies, but received no lasting benefit from any of them, and concluded I must remain sick the rest of my life. In this condition, I purchased the book 'Science and Health,' read it, was deeply interested, and noticed my health began to improve, and the more I read the book, the better I became in health. This I can say truly: it did for my health more than all the physicians and remedies that I had ever tried. Wishing to know more of the system it taught, I studied her method with the author, and immediately went into practice. The first year I cured cases of consumption, rheumatism, dyspepsia, piles, etc. Most of my cases had been given up by the most skilful physicians. Mrs. Eddy's system of treating disease metaphysically, as referred to in her book, 'Science and Health,' is the surest and quickest method of healing yet known. I thank God there is something discovered that gives us the mastery over disease."

Dr. S. G. Todd, 11 School Street, Newburyport.

"I had been a severe sufferer from chronic disease for long years when your book was placed in my hands. As I read it hope revived,—the effect was like magic. When I had completed its perusal, I could sit up and move about my room. I have since studied with the author her system of Metaphysical Treatment of disease, and consider it the only safe and sure way of healing. I only wish my friends in Christ could realize the difference between the trembling hope of the old, and the blessed assurance of the new, faith it inspires in God."

Miss L. L. S. Brown, Ipswich, Mass.

"I would inform my friends and the public that I am restored to health, and with renewed vigor and keen enjoyment take up the pleasures and duties of life once more; all labor less arduous and all happiness more perfect. To the Christian scientific method of healing I am indebted for my restoration. I can cordially recommend this science to all."

Rose A. Wigglesworth, Jay, Me.

"I was prostrated by disease and almost in despair, when I obtained your book, 'Science and Health.' In one week after I began its perusal I was so restored as to be able to attend to my household duties, and am now in good health, all of which I owe to the science it explains, and to the mental atmosphere, or effect of the author's mind that we receive from her book."

Clara E. Choate, Boston.
"When I commenced reading 'Science and Health,' I could sit up but a very short time, and could not eat the most simple food without great distress. In a few days there was a great change, and I have been growing better ever since."

E. D. RICHARDSON, Merrimac, Mass.

"I have not been as well for years as I have been since reading 'Science and Health,' all of which I impute to its teachings."

Mrs. MARY A. WILLIAMS, Freeport, Ill.

"Have been in ill health for several years, but since reading 'Science and Health.' I am recovering from severe sickness that had confined me to my bed for three months. Your book is speeding me to health."

ELDRIDGE SMITH, Washington, D.C.

"Have been in health for several years, but since reading 'Science and Health' I am recovering from severe sickness that had confined me to my bed for three months."

ELDRIDGE SMITH, Washington, D.C.

"If the book 'Science and Health' does not awaken the Rip Van Winkles out of their long sleep, it will seem almost useless to put on the armor of life, truth, and love, and battle against sin, sickness, and death. I have cured myself of a chronic disease of long standing, reading the book."

H. B. DEXTER, M.D., New York.

"With few exceptions I have enjoyed good health from my youth upward, and anticipate rather than experience physical benefits from this science, but I can say with pleasure that your Metaphysics have made me twenty per cent richer spiritually; I feel that much purer, nobler, better."

Prof. H. J. ACKLAND, Philadelphia.

"I have been perusing with great interest your work on Metaphysical Science for the last four months, and to great advantage; you lay out the path to health so plain that a wayfarer man, though a fool, cannot err therein."

R. I. BARKER, Bethel, Me.

"In times like these, so sunk in sensualism, I hail with joy your voice, speaking an assured word for God and immortality, and my joy is heightened that these words are of woman's divinings."

A. BRONSON ALCOTT, Concord, Mass.

OPINIONS OF THE PRESS.

"The book 'Science and Health' is certainly original, and contains much that will do good. The reader will find this work not influenced by superstition or pride, but striking out boldly full of self-sacrifice and love towards God and man."

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"The doctrines of 'Science and Health' are high and pure, wholly free from those vile theories about love and marriage which have been so prevalent among the Spiritualists. This new sect devotes itself to a study of the Bible, and a practice of curing disease without mesmerism or spiritualism. It treats Darwin and materialists with a lofty scorn."

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