

COLLECTED WRITINGS

BICKNELL YOUNG

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Plainfield Christian Science Church
Independent
905 Prospect Avenue
P.O. Box 5619
Plainfield, NJ 07061-5619
908 756-4669

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CHRISTIAN SCIENCE PRACTICE

Unquestionably, the chief business of a Christian Scientist, is the healing of the sick. In some way or other that needs to be improved immensely, needs to be much more successful, and every earnest Christian Scientist knows that, and stands somewhat as the ancient Israelites, stands expectant, waiting and watching; if wise, not so much waiting and watching. Truth will appear and flood the situation with light to the exclusion of darkness. The divine idea is all that is needed; that means a good deal more than we generally think it does. There is some misunderstanding somewhere or other, because speaking of the movement as a whole, there is not as much light as there should be; and sometimes there is useless controversy, and senseless criticism, and unwarranted personal gossip. They are all worthless, unworthy of educated sensible men and women. Controversies interfere with healing to some extent. They serve to darken the atmosphere of thought. You do not have to struggle through a great sense of darkness, in order to demonstrate the light. Christian Scientists have to look out for their thinking. It does not matter so much what the Roman Catholics are thinking; it is what am I thinking? Is my consciousness like good? Is it sure there is nothing in the infinite universe apart from God? Is it impervious to human attack? It is foolish to be angry, to be disturbed. If you *know* error isn't doing anything, it isn't doing anything. It is what you *know*. I am sorry if somebody hates me, but he can't get me to hate him. If I hate him, I am in hell, and I don't propose to get into hell.

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We are constantly declaring the Principle of Science; we need to know it better. There is nothing the matter with the infinite God; nothing the matter with His universe, with His man; nothing the matter with anybody, anywhere. When there is a belief of error, it is mesmerism, and nothing more. Deny it from the standpoint of perfection. Our denial is a denial of its power, instead of its existence.

If a treatment is really adequate, it doesn't leave anything to strike back. It is a complete realization of its utter nothingness. If you must argue, argue until you get there, if it takes you all night.

Even the people who disagree, even the people who are avowed enemies, are the sons of God. You cannot displace the one image by another image. Man is not a point in space; he is an inclusive consciousness: he knows; he *is* the knowing. That is the divine man; it is also, as far as you are concerned, the healing Christ. Try to overcome a personal sense of Christ, an impossible idea, or a great king; neither is correct. It is a tendency to go back to an abstraction, something apart from the human being. In Christian Science, Christ is the only thing that has anything to do with the human being. Heal by the truth that has come to you through Christian Science; that is the healing Christ. Your understanding of Christian Science: that is the healing Christ. Your understanding of Christian Science is worthy to be glorified. Do not be too humble about your Christ power.

Our thoughts are often twisted into mere channels of mortal mind. How long must we be talking about people, instead of knowing? Man is not a person, a limited thing.

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He is the evidence of divine being. Stand there. Do not by any means get deep into the mud of mortal mind. Get out of it. We who have discerned some of the grandeur of divine Mind, let us be worthy of it; let us stand on the mount of revelation. Let us be that mount. As we do this, the way will open, and the measure that seems to be hard on our movement will fade out. That state of natural being is coming to realization. Assume all the rights and prerogatives of divine Mind. Think as man, then you are man. This is the healing Christ. That is the aim of "I AM." "I am alive forevermore." Stand as the light of the world.

When you see a man come in, think or say, "Hail, Son of God." All that is needed is the Son of God, or Science of Being. Continue to see the Son of God, and insist that he is present, no matter what the evidence of the senses may say. You will always find some evidence in an improved human being.

The only man there is must act correctly, and that is the treatment. Do not see the mortal man as a man that can have a toothache or anything else. Man is not material. Your life is God. God's business is to see that they live, and live forever. A child is at the point of perfection. He is not a little thing growing up. He is in a state of maturity. He is already there.

A child is not a little child growing up under the observation of people with a thousand different human beliefs. Man exists now at the standpoint of perfection. Materiality is fear.

A Christian Science treatment, in a brief way, is God with us; it is consciousness with God. The revelation of

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Christian Science to Mrs. Eddy brought to her a perception of the state of mortal mind; that back of it all, is the continuous, unending belief of mortality; that peace did not come to the race by its mortality; that the only peace that had ever come in any degree was something that did not exist. Seeing the Divine Truth and human need, by putting human beings right where they were, and showing them as much of the Truth as they could apprehend, then she showed the way to use it. If she had not showed them how to use it, she would not have fulfilled her mission.

So far as we are concerned, we have to have a *modus operandi*. We must have some system by which we can maintain the Truth. We have got to affirm it as a whole, or grasp it without affirming it.

As we gain the Truth, there comes the experience, the denial of error, simultaneously. But as a matter of education, we cannot be sure. It must have a certain order, in which a person says a thing is true, and then denies the opposite. While it is a primary way, you should go through it to be sure of yourself; you must have a sense of security.

However, to give a true Christian Science treatment, a human being existing in a relative state must be able to think the Truth, and as logically reject the error. It is not sufficient to think *about* the Truth. You *must know* there is no disease, etc.

While we have been here, we have been thinking first, about God. That is full of great comfort, but the real thinking is when you think the Truth that is God; and that is the healing Christ.

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Give the treatment with a great assurance and sense of certainty and absoluteness, because you are no longer thinking about God. It is the consciousness which you gain when you turn away from a false sense of thinking. "I and my Father are one; my Father is greater than I."

A treatment is a constant revelation. You cannot have a formula. The Truth which is God is constant revelation. First steps: There is no disease; this disease is not in substance; there is no substance in which disease could appear or be manifested. We cannot ignore the benefits of a system at first, but the aim is to get a realization; and the realization will heal the case.

It may appear to chemicalize, but it is healed. If the patient cannot get well without chemicalization, well, let him chemicalize. The aim is realization, but if the necessity exists for giving treatment in detail, maybe frequently, give them. Make the affirmations one after another, and make the denials one after another.

Mind, Infinite, All-powerful, ever-present, divine, self-existent Consciousness; Truth, omniscient, omnipotent, omnipresent Life, Intelligence, Being, Principle, Love, the only Cause, the only Presence or action, all action, omni-action; the very appearance and enforcement of all law; the one infinite God, the only Consciousness. There is no false claim in the whole universe of Infinity; there is no disease, and there is no cause for rheumatism, no sense of it, no substance where it is manifested or made evident, no Mind in which it originated, no power, action, or law, no place, space or occupance for it. Nobody who thinks it or thought it; nothing and nobody, through and in which it could be manifested or appear.

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Rheumatism is a lie or false belief, in which there is no truth at all. The treatment should be something like this.

Incidental to the treatment, you must know the perfection of God and man. You have to have an education of what man is. If you say God is power, man is the evidence of this infinite idea, which is one with Principle. He has no disease, he never gets one. He could not know how; there is no life in which he could contract or appear to manifest disease. Man is well and not sick, and this divine fact is made manifest through the treatment, and by means of this treatment and its evidence, is absolute and unimpeachable.

Practically always, a treatment begins with affirmation of Truth; you could not deny error, if you did not affirm Truth. The object is to prove that only God is, and error is not. Do not assume that you can do it; we have got to argue.

The practitioner makes his statements as though he were God. When you are handling a case, you have got to know more than the patient, for the time being, no matter how long he may have studied.

We must know that we know what to do in all cases. Sometimes have to be drastic. You have got to find the way, the revelation. You have to turn to God, as you would to your best friend. The divine Mind is all there is, and of course I know what to do; now do it.

When you treat people who have been under treatment for a long time, you have to handle the case in a different way. There is no rule for handling cases; just stand upon the very naturalness of Being, or God. Your sense of

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Science should be higher than the ethics of the medical profession. (S&H 425:23): "Consciousness constructs a better body when faith in matter has been conquered." You have taken away the fear, and have therefore improved your sense of body, and the body proceeds to improve.

Give the man or woman a thorough going over. Skin them alive. You can not be too rough at times; but it is awful to be rough all the time. You must take a patient, and show him just what he is in belief. It has to be done in some instances. Show him what he is in belief. If he wants to quit the treatment, let him quit. Your realization that man is the Son of God, enables you to do these things.

Three things that enter into every Christian Science treatment: That there is CAUSE, SUBSTANCE, LAW, enters into every treatment that is ever given in Christian Science. So that a claim of disease that is denied, whether or not you do it in words, you always deny the cause, substance, or being of it, and the so-called law of it. Make your declaration of the perfection of being: Perfect God, perfect Man, perfect function in every particular.

As to fear, it has no effect, cannot produce any evil, nor can there be any penalties, being or substance, or law, and without the possibility of effect or penalties for the so-called belief of influence. Don't hesitate to cover the ground, so that you know that the surrounding fear has no effect on the case. It makes no difference how many people mortal mind may say there are there. What you KNOW offsets all claims of fear and its so-called consequences. If you know a disease by name only, you do not sometimes have to struggle with a mental picture. There

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is no place, or law under which adenoids could ever be evolved, or begun, or have any place or continuity. It is wholly false, and my treatment is a law of expulsion to it. Sometimes give an audible treatment. If a patient is a Christian Scientist, give an audible one. Make them treat.

Take hold of healing with a sense that God is with us, and GOD WITH US does it. The work is absolutely controlled by that Principle, and is operating according to His immutable law, and I KNOW it; and MY KNOWLEDGE is putting into operation the Science of Christianity in this belief.

NOW ABOUT TAKING CASES OF DISEASE: If you take a case, do not take it experimentally; that is not a fair proposition. You cannot promise to the patient audibly that you will heal him, but you can say everything that will encourage him. Assure him of God's protecting power and care, and of God's willingness to heal him through Christ. To the best of your ability, you are going to pray in the true Christian Science way, then do your work. BUT DO YOUR WORK WITH THE ABSOLUTE CONFIDENCE OF MIND. Do not do your work in the way you talk to your patient. You talk to him dictated by wisdom, so as not to arouse foolish ideas or hopes, when perhaps there is a whole character to be changed, and a whole life to be revolutionized. Do not give false ideas as to the work that is to be done; but to yourself take hold of that case, as though God has descended from heaven, although the Bible says, He that ascended is the same as He that descended.

In this passage from sense to Soul, you might say that God descends from heaven and heals the case in Christian Science, Infinite Mind understood.

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Get the practitioner out of the way, and get the patient out of the way, and the only thing you have to do then, is to see that Truth dissipates error.

In handling malpractice, avoid saying, "You are, etc." There must be an absolute conviction, that what you know is greater than fear. The presence of fear as a claim does not give any excuse for a disease. Neither fear nor disease can cause a relapse.

If there is a claim of resentment, know that it cannot do anything to him. Break its power. Know it cannot do anything. In the process of your knowing, he will get over his resentment. If it is old theology, take it up, and know it cannot make a man sick, and cannot keep him from getting well in Christian Science. You cannot tabulate disease. Mrs. Eddy sent word to the field that it must never be done. Know what God is, and what man is, so clearly that the claim uncovers itself.

Every human being is ill because of some law of mortal mind. Christian Science says that mortal mind cannot produce any effect, for it is not cause. Show by your treatment, that what is called anger or resentment could not make him sick, for GOD MADE HIM WELL. He will recognize the benefit, and presently he will get all over the resentment, if he has not gotten well already.

LINE OF DEMARCATION BETWEEN CHRISTIAN SCIENCE PRACTICE AND WHAT MIGHT BE TERMED MALPRACTICE: Whatever the claim is, handle it. Do not make something of it, and if a person is angry, do not say he must get over his anger before he gets over his disease. His disease is anger. Anger cannot make him sick. Do not

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admit the claim and then try to handle it. You can handle it by NOT ADMITTING IT. If you say that anger can make a person sick, you are on the side of malpractice.

There is the claim that men and women are doing too much, or too little. The claim with the practitioner, or the lecturer, is that he has a lot of things to do. He just has to meet the claim. And the average business man who is terribly busy is doing a lot of things that he should not do. Sometimes they are mere superstitions, and sometimes they are fear. Harriman had a certain superstition: Whenever a package was sent him which was tied with a cord string, he would always unknot the cord, never cut it. Pure superstition.

A person should have executive ability, and if a person has not got it, he should get it through Christian Science.

Do not get tired. When you see that things are getting to the point where you are getting tired, take a day off, and go into the country and read Science and Health. If there is a sense of fatigue, or a sense of overwork, do not let it increase. Take hold of it. Know that you have the dominion of God, and do not have to do anything that makes you tired. See the practical side of it, that you do not have to do anything, humanly speaking, that will make you tired. If you are a practitioner, you will have that claim, and the telephone bell will be ringing: Think twice about God before calling me up. Say, "If you call me at night it will cost you three dollars." It is surprising how it will heal pain in the patient.

Try to have the patient pay as they go along. Get him to do something for you if he has no money.

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You must know the divine Mind through your treatment. He takes a hold of the situation, and He changes the condition. It is the Christ which comes to the flesh, and leaves consciousness free to reflect Science.

The perfection of man is the safety of man.

Let us do our work first thing every day. The first thing is to commune with God, not get your breakfast. The first thing is to commune with God. God is all right. It is the human sense that is wrong. You cannot be saved from error but by Truth.

Doing a good thing in a right way is Principle. It is perfection. If you are a Reader, see that it is Principle that is doing the work. You must take pains every day to see that it is right action. Do not think that you have a lot to meet. Claim the perfection. You have a right to it. Demand it, and it is yours. It is on all sides, and above and around and everywhere. Put up a good defense. Do not admit that you have much to meet. You have nothing to meet except God. Things suggest that there is something else. Curiosity, ordinary gossip, makes a person feel sick at his stomach. It is just ordinary gossip. Meet it by knowing there is no such thing. Mortal mind claims to have presence and personality and gossip. The remedy is to know there is no mortal mind. Your dominion consists in finding it out. Dominion is the perfect freedom of Infinite Mind. There is nothing to constrain your dominion.

Law is a mandate of Mind. "The peace of God which passeth understanding." We find quiet assurance in the realm of Mind. God is Principle, and man lives that Principle. Man's dominion is knowing God: The contentment

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and joy of God's creation. The thing that gives man dominion, is to know that he does not want anything. Everything good God made, and man knows. Everything baneful, God did not make, and man does not know. It is man's business to know God's creation. Man must know the divine law of perfect action.

God can never cease to be Himself, nor cease to express Himself. Your realization of peace, health, happiness, joy, is the man.

Christian Scientists would never get tired if they thought. We think Mind. Knowing is not working (fatiguing). Knowing is joy, life, and peace. Learn to live Science, until the human is transformed with the divine. Christian Science, as a Science, does not start down there, but with perfection. Start with the divine Principle in every treatment. We live a treatment. A treatment consists in living, and *that* the practitioner lives all the time, and when somebody says, "I am sick," know there is nothing outside of Infinity to make any trouble.

A Creator that is perfect; that knows the universe; provides for His own creation; a Creator that is Truth, Life, Love; a Creator that never varies, and never changes, but is always a good and kind, loving, sustaining, ever-blessing, shepherd, maintaining His own creation without the possibility of His own creation being troubled by anything unlike His own nature. A creation in which there is not even a mere suggestion of evil. All is Mind and Its infinite manifestation. One in Being. One in law. One in plan, One in purpose, One in action, substance and Science. This is what we must establish as a foundation for Christian Science treatment, and it is always in every

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treatment. Even though it is not always said, it begins in the sense that you say it begins. It comes, it is like revelation, and instinctively.

My creation is like, and My creation is according to, My purpose and plan, and in the same way the treatment has to establish the divine consciousness and the divine law. We have to learn through our own practice. It is the practitioner's salvation. The one that gets the most benefit is the practitioner. He is establishing the individuality of man. If you seem to be accepting error, start right in and know the Truth. Be careful about accepting anything of sin, or want, or woe. When you see the door handle turn, handle mesmerism. It is animal magnetism if you do not do the right thing. Thought is not always scientific. Remember to be on deck at all times, and do not let it catch you. As you establish this divine consciousness, the oneness of being, that is your basis for your treatment; but it is not all of your treatment. If it were so complete, that it constituted a realization of man's being, clear beyond all possibility of exception, the realization would be the healing.

Christian Science reveals a process of argument. You can establish the divine law by argument. With the process well established, understanding will come more and more. Faith is a good thing, as far as it goes. Mrs. Eddy says it is a chrysalis. (S&H 297:21) It is something that precedes something else. Things come to the practitioner on account of the work that he is doing. The moment that Science or true faith would appear, something would happen to matter.

The patient should find out something about God. Leave your claim to me. Find out something about God.

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Bear in mind the perfection of God, and man, and the universe. The perfection of the creation and everything in the creation. Nothing lacking, and nothing wanting for the joy of true being. Your treatment takes on a joy, a spontaneity. You do not have to change anything but the belief, and the belief inevitably changes under the realization of the Truth.

Sometimes you will say, "My large family." It is more difficult if you think it is difficult. Your household is just as inharmonious as you permit it to be. "Wife so conceited:" treat wife? No. Learn about God and man. "It is my husband; if he were only different." It is neither husband, wife, son, nor daughter. It is error, and you cannot meet it by loading it on somebody; you have to take it off.

Be true prohibitionists, and do not let people load you up with fault-cry, until you are more drunk than with whiskey. It is more subtle than whiskey, and unfit for anything. Worst kind of drunkenness there is, because it permeates not only the physical system, but the moral. WATCH that thing. Do not be afraid because someone says something about you; you will handle that all right.

Do not be handled; handle things; put good where human good is not. Know that man is doing just the right thing, at all times, under all circumstances, and is always in the right place. Everything you want, is right in your consciousness.

The immaculate conception is the ascension.

When a patient comes to you, the first thing to see is that there is no patient, no disease to heal; all that is pre-

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sending itself, is a belief that comes to your consciousness to be destroyed, just as temptation came to Jesus; in other words, Christian Science practice is just working out your own salvation. The healing takes place entirely in the mind of the practitioner. Christian Science is the healer.

The pure, clear realization of Truth is what heals. Mind is giving the treatment; thoughts or ideas which are giving the treatment have their being in God. If there is anything here in the nature of error that I need to know to heal this disease, now, without any period of waiting, I shall know it. Because there is one Mind, it uncovers all error. Evil effects have a cause only in belief. No ideas can take in, or take on, any destructive thing.

All the work is done where you are thinking. Nothing is ever projected outside of your own thought, and an effort to do so would not be in the nature of Christian Science. Christian Science practice is the reflection of the divine Consciousness, and as you claim that consciousness, and say that it must be the consciousness of man, and see that all phenomena must reside within it, you feel then the necessity of awakening in the image of that consciousness; and you feel that your treatment has Power and Dominion, in proportion as your own thought rises to the altitude of that one Consciousness, and you declare it to be your own. From that standpoint you handle it, from the standpoint of Omnipotence.

Nothing wrong must be permitted to enter the domain where your treatment is going on.

You give the treatment; it is you that is thinking, but it is your true self, in proportion as the treatment is Good.

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The claim is not all within my consciousness, but the work is, and the claim is an external thing which says it is something.

HOW TO DEVELOP A PRACTICE: Realize there is no practice. The real way to get a practice is to really know every day, and all the time, that you have time to know, that there is no disease, no men and women and children, or any other creature that is sick or is going to die; that the evidence of God's universe is the only evidence there is; that His law is ever operative. If you really know that, with the hope of bringing God's kingdom to pass, you will have an excellent practice, and it will come in order. Know that scientifically there is no need of healing; know that it is Christ who does the healing. You want to work, of course, but you also want to get to heaven.

Don't blame people who cannot find a practitioner to relieve them; that in itself is a claim. If a "left-over" comes, take up the claim that he is a left-over.

In healing, the disease is only supposed, it is only a belief; there is no disease to be healed; you are handling a belief; but there isn't anything apart from God. The claim of disease is wholly a belief.

Matter is a belief; belief is nothing; mortal mind is nothing; there is no mortal mind. The image of God is like God.

The one to get the benefit is the one that heals; the patient is the stepping stone.

Mind, God, Substance, Intelligence, Power, Law, Principle, is all there is to thought always one with God.

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All error that appears in human beings is nothing. In treatment don't get down to error and beat the air; see the nothingness of error.

We will demonstrate all the things of life, and heal the sick, as we perceive the nature of God and man. Think about what God is, even if we cannot think exactly what God is. God does not progress. If you have human progress, there must be something to justify it, and that means that God is infinite; and no one senses it but Christian Scientists. The law of being is progress. Rest in the fact, unshaken, that the real man is perfect. In treatments you have only to do with the perfect man. (Mr. Kimball's reply to the woman, who said she could not bear to see some certain person come into the room was: "You should say, 'Hail! Son of God!'")

Our way is the way of Science, no matter how much misunderstood; but it takes courage and patience. With patients be persevering. Study, and you find evidence of that Son of God by an improved condition of the human being.

In treating a patient with a doctor around, know no pain can come through the doctor or his thought. Get on the right side of the doctor through love.

Don't talk to a patient all the time that is very ill. Show them a little love. Better, do something in a human way for them.

Never let anyone worm anything out of you regarding your patients: How many, the diseases, etc. It is none of their business.

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In obstetrical cases a doctor is required by law, and it is always well to know something about the case.

If I heard somebody was ill, I would have to know that no one was ill, and know the Truth about it. The real man is well, and nothing can be the matter with any man.

“We have ascended” is a better term than “overcome.” There is no contention, only dominion. Think less that we are undergoing conflict; have more triumph. We need, and the world needs, a quiet steadiness. Only ideas have stood and endured; all else has perished in the history of the world. We do not rush on; all that needs to be overcome, comes to us without any rushing on our part. We must stand calmly and fearlessly, knowing there is nothing but the eternal fact of infinite, perfect Mind which expresses infinite, perfect ideas. A Scientist’s progress is a continuous triumph, a continual ascent through all eternity, growing in knowledge of God, Good.

There is no rushing out to meet the enemy, and we only need to know this, to eliminate from conscious belief that there is anything to meet. God is Love; nothing can destroy that fact.

Evidence and law in a court of law are different, but in Christian Science they are one. We are prone to recognize the Principle, but we hesitate about the evidence. It is not enough to know Principle; but also know that it cannot fail to establish Itself and the evidence. You get the evidence as proof, in proportion as you see the inseparability of Mind and Idea. Knowing that there is no separation between Principle and Its idea gets the evidence. To say that the patient was healed spiritually, even if he dies,

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or if the claim does not yield so that you have the evidence, is not sufficient. If the claim is bodily, the evidence must show there, etc. They shall see the evidence; others than Christian Scientists must see the evidence, so they will be able to say, of their own observation, "He is well." "And they shall see the son of man coming," etc.

They shall see the evidence, or the demonstration, even though to them it is mysterious, and they cannot understand; still they shall see it.

When you give a treatment, you are giving God. Truth and wisdom should characterize every student. Be as wise as Solomon. There is no corner on understanding. You have a right to wisdom; it is yours, and you will never talk over heads. Always think ahead, but don't talk about it, and do not give too much audible instruction. Your object is to make Scientists. Demonstrate wisdom.

Know that you can heal anything. Take hold with the sense that God is with you. You are acting according to immutable law. If you take a case, never take it experimentally. Assure him of the efficacy of Truth and prayer; then do your work, but do your work with absolute confidence, as if God has descended from heaven; and God has descended and will heal. His presence will heal. Give your treatment as if you were Mind. Truth dissipates the error.

You love God by proving Good.

Do not ask divine Mind to help you; just know; this is the very presence of God. Make no appeal, no supplication. KNOW.

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Appeal is the last stand of the devil.

Divine Mind as presence, is the demonstration of omnipresent facts. As ideas reveal the divine Mind, the belief of separation is broken. As ideas become real, this is the very presence of God.

Desire is prayer, but a Christian Scientist cannot stay there. He is possession, and his prayer is past desire.

Originality and versatility, infinitely expressed, means that you will forever express the boundless new ideas, ever broadening into revelation of all the facts of Mind, clear and fully understood, spontaneous, without effort, with perfect freedom, increasing clarity, unrestricted mental growth, forever more and more.

Be generous, and acknowledge the good even human beings do. Try to give them a sound basis, but do not mix yourself with their efforts to do good.

The cardinal sins are: Fear, envy, hatred, anger, malice, revenge, jealousy. They manifest mortal mind and will kill. A man might better be steeped in vice than have one of these.

Handle fear, and nearly everything in vice will yield. Vice is in the nature of mesmerism, disease, and is usually willing to yield. Mortal mind is always to blame; never blame the man.

What appears to be matter, yields to understanding. See the utter unreality of your patient, and the healing is. The real man will appear in an improved belief.

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The great thing is what you are knowing.

If the practitioner begins to be assailed by such statements by the patient as, "I am no better," or the suggestion comes, "Well, I have been treating this patient for a long time, and he isn't doing very well," or if there is fluctuation, or delayed healing, these are to be handled just as though they were part of the disease. They are the claim. They constitute part of the patient in a way, and in some way they are mixed up with the case; whereas the practitioner is apt to think it is his own sin, in a way, that has kept him from healing the claim.

Handle the suggestion, "I can't work," or, "It seems as though I can't work." The way to meet it is to say, "It doesn't seem that way at all," and a very good way to handle it is to put it right back on mortal mind, and say to mortal mind, "Of course, it seems that you cannot work, and it will ever seem that way, because there never can be work done by a mind that is non-existent."

Sometimes people come and say they have fallen from grace. They have neglected their reading, and have not been working as they should, and then there will be a great flood of tears, and great repentance. Now, that is all right; repentance is good for them, but why? Why did you do that, when you know every minute it is up to us to swim and never to float? I do not mean by that, that you should be working every minute with your teeth set, not by any means. But let that clear, sweet recognition of divine Presence be so sure with you all the time, that you have no doubt of it.

Don't fall from grace, but if you do, and if there is a sense that you have not been as faithful as you ought to

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have been, deny that, and never let it occur again in belief. There are some people in our movement, and mighty fine people, too, who need to gain in strength of character. The tendency to be even lazy is not an uncommon belief. The tendency to be mentally lazy is not an uncommon one, especially if the person is over sixty, and that person has to be waked up, and find out that the only Mind is God, and he will then think just as well when he is ninety-five as when he is forty, and probably a good deal better.

Not infrequently, patients who are students in Christian Science have had enough treatment to heal them a hundred times, but it is very difficult to get them to say, "I am healed," even when there is every evidence to show they are healed, and there is nothing the matter but a little bit of fear, or a large measure, as the case may be. But it is difficult to get them to take their stand and say, "I am healed." And yet in hundreds of cases, if people could say, "I am healed," and stick to it, they would have the evidence very shortly. The mesmeric tendency of human beliefs, self-pity, self-condemnation, or self-something else, hinders that most important and scientific declaration. Now that is something to be considered.

In the work of Christian Science, there are a lot of other things to be thought of. The students themselves often talk too much. They say too many things, and prove too few. The Science of Being is a question of proof, all the time. The utterance of it should come from some measure of proof, of actual evidence obtained and shown forth.

It is not a good thing, of course, to require of a patient that he should make a declaration that is not true, and I would not insist that a patient shall declare himself

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healed, when he is not healed. But I do mean that a patient should be helped along these lines to perceive and acknowledge the benefit that has already been obtained, and insist upon them taking that stand and not swerving from it. Much of character should be demonstrated on the part of patients, and among Christian Scientists themselves.

The fact is, that Christian Science is a purely moral science. The healing of disease is part of it, but the healing of character is more essential; and I tell you frankly, and I include myself in this statement, there is not one of us that does not need to be reformed. We find daily in our lives little weaknesses, a yielding of thought to something that is not true, a yielding to faults; our whole human existence tends to such beliefs. We daily utter lies, think lies, live lies, and, in a way, material existence is a living lie. Now when we are engaged in that, and unavoidably so, it is not easy to keep the scientific side in thought. There is a tendency to temporize, a tendency to compromise with human beliefs, a constant necessity of saying things that are not true, and a thousand such experiences, if you do not watch and pray, that take away that element in character which has its relation to divine Principle; that take away that strength and clearness; that straight line of thought which never goes to the right or to the left, and is never dishonest in the slightest degree, but which acts and speaks according to Principle.

To do our work well, then, we have to use extraordinarily good judgment; and it is characteristic of a Christian Scientist, who is really working right, that his judgment constantly improves, and his human wisdom constantly increases. He has a sharp, clear, well-defined idea

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of what is to be done or said. In a great degree he thinks, acts, or speaks, according to Principle, and our constant aim is to gain a greater measure of perfection. In doing this, he does not say things that could not be understood by the average person. It is not an unusual thing for Christian Scientists to talk metaphysics in public places; it is not a wise thing for people to talk about Christian Science and healing of diseases before people who know nothing of Christian Science, because these things tend to prevent people from coming into Christian Science.

In a simple, kindly, loving way, people can be told something about Christian Science that will help them.

If, on the contrary, they are told a lot of personal stuff, the personal experiences of the practitioner, the difficulties he has endured, the wonderful cases he has healed, the listener learns nothing about God, and if he does start in Christian Science, he is started in the wrong way. I urge you to constantly be watchful about those things, and demonstrate wisdom, for without wisdom there is not much Love. Without wisdom, love degenerates into sentimentality, and becomes more kindness and human affection. This is valuable in a way, but a rope of sand when you begin to hold on to it. Human affection cannot endure strain, unless it is allied to divine Love.

In treating people, avoid instilling any thought that might tend to take them downward instead of upward. There are certain metaphysical statements that are true in the absolute, but if they are given to a patient who is not prepared for them, he is likely to go wrong. For instance, statements relating to absolute human freedom and absolute human action.

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We should not feed great quantities of meat to babes; and on the other hand, don't feed those who ought to have meat, milk. There are whole fields that are still feeding on milk, and mighty poor milk, too. Now, a Christian Scientist needs to grow in wisdom all the time. There is a tremendous demand on him for this wisdom.

Now, another thing along this line: In helping people to get started, avoid instilling the idea that they have got to struggle all the time. We have had enough of that in human belief, without taking it on in Christian Science. Christian Science is not a struggle, and the moment a person becomes a Christian Scientist, there should not be that tremendous struggle going on. Sometimes people keep it going; very often they believe they are not Scientists, if they do not have a terrible time most of the time. There is a very general belief that we must necessarily be the objects of some kind of an attack, and very often, if you let it fall, the remark that you are happy, someone will think, "Well, you won't be happy very long," or you will feel in their thought a kind of prophecy, that animal magnetism will get you, if you say you are happy.

Don't be afraid; don't be afraid to say, "I am happy," and say it as though it were the Christ saying it, and the Christ maintains it. And do not imagine you are good in proportion to the discomfort that you are experiencing. You are not necessarily good, even if you are uncomfortable. It is a good deal better to be good and comfortable, than to be good and uncomfortable. Take on the dominion of God, and not the struggle of a limited understanding. Let your thought at once assume the character of Science; do not struggle to get it. Be it; it is just as easy, and far more effective.

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You see, we had to come by means of a method, and we are still coming into Science, and going upward and onward by improved methods, but if you work spontaneously, you will find that God is not a method. If you make a god of your method, you will find yourself limited to a mere routine of affirmation and denial, and the very ascension by which demonstration is made, is perhaps never experienced.

In making an explanation to an inquirer, do not make it beyond his understanding. Appeal to him where he is thinking, not where you are thinking. Remember, most of you come into Christian Science, and up to your present understanding through years of study, and sometimes even struggle, and sometimes suffering, because you did not know any better, and you have come thus far; and here is a person who is starting in, and has not come thus far, so do not start with him at the point which you have attained. State what you have to say clearly. If it is absolutely clear, it will be understood, provided it is basically clear.

You can say anything about God, if it is true; and if you say it clearly, you will have no doubt about any person understanding it; and any person who comes into Christian Science must first understand about God, before he understands anything. Sometimes you take it for granted that a listener is a believer in God, and sometimes he is; and sometimes that is unfortunate, because his belief of God prevents his understanding God.

What you have got to make him see is, that he can know God aright, and you must find ways of bringing that to him. Many patients need that, but they will sit and ask

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questions by the hour, none of which should be answered, because they are merely asking them in a philosophical way, and they are questions that should not even be asked at their present stage of understanding.

Another thing I want to speak of is the tendency of people to say, "I was healed ten years ago, but I seem to have that old thing appearing again." Now what is actually taking place is not the old thing at all. Handle nothing but suggestion, and refuse to be fooled. He is suffering with the suggestion that he has a return of an old belief, and the suggestion is all there is to the return of it. It is impossible that he should have the return of an old belief. He cannot have it, if he was healed in Christian Science. But what has occurred, is that through some letting down of bars, or accepting some of the suggestions of *materia medica*, he is coming under the law of mortal mind, called *materia medica*.

There isn't anything today that needs to be handled so thoroughly on our part as the belief of *materia medica*. In a certain way the medical profession has become the arena for hypnotic suggestions. In many instances they devote themselves to the study of it. They make declarations, and those declarations as to the health and happiness of mankind are admitted by a majority of people, who think that anything the doctors say has to be accepted. Consequently, these statements that doctors make in regard to healing, in regard to relapse, in regard to Christian Science treatment, become general human opinion, and they are highly mesmeric in belief. You have only to handle these suggestions for a patient. You have got to take cognizance of the claim of the medical profession, that it is publishing its belief broadcast, that nobody can

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live except under their statements which they call law. When you break that belief, you will find that a patient whose healing has been delayed, will be suddenly well.

It is about time that Christian Scientists freed themselves from that kind of thing. If you have been associated with that belief, if you are a nurse or a doctor, you have got to take special pains to free yourself from all that you were in, and consequently you will be very loath to ever give a diagnosis of disease along these lines. And I would urge every person who comes into Christian Science in that way, to burn all bridges behind them, burn them all.

They must have a new heaven and a new earth, because Christian Science is a different kind of healing. You are engaged entirely in a new work; you cannot bring that old stuff into it. If you let that old stuff tag along with you year after year, your demonstrations will be delayed, and you will have hell instead of heaven, because that is the way it acts, and I advise you who have taken your stand in Christian Science, to stand.

On the other hand, as we have said before, there are a thousand things that are supposed to be part of the belief of materia medica that are only human, such as: Good care of patients, good nursing, good food. Above all, do not get the notion that you can take a patient who is confined to his bed, and is exceedingly ill in belief, and feed that patient anything that is fed to the rest of the family. Don't feed the man or woman who is ill in bed, corned beef and cabbage. Give him something that would be proper for a sick person to have, and see that the family comes to a sane and sensible view of what is proper for a person, who is sick in belief. It is divine Love that enables

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that person to have chicken soup instead of corned beef and cabbage. I tell you, it is divine Love, and that is the way it works, in wondrous ways its marvels to perform. Now again, it is your privilege and duty to maintain an improved condition. If yesterday you felt ill, and today you feel better, your feeling better today can never grow less, and you should make a law to that effect.

If you have achieved a certain measure of healing through your understanding, it is time for you to prove that the same God who healed you to that extent, keeps you healed, until you have attained a greater degree of health. There is no going back into the valley out of which you have clambered; you are out of it to that extent, and you must stay out of it. It is only a question of knowing, instead of believing. If you know what God is, there is no question about your being able to stand at every given step, and maintain that improvement, and it is so with everything, not alone with health, but with everything you possess.

There is something to be said about the general situation of the world, and the peace of the world. If you can think of anything, you have got to think either incorrectly or correctly. Your thought is either correct or mixed. If you are thinking about the condition of this country, you will either accept it as mortal mind presents it, or you will take it and know that God reigns, in spite of any evidence to the contrary. Now, it is easy to see that according to the evidence of the senses, the situation is extremely uncertain. Nobody needs to be told, but one could prophesy a lot of things that are likely to happen, and they are likely to happen if we don't prevent them.

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There are extraordinary theories of the destruction of capital. There are people who believe they should absolutely wipe out capital, and have the world carried on by the workman. The Soviet idea, that has been accepted in Russia, is permeating the working classes in this country to a great extent. It indicates that almost anything might occur, and it is very essential that we should be awake all the time; when we see it appearing, we cannot leave it there. Jesus required that we should scientifically take care of it. He said, "When these things appear, look up." He indicated absolutely, that those who know Christianity could not afford to accept that evidence, but must look up and away from it, and behold the facts that are.

Mrs. Eddy says, "Christian Scientists will hold crime in check," and the question is, "Are they doing it?" In some cases they are. Right here in this town recently there was work done, that did away with a very threatening condition. Why not take cognizance of those threatening conditions that appear to be on the horizon of the world, and especially our own country?

The majority of us should have some regard for this country, should consider its meaning, should maintain its ideals, in order that we shall be able to do away with those strange and fantastic notions. Now as a matter of fact, the only laborer there is, is one with God, one with God who makes the laborer. I do not mean by that, one who digs in the earth, or works in a shop. I mean that there is nothing real to labor, except that which is noble and good, and remunerative to that which does the labor.

There is no capital that is separate from divine Principle, or Love. There is no such thing as a capitalist who is

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engaged in profiteering, or a capitalist who is engaged in trying to outdo somebody else. These are all beliefs of mortal mind, and if you handle them as beliefs, and not as people, you are getting at the thing; and if you see that it is mortal mind, that is ever expressing dissatisfaction and greed, mortal mind actuating what appears to be men, you will handle it correctly. You can handle it at any time, if you put it on mortal mind. You cannot, if you handle it as men; but if you handle it as mortal mind, handle it as one generic belief.

You can think of the nation, and you can think of the danger that confronts it. You can think of labor and capital, and it will depend on you what you are going to do with the danger. You can think of the danger in relation to labor and capital, and you can know that the relationship is in Principle, God; that there is no mortal mind to disturb that harmonious relationship.

The only man there is in the universe loves his neighbor as himself, and that means the capitalist, and it means the laborer, and the people in between, and they are one because they are God's children; and because of this understanding, the fear disappears, and the dangers threatening the government cannot take place, unless it bless mankind. The only changes that can take place, will take place because of divine Principle, and if they do take place, they will bless mankind every step of the way; and man cannot be disturbed in the process, neither can man be used in the process, to bring about destruction or murder or any unhappy conditions.

It is our work and part of us. You have taken on a tremendous job when you became a Christian Scientist.

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You have virtually aligned yourself with God. You say to God, "I am with You for evermore; I stand with You as Your child; I promise You my allegiance; I give to You all the intelligence You give to me; I ascribe to You all the power I am able to express; I praise You in all the glory I am able to manifest; I place my country and its government in Your hands; eliminate from its government human greed, and all its selfishness, and those elements that are vicious and weak; I maintain and establish by the power and presence of God, the real government of divine Principle, the divine government."

These things are possible to Christian Scientists. Their thoughts are not the thoughts of mortal mind. Their thoughts are divine Principle, their thoughts are the Christ, and the Christ is come to the world, not merely to save you and me individually, but to save us collectively; not merely to show us how to carry on our daily affairs, not merely to bless in a limited way, but to bless us in an infinite way. Our government is a part of our consciousness, and in redeeming our consciousness, we shall save our government. Our government was established by divine Principle, and it had its being in a thought of human freedom many centuries before it appeared in human thought.

When we come to a great test in this country, it is not who is in Washington, but what is right.

In your own thought you must maintain the facts, that after all these things occurred, and after this country and its government had been tested by a civil war that was terrible to bear, and when it appeared that it could stand for the ideals for which it was founded, then ap-

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peared Mrs. Eddy's discovery; it did not just merely happen. It was just as though God had said, "This is the way it ought to be." It was just as divine as the birth of Jesus; and so it came about, that in due time the impersonal Christ appeared, and it came where it could come.

Paul said, "Esau sold his birthright for a mess of pottage; though he sought it in tears it could not be found." Repentance in matter; he sought it in tears; wrong step. When you contemplate taking a step that may be wrong, do not take it. We are not obliged to take any step in haste. Wait on God, and not on human opinions. Demonstration is sometimes waiting.

We are Christian Science practitioners, saving the world. Don't doubt it. You are doing it, or you are not doing it, and if you save the world, you will heal your cases and you will do it wonderfully, and you will be surprised to see how often your patients will get well with only a word or a moment's treatment, and that is because your consciousness has ceased to be a limited thing. It has become worthy of Christian Science; it has entered the domain of infinity; it reflects the grandeur and dominion of Soul; it is pure in its purpose, powerful in its action, irresistible in its results. This cannot be done in any other way than through divine Principle, and divine Principle is not a little opinion here, or a little opinion there; why, the practice of Christian Science is not that kind of a thing.

Science produces better human beliefs: Many people come to be healed of stomach trouble, when all they should do to be healed is chew their food.

Eat well, sleep well, and do everything well. Take time to eat. You will eat less.

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Do not sit sixteen hours a day in your office, treating; do some walking. You cannot declare the activity of God all the time, and never demonstrate it. WALK; without the proof, what is the good of the theory? Handle the belief that you cannot know what to do.

If you have to take exercise to prove that you are active, do it. Never feed your appetite, merely feed your hunger.

Some people are normal when they are heavy. But for a belief of too much flesh, know that in the divine body of infinite Mind, there is nothing excessive; the law to it is symmetry, perfection, beauty, normality.

To add flesh, see that the facts of being are normal. This is a belief of imperfect elimination (your patient thinks it is too much elimination, which is not so).

The law of God is perfect elimination.

The belief of a disease having to "run its course" ought to be handled. Handle wonderment, curiosity, public opinion in a case such as a claim of smallpox. If there is an increase of fever, irritation, let no picture of the thing have a place in your consciousness. If an image of a disease presents itself, take it up as animal magnetism and work on it as a claim. If the picture persists in coming up, remember that will not prevent the healing. It is better, of course, to get rid of that sense of consciousness, but know if it comes, it can have no power over your treatment. "Be not afraid of sudden fear." (Prov. 3:25) One belief causing another belief is one of the favorite claims of mortal mind: The belief of acidity producing rheumatism, indigestion producing headaches, etc.

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Nothing proceeds from worry. It is a process that seems to be going backward, but there is no cause and no effect; therefore there is no disorder. Many Christian Scientists say they know they are suffering from belief, but that is only resolving things into thoughts; and they are giving power to that belief to make them suffer; that belief is only taking the place of disease.

Step by step you undermine a false belief in treating people of other denominations. Always tell a patient, as soon as possible, some reassuring thing. Your tendency is to talk too much.

If the suggestion of death comes up, you should say, "At present we are interested in living. What you know, put into practice; what you don't know, wait for." This is a safe thing to say to people who are interested, but who are doubtful or critical.

Much Christian Science work is incorrect; it is brain effort, or continued efforts to think God in your head. This method will tire one very quickly. Thoughts which constitute a Christian Science treatment, cannot possibly get into your head; they are infinite, but they must be as real to you, as though you had been their author.

All the Mind there is, is natural Consciousness and already concentrated. Have the facts of Mind present. Be normal and happy, when facts contrary seem to be present. Divine facts are the only presence; it is God with you.

In treatment do not assume that you have done something you have not done; cover the ground.

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You do not have to overcome fear, it cannot do anything to you, and it does not make any difference if you are afraid. Make the declarations that constitute operative truth, then the responsibility is not yours. You must have more confidence; this will come when you become less afraid of fear.

After you have completed your treatment, rest in great peace. "Remember the Sabbath day and keep it holy." Sabbath day or seventh day means completion of treatment, and is correlated to the first, which means God is All.

The law of Mind is a law to the belief of worn-out or offensive substance, or worn-out tissues. The best way, however, to handle it, is to say that the Infinite has no such thing as elimination, has no need of such a thing.

The spiritual idea is Mind hearing, Mind seeing, Mind feeling; and there is no other idea to interfere with it. Ideas work reciprocally, because they work in Mind. But in mortal mind, the claim is that the faculties injure each other (speaking of surgery). The claim of bone obstruction is somewhere back in mortal mind, and you will heal it all right. When you take a case, have absolute surety that you can heal it. It is the only way to get the practitioner out of the way. It is not the practitioner who heals, but the divine Christ.

One of the greatest mistakes that Christian Scientists make, is that they think a case is getting better when it is getting worse. Your knowing takes care of that case. Know that he cannot be conscious or unconscious of any fear. Take care of it, so that fear is impossible. Just for example,

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put yourself in God's place. Your knowing is all the mentality that the patient can have after your treatment. That can be abused, if the practitioner is not working along the exact line. The line of demarcation is very fine here. You can take care of fear. Your knowing will act exactly like God; it has the same power. *Your knowing* is the greatest thing that is going on in the world. It is best to go to a patient's home sometimes; you might find something trying to hide, and you have got to use judgment.

When you take a case say, "I'm in charge." "You must do as I say." Sometimes you have to arouse a patient. Give your directions in regard to eating, cleanliness, etc., as a doctor would; the first thing is cleanliness.

Keep the claim of disease in the realm of nothingness, unreality; one will not heal if he makes it real. There is no reality to matter.

I asked you to work in Christian Science, not on the edge of Christian Science.

Mental treatment isn't Christian Science. Real, purely metaphysical treatment is Christian Science. Let treatment, all you say or think in the line of knowing Man, Law, God, harmony, perfect God, perfect Man, the immutable law of unity, have more completeness.

Be cognizant of the error, or headache; argue that man is spiritual idea. Arteries, nerves, brain, in Infinite Mind are infinite ideas, each one sustained in perfection, and cannot be touched or influenced by anything else. No matter what you see caused from indigestion or poor circulation, nerves, etc., or congestion, the standpoint is always perfection.

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Typhoid fever: Realize God, perfect Man, life is God. There is no such thing as germ or bacteria that can destroy; germ is a claim that something can exist and destroy life; the belief is a false belief; germ or bacteria never exist; the only thing that exists is God, who is the only Life. The universe of God is spiritual; matter is not to be made something; it is nothing; everything is a lie that isn't like God.

God is Life, Principle, perfect Life, immortal, eternal; there is nothing about a Christian Science treatment that could kill; there are no germs, etc. It is all error, and you must meet the error.

The intestines of man is an infinite idea, and can't be destroyed. The business of your treatment is to know its dominion.

There is nothing to germ; it is only a theory, and your treatment annihilates that law. No germ can exist, and because your treatment is dominion, it is dominion to that patient. The patient is a belief of disease. You don't need to know there is a patient; forget the patient; nobody is ill.

If more than one thing shows up, handle each claim specifically, rheumatism, fever, and so on.

If your patient is very emotional, or has a temper, handle it. Handle each individual as conforming to general belief. Sometimes you need to arouse a patient.

Science heals *better* than it used to, immeasurably more, and heals quicker. "Not healing as quickly" is a *claim, suggestion*. Christian Scientists themselves will individually be assailed by that argument. They will have

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experiences, perhaps, and will become a little negligent of their work, and there will come experiences that will try to make them believe that they are not doing as well as they used to, and that they cannot treat as well, and so on. It is only a claim, a suggestion.

If you had a man sick, the devil would whip you around a post all day if *you* believed it. It would say, "Why, he has an incurable disease, he will go through this or that." It makes no difference, sometimes it acts in a different way. I am going to say something that might be misunderstood, but I am only thinking of the experience of a practitioner, and the things that come to him. It will come and say, "I can't do as well as I used to," and if he admits that, where is he? If it be true, humanly speaking, that he has missed some opportunity to improve himself in a given line, he *ought* to have that revealed to him, and correct it.

"Resolve things into thoughts" (S&H 123:14), but don't stop when you get it into thoughts. When you resolve things into mere beliefs and stop at that, you have not gone far enough. False beliefs are false, and they are lies. Man is never sick, but ever well. There is nothing which could create a belief. A law of Truth operative destroys a particular belief of sickness. Don't rush around physically, trying to heal. Don't think about her, just think about God.

Number of patients: no more than he can heal. Jesus fed five thousand, and twenty seems impossible. The *multitude* came and he healed them.

Do work thoroughly each time, unless they come again, unless they come up in one's consciousness. There

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is no thought transference; the practitioner doesn't know why, but "I'll just do a little work for that patient," uncovering or revelation. If you do accept and picture disease instead of rejecting it, it is malpractice, an attempt to get you to take part in malpractice.

If the practitioner is thoroughly healed, the patient will manifest it. To dismiss a case, saying it is healed, is sometimes mere presumption, and sometimes scientific understanding.

Handle palmistry as a special belief. Hypnotism, mesmerism, theosophy, palmistry, oriental witchcraft, esoteric magic, phrenology, divination, prophecy, even in the Bible. Don't let it go. Once thoroughly handle the whole. The whole work is prevention: As in palmistry, the person has to have a palm.

Make patients pay. Sometimes that is all that is the matter with them. Mend your gloves, sweep your walks; the patient wants to do something for you for what they have received.

"I go my way in the strength of the Lord." You can't go any place without doing good, when you say or even think something.

Your belief or the anticipating of entertaining mortal mind: Have seen people go along year after year with a claim, who need only to look within themselves and see what is the matter.

Retain peace, it is a spiritual idea. Sometimes unselfishness is only a cloak for intense selfishness.

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There is a way out of trouble, but the way is pure Science. But there is a relative kind of thought, that admits the evil and then works against it. It is that state of thought which is indeed a natural rejection of all the claims of mortal mind. It is the Christ that heals, and though we have to go down inside ourselves and root out all that is wrong, we do not mind.

Pure Science does not admit evil and work against it. That state of thought is natural rejection. Mortal mind is constantly tempting Christian Scientists. See beforehand what temptation is to be, and checkmate it before it happens. Generally mortal mind says, "I am six months worked out and just tired out. I haven't risen above that belief." It should not have been admitted as anything, but if admitted, then begin process of uprooting.

If you have a fault, I beg of you to drag it out by the roots. You will be blessed every minute. The way of salvation is that way, and sometimes it is not easy. Sometimes there is no fun in it, but if you will maintain a basis of true idea, and love your neighbor as yourself, do not forget to love him. The enemy whose enmity has not been healed, is himself (ghost); and if a thing is nothing to you (because these things are nothing, and are just as though they were ghosts and nothing more), if you meet them all in that way, quietly, steadily, constantly maintaining Christ, you will surely triumph, just as sure as the sun is to rise tomorrow, for there is no separation between God and generic man. Consequently, your thought must not only be what you would like for yourself, but it must be what God would like for your neighbor.

A person who has had a Christian Science treatment is not an ordinary person any more. There has something

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gone out, something different, entirely different from mortality or materiality, because the practitioner has seen that body is spiritual, not material.

He has seen that Mind is Spirit, and his embodiment must be like it, and all the infinite ideas that comprise the infinite expression, body, must ever be one with the Mind in which they have their being, and he establishes that law for what appears to be a patient. By doing so, he has been willing to get rid of self, for otherwise he would not be a practitioner. The practitioner has lost the sense of self in a higher sense, that is the revelation and Presence of God. In so doing, he has got rid of the practitioner and immediately is a healthier person. In the same way, he has denied the materiality of man and seen that man could never be other than the actual spiritual evidence of Spirit, in all substance, in tangibility, beauty, holiness, power, glory, availability, purity, and intelligence, in all that means good, and Truth, and Love, and pure Being. That is the real man. There is no matter at all, and he is not afraid to say daily, "There is no matter," and is not afraid to know that he has not got a material body, but his body is absolutely spiritual. And say it, and know it, as nothing so improves the material body as to know you have none.

In case of disease you can't seem to heal, there is no such disease, no cause or power, no law by which "nothing hidden" that should not be revealed.

One claim that should always be handled for the patient "born of material parents," is prenatal mesmerism. It always has to be handled. The belief is prior to the birth of the child or conception.

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Some people suffer from some thought of their parents. The matter concept of child is incorrect; the belief of a child is prenatal mesmerism. If hatred, malice, or drink are in the parent, all have to be considered and handled.

In handling a claim, you would know man, and handle all the claim. If one had a patient that you had tried to heal for a long time, and the patient's thought had become mesmerized: To heal, you must know your treatment must dominate the patient, and is the only mentality going on under your treatment. What you know about the case, is the Christ and the healing power.

Get rid of persons; you must not think of person; there is no one involved, only a belief. Your treatment could cast out a house full of doctors. The doctor could not prevent a case from being healed. You must know, "We can." It is not "us," but God with us. More God than any other, and the only one. Fear is the first thing to handle and sometimes the last. (Mr. Young, when giving a lecture, saw a case of epilepsy in the audience. He made an audible statement and healed it, handled prenatal mesmerism.) I know Love never made anything like that, and prenatal conditions could not hold that child.

In a case of a child, if the father or mother wants a doctor, it is a claim that somebody does not want Christian Science treatment. It is something to *handle*, not to admit. If there is one in the family who wants a doctor, the other has got to say, "All right, have a doctor." You had better have a doctor than a row, because the doctor won't give you so much trouble as the anger. Accede, then handle the claim. If the other parent wants you to go on with

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the case, keep your feet on the ground and use common sense. The doctor, if he comes, becomes the claim.

Now, we want to demonstrate wisdom. Let us do it. We came here to be taught. There is a right way. We know it. We have walked in it for a good many days. We have healed a lot of diseases for all mankind. Although in many cases, it seems we have been healing hypothetically.

Take hold of healing with a sense that God is with us, and "God with us" does it. The work is absolutely controlled by that Principle, and is operating according to His immutable law, and I know it, and my knowing is putting into operation the Science of Christianity in this behalf.

If you take a case, do not take it experimentally. That is not a fair proposition. You cannot promise to the patient audibly that you will heal him, but you can say everything that will encourage him. Assure him of God's protective power and care, and of God's willingness to heal him through Christ. To the best of your ability, you are going to pray in the true Christian Science way. Then do your work.

But do your work with the absolute confidence of Mind. Do not do your work in the way that you talk to your patient. Your talk to him is dictated by wisdom, so as not to arouse foolish ideas or hopes, when perhaps there is a whole character to be changed, and a whole life to be revolutionized. Do not give him false ideas as to the work that is to be done, but to yourself take hold of that case as though God had descended from heaven, and said, "I will heal that case." If you do not do that, you are not realizing your rights, and not fulfilling your mission. Get the prac-

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titioner out of the way, and get the patient out of the way, and the only thing you have to do then, is to see that Truth dissipates the error.

Now, when there is a case called incurable, and perhaps the neighbors and family, and two or three doctors know about it, it is well for the Christian Science practitioner to know what is going on, when he is called to the case; and then it is well for him to act as though he knew.

He should not act in a sense as though he were proud, and trying to hold himself up to what he is not. But there is a certain dignified attitude, which a Christian Scientist must maintain. If he encounters the doctor on a case, he must know that he is exactly, outwardly, on an equality with the doctor; and inwardly, he must know that he is thinking even for the doctor. In some cases you cannot avoid mixing up with the doctors. In the war work we had a lot of that.

You must be maintaining that you are, as a Christian Science practitioner, maintaining the understanding of Infinite Good.

Instead of putting yourself in an attitude as though the doctor could "lord it over you," meet him on a plane of equal respect for his understanding and learning, a kind of mutual interchange of thought and assurance. And if he says, "That looks pretty bad," say, "Doctor, it does, but we are relying on something more than looks; we are trying to know there is a power that can help us."

Every doctor, if he is what he ought to be, will respond and think, "That is a very sensible woman (or man,

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as the case may be), and we are very glad to have her around here,” and he will say, “I believe that thought does help, and I like to have that here,” which is all in your favor.

Then if the doctor is turned out, or if he has left the case because he thinks it is hopeless, handle the belief that he thinks it is hopeless, handle the belief that he thinks it is incurable, and that the whole world thinks it is incurable because he does, and mortal mind thinks the same, and you immediately know that this is only a state of ignorance.

It is malpractice, because it is a state of ignorance; or, if he believes in hypnotism, it is malpractice, because it is intentional. Any phase of malpractice is only a phase of human opinion or belief, which fades out in the presence of God, and your treatment is the presence of God. Say very little about the fact of infinite idea.

Give patients something to think about, but not too much. Remember how far we have come ourselves. Make absolutely right statements, and make them step by step. Mortal mind knows nothing about divine ideas, but there is an idea in infinite Mind for every useful material structure. Every person possesses every idea, now. Understanding unfolds. Your two hands are one, because hands are infinite idea. If one should be injured, it could be restored by an understanding of the idea “hand.” Eyesight would be perfect, if the idea “eye” was understood. There is no separation in infinite creation. You have a right to this understanding; claim it. If there is anything needful for you to do, you will find a way. Man is controlled by, and expresses, divine Mind. He expresses originality, ver-

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satility, beauty, action, joy, peace; it is law, the law of Life, continuity, and complete satisfaction. Every idea exists in that way, because Mind exists in that way. If you have anything to do that it is your duty to do, look away from material sense, and if it is a demonstration, divine Mind will bring it about. This takes away haste and anxiety in business and other things.

Thinking well is praising God. Think one thing according to the need. Stick to the thing you are doing; that is Christian Science. Keep your poise.

Read something besides Christian Science literature. If you are writing, write it in your own style. The usual Christian Science articles are not lively enough. Each one has a natural way. Cultivate, but don't lose your individuality. (Question: Should one read fiction?) Read fiction, of course. Have a normal sense of material existence, but there should be no exaggeration. Denial rests upon what you know; therefore, it is an affirmative statement. The daily newspapers are animal magnetism. Read them for the information in them, but don't let them mesmerize you. It is ennobling to read good literature, to see good paintings. Your own individual right thinking will help to establish the kingdom of God on earth.

In treating a claim, never take it with the idea of "doing the best you can," but know that Christ is all. This is all there is and it heals. Have absolute conviction of your faith, and heal. Be there and start right in.

"It can't do it" embodies all you know, if you are at the point of understanding.

Collected Writings

Instantaneous healing: Jesus healed a long time before they came. Jesus was about the business of Mind all the time; thus when they came to him, the work was done at once. The man of Joy did the work. The coming of the people brought to light, that the healing had already been done.

If you know the Truth, you won't get patients who won't be healed.

A Christian Scientist is not doing his whole duty, unless he does his work about the different situations that come up in the papers.

Cholera, strikes, etc. In case of cholera, the government will take care of it, but it is up to us to do our work concerning it as well. In the providence of opinion, no condition of mind and body that can bring about disorder; Christ is the individual body.

In regard to the strikes: The minds of the workmen are being influenced by internal wrong thought. The Roman Catholic Church thrives on war and disaster. There is nothing so much in the power of the Roman Catholic Church; it is a belief from beginning to end.

It is malicious malpractice calling itself a religion, and it would try to prevent justice in every way. The only thing at the head of anything is God, and nothing or any organization can interfere with God. There is one God, one Government, the Government of God. It is now established; it now prevails through Divine Science. It is the foundation, and its eternal mandate is the function of law and justice.

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It is practical, present law and justice.

It prevails over, and in, so-called human beliefs.

The acknowledgment of Divine Principle establishes the influence of Divine Principle; and just as in ancient times it is recorded that a “prophet” discerned “righteous thought,” he did not have to be represented by many people to save a city, so now, though Christian Scientists seem to be few, what they declare concerning Principle and Law, is established as a government of all nations, tongues, and peoples. The influence of other than that of divine Mind, does not exist.

Get rid of a material personality when treating.

There is no mental picture of matter, or disease, that can prevent the healing of any disease. Mental malpractice cannot arouse any pictures, or induce me to take a patient in any mental picture. There is no mental picture.

The sense of materiality, or a person, or mental picture, cannot prevent our treating a disease.

Mental malpractice cannot arouse a mental picture of disease, nor perpetuate it, nor can it in any other way induce you or me, or any other Christian Science practitioner, to take part in its effort to prevent the healing of disease through Christian Science.

You must get rid of mental pictures of anything. Mental malpractice cannot substitute its suggestions for my understanding. You must know at once the unreality of disease. The more you repeat a disease symptom, etc., he gets more mesmerized.

Collected Writings

The quality that heals instantaneously, knows God and man at once. Knowing what man is, will take care of his healing.

The claims of mortal mind are beliefs not to be ignored. We cannot possibly ignore them. Although we have perceived something of Truth, and are demonstrating it in a measure, it would not be well for us to ignore belief, and no Christian Scientist ever does it. But I want you to make a clear distinction between ignoring a belief and accepting it. You cannot ignore belief, but you must not accept belief. There is a scientific course to pursue, and it is this: That you cannot fail, you must not fail. You are, humanly speaking, face-to-face with beliefs, and divinely speaking, we are equipped to handle them right now.

You do not have to wait, and if error presents itself to you at any given moment, you do not have to wait until you get home to give a treatment. Every thought you have, is a treatment of some kind every moment. Though you might encounter error at any point of your experience, you are either doing that which ought to be done, by knowing the Truth, or you are accepting the error.

Don't read Science and Health too much. Do something else and break the mesmerism. Reading the Lesson is education, and you gain understanding.

Disease is error, the patient is a claim. The Infinite Mind explodes the belief that somebody is ill.

Break the belief that the patient is separated from God. Know this: One, Infinite God; One Infinite Body; One, Infinite, Individual man.

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Every patient is a chance for you to rise higher in understanding.

A Christian Science treatment is definite. It handles every claim definitely. A belief of disease is a specific belief. The Christian Science treatment is the specific treatment and unfailing remedy.

Individual man is the only man there is, and cannot be touched. Man is immune from disease. There isn't a man with a mind or body that can die.

All treatment is impersonal treatment. Handle definitely what is presented to you; and your knowing the Truth sets aside the belief of disease; that which is abnormal, unnatural, disappears.

Carry thought out all the way, but not merely to establish it as a basis of what you are thinking about things. Establish thought as the substance of all you take cognizance of, so the divine fact becomes the basis of all.

We recognize the Principle, but we dislike to ask for the evidence. If we do not ask for the evidence, we will not get it. In courts of law, the evidence conflicts with the law, but in Science they agree. Principle and law establish the evidence. *We must get evidence.* Establish the Principle, and it will produce its own evidence.

To those who know little of Christian Science, it may seem to be an improved condition, but to those who know, it is an entirely different thing; it is found in their spiritual discernment. And progress and spiritual discernment is all he gets; but mortal man must get the material evidence.

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The fact is, you get the evidence in proportion as you know there can be no separation between Principle and idea; and for that reason the law of divine Mind establishes your treatment, and is as certain to bring evidence, as arithmetic is certain to solve problems.

Luke 21:27: "And then shall they see the Son of man coming in a cloud with power and great glory."

Where you hear wrong facts stated, it is best to keep quiet and do your work mentally. If you speak out to mortal mind, you are not leaving enough of mortal mind to get the blow. The only time to speak out, is when you know the one is ready and wants to be helped, and you see you can make a Christian Scientist out of him.

Don't antagonize mortal mind; our work is education; be wise as serpents, etc. If you are led to say something, let it be a demonstration. If you do not know what to say or to do, do nothing.

There is no mortal mind. It is a false claim of being or creator; it is all false and one universal claim. The mind of a mortal is not all there is to mortal mind. You soon learn, when you are a practitioner, the iniquity of mortal mind, without being alarmed. Mrs. Eddy says, beware of the sense of sin; it is a sin to be angry. (S&H 369:31)

Indignation is always unrighteous, calmness is always right. Mortal mind is the basic error. (S&H 405:1)

The law of God to perfect Being, through Christian Science treatment, becomes a law of perfect substance, perfect action, perfect harmony, to every belief about

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being. The law of Mind, as recognized and demonstrated in Christian Science, is a law of expulsion and permanent exclusion to the belief of retention of impurities, to the belief of abnormal activities of functions or inactivities of functions, and is also a law of expulsion and exclusion to the belief of inflammation, irritation, congestion, or swelling, and is a law of expulsion or complete elimination to the claim or belief of any retention of impurities or worn-out tissues.

Mind is also a law of elimination to the beliefs of abnormal growths. It is a law of elimination to the claim that abnormal growths could have some cause in belief, such as longing, human love, or unsatisfied desire; and this treatment is that law of Mind to any and every false belief involved in the treatment.

There is no thought transference; there is only One Mind; there is no transference of mortal pictures.

If the thought of evil comes to you, it is just the same as evil. Pain in the body is just a suggestion, and suggestion is mortal mind. Suggestion is demonism. Pain and mental malpractice is one and the same thing. If one feels badly, it is malpractice, not malpractice that caused it.

Don't get any pity going on. Compassion will heal, but not pity.

Never believe that you are treating a person; it is Christ doing the work, and the disease cannot rebound back to you. The claim that the whole race is being healed is broken right now.

Collected Writings

Man is perfect. Nothing in the way of evil can come to perfect man. All disease comes as belief. Break the belief.

Do not treat the patient's thought; he is reflecting mortal mind, is accepting disease generally. This is the cause of all disease.

We are not handling the *patient's* thought. We are handling mortal mind, without cause, substance, or law, wholly illusion, a false depicting thought.

God's law has power and presence, and can never be set aside again in belief. You must not forget that there is a patient to treat, but you must try to realize that you are not doing it yourself.

Watch the claim that, "He is no better." When he says, "I am no better," think (but do not say it always), "You do not know more than God. You are better; you are well."

Or you might answer and say, "You are not any better? How could you be?" The belief of mortal mind is always uncovered by law that removes the evidence.

If you have done a lot of work, and the evidence is not satisfactory, know that the only evidence is that of Spirit. Handle the claim that there is evidence. Base your treatment on the facts of Being, and keep it there.

Handle the belief, that the belief does not conform to divine evidence, and know that it cannot continue in belief, as contrary to the fact. Your treatment is law and enforcement of law to belief. Find God and get rid of the error.

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The more spiritual, pure and clear it is, the more powerful it is. *Make it God*, as near you as you can. It is utterly useless to be weary in well-doing; never drop the knowing.

Meet every phase as utterly false, and do not be scared by changing phases.

Always handle sub-consciousness. That which appears and claims to be consciousness, separate from the Infinite, is an impossible proposition. It cannot be. The only consciousness there is, is the one infinite Consciousness, and it is the only thing that is going on. Whether it is a patient or a practitioner, the infinite Consciousness is the only thing that is going on. All there is to the practitioner is the one Consciousness, and It establishes Itself as the one Consciousness, for that which says it is a patient. The patient cannot think anything, or believe anything, that is not God. Treatment is just the calm knowing.

Isolate the patient, so he can never feel the so-called law or opinion of mortal mind. Malpractice is nothing but a belief, and it hasn't got a believer; therefore, it hasn't any channel or avenue. There isn't anybody doing it. It doesn't matter whether I am afraid or not. That which is true is not afraid, and that is more powerful than that which says, "I am afraid."

We have to consider the human consciousness, and lead the patient along the lines of his thought. Sometimes we get the patient awake, so he will see his real being, and forsake the fiction that appears to be his being. This is Science.

Collected Writings

Even beliefs are sins. Nobody has to be punished. Punishment is belief, and sin is its own punishment, and you want to deny punishment. There is no virtue in suffering; nobody ought to suffer. That is the necessity of declaring there is no mortal mind. Mortality is sin. The belief in matter includes everything untouched by Science. Every kind of mortal mind is condemnation, and condemnation is the first step to murder. Self-condemnation is a crime, makes sick and will kill.

Conviction, repentance, and reformation: Go through once, and that is all. That's the way to work for self and patients. In practice you must handle beliefs of hate, malice, revenge, greed, rapacity. These are the substance of mortality. To handle the claim audibly, often breaks it. If you will call it by its name, it breaks it. Sin is a belief. There never was any. Sorrow is a belief. There never was any. Any influence of evil is a belief. If you are Scientific, you must designate the belief, its various characteristics. Fear is mental malpractice. Wrong thought is mental malpractice. You have got to know the Truth or the lie.

Passing on is the second death. Don't let anyone get you to "hold a right thought" for him. Have it clear, that you are to give him a treatment, or not.

Don't make a denial without seeing the fact back of it. Do not hesitate to take the attitude God would take.

To perform the function of being is eternal life. The practitioner has to know, that if there is any belief or law in so-called mortal mind, of which he is not cognizant, it cannot operate to obstruct his treatment. This treatment is absolute obliteration to any such law.

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Treat for painless chemicalization. "There should be painless progress." (Mrs. Eddy) Handle efforts (among some M.D.'s) to produce disease.

Handle the belief that there can be any aftereffects.

There isn't anything that you need to know about the case that will not be brought to light. You don't go to the case as a practitioner with a mortal mind.

It makes no difference, if I am afraid; the divine Mind is greater than mortal mind, and It is not afraid.

Know that man is all right in Truth, and Truth is established. So the demonstration is, that he is all right in belief.

Do not get yourself all up in the air, and leave the trouble untouched. Do not permit the error to get a loop hole.

The claim of malpractice is to block treatment, and it will agree to truth, that says all error is in belief, where it seems separated from God, which is impossible. Nothing is outside of infinity.

The treatment works for our benefit, just where we are in belief. "Thy will be done in earth, as it is in Heaven."

Get out of the idea that you are *doing* something, instead of knowing something. Omniscience, omnipresence, and omnipotence does not *enforce* its law; *it is the law*.

Collected Writings

Malpractice bases its claims on Christian Science treatment not being effective. Everywhere you make the statement that man is perfect in Truth, include that he is perfect in belief. When you analyze it, you have done your work. Then all you have to do, is to keep the Sabbath Day holy. Mesmerism is always a general belief.

Get a patient out of the rut of depression, self-mesmerism; get them out of it. You can say to them, "Of course, you are not discouraged;" get the mortal mind right out of him. "I am not discouraged and it can't find me." You can't fill others' thoughts; it is animal magnetism. Meet adversary quickly; you haven't got it; it is mortal mind.

In treating a case: If patient knows name of claim, symptoms, etc., every bit has to be handled. What he believes inside of him, the mental picture, has got to be destroyed; it is mesmerism.

Handle the "heart," that it holds out for every patient. The only heart is Idea and perfect, active, and harmonious, eternally so.

Christ is the declaration and enforcement of law; all evidence of anything else is false.

Nobody is ill, or can be ill, or mesmerized. Mesmerism is false. Absolute Truth is all there is. Reject all material things.

Instead of saying to patient, "Mentally you are well," let Spirit bear witness, and bear witness through right ideas.

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There *is* no thought transference.

The asking for treatment constitutes the right idea. The divine Mind is the only relationship between practitioner and patient.

Thought is man.

There are no days in divine Mind. Handle days: One better than another. Complete treatment, and then rest; remember the Sabbath Day to keep it holy. Sunday is no better than any other day. "Seventh" means something finished, Sabbath; keep treatment holy.

Attempt to enact law against Christian Science: God is present everywhere, where beliefs of laws are enacted. Freedom of consciousness and action cannot be interfered with in belief, or at all. Handle fear. Doctors are afraid they will lose their practice. Handle fear of doctors. Fear is always a false belief and not a law. It cannot assert itself nor be asserted, as the individual or organization, cannot claim activity as medical law or medical profession, nor can it operate through belief, that can influence any county or section of a county. It cannot induce, perpetuate so-called laws, that can be against Christian Science practice. Nor can it induce fear, or continue to induce fear, which can be effectual in enacting law against Christian Science treatment. This whole fear is dissipated in this instance, and in every instance for mankind. *Treatment* is far bigger than *legislation*.

What you are thinking is God, and prevents them from thinking, or legislature from enacting, anything against Christian Science, even if a million banded to-

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gether, because what you are thinking is bigger than what they are thinking.

Things that are wrong are not power. Work unselfishly for the good of mankind; one can do great things.

Man is proof that God is. You won't *gain* anything by condemning yourself.

No man can claim to have influence over others. What are we doing for mankind? Know the Being, nature, scope, power of divine Mind. Handle influence, audibly or inaudibly, of *materia medica*.

We should provide for the divine fact. We can think correctly, without being influenced. Divine Mind can assert Itself, that they themselves (doctors) can be enlightened, and a nobler sense of justice will prevail.

There are certain claims that mortal mind says are incurable. And Christian Scientists, I regret to say, to some extent, admit some of these things. Now I will say to you, that those very claims that are called incurable by mortal mind, have all been healed (so far as I know, all of them in their advanced stages), and we do not need to worry about that. Handle that claim, whenever you hear the claim mentioned (there are many of them), to the effect that some diseases are incurable; or whenever you hear that a case is being treated in Science, and everybody is saying that Science is unable to heal.

You will be tempted to wonder, whether there is enough understanding to heal the case. Matter is nothing. It is not thinking; and if it were, it would not be doing

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anything. If your thoughts put one bit of weight on the wrong side, it is malpractice. If you do not take the right side, you take the wrong side.

Malpractice is a *bland denial* of Truth, as Mrs. Eddy says in Miscellaneous Writings. Malpractice is the reverse of Truth practice. "Evil is without Principle." (Un. 49:22) It has no root and all its laws are evil laws.

Every time a doctor says a disease cannot be healed, it is malpractice. Every time he says, or thinks, a disease cannot be healed in Christian Science, it is malpractice. The visible world is practically a state of malpractice.

A treatment in Christian Science is the presence and power of Infinite Good, Love, Divine Principle, made available through understanding, or the Christ. This treatment consists either of the affirmation, or the realization without the affirmation, of God. It does not consist in thoughts about God; it consists of thoughts that have their being in God, and constitutes, so far as the patient is concerned, and the practitioner is concerned, the presence of God. These thoughts always were the Christ, and they always will be. They are the Truth; they are not merely the Truth about God, they are the Truth, which is God.

You may give a treatment that is about God; and that is thinking about God, and it will do much good, because the slightest knowledge, brought to humanity, saves and heals. But if you are going to face what are called incurable diseases, if you are going to meet the problem brought to humanity today, political, national, international, if you are going to overcome the conditions over

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mind and body, with which the world is confronted today, it has got to be something more than *about* God, because we have been at that for fifty years, and we ought to be getting somewhere.

Wisdom should characterize every citizen. You ought to be as wise as Solomon this minute. Solomon did not have any corner on wisdom. Now you have a right to wisdom. It is yours. And if you demonstrate wisdom, you will never go around talking over the heads of a lot of people, but when the opportunity occurs, you will give straight Science in a simple way to everybody. In your thought you will perhaps be thinking far beyond what you are saying, and you have to be careful, and not say all you know, to people unprepared in Science. Do not talk to patients so far above their heads, that they will chemicalize. Do not give them too much at one time. Every time give them something to think of, something to study about, but never give them so much, that you have merely filled them up and produced mental indigestion. They must have instruction. They must come out finally, when they are healed. They must make Christian Scientists. That is the object of your treatment, so they can help save mankind. Now, that is one thing in which you must have wisdom, and there are others.

If asked a question regarding Christian Science, it is better to say, "I'll admit it from your standpoint, but not from mine."

Projecting thought, or trying to send out thought, is not Christian Science. Christian Science treatment is not one person treating another. Christian Science treatment is God. He couldn't know about disease. Handle the case

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as unreal, that is, from the standpoint of God. No case to heal. It never existed.

Never try to send thought to anyone or to any place. Let your thought know and reject the error; that is Christ.

Christ is not Jesus. Christ is always divine manifestation of Good; it comes to the flesh to destroy error. Christ is the Truth about everything. Man is like Christ. Christ tells you the Truth. Truth rejects the error. Christ does show you the specific error in belief.

The root of the claim is mortal mind. There is not a material man or belief.

A practitioner was asked to treat a child; she said she saw a spiritual child. You cannot see mentally the spiritual child. Get rid of the spiritual child. The only child is right knowledge. It was animal magnetism depicting child with disease. Seeing God as Infinite, all being is reflected.

All there is to practitioner is the Divine Idea, so all there is left, is God, and the child is healed. Practitioner gets rid of himself, and sees the unreality of evil, animal magnetism. Then he recognizes nothing but God, and the child is healed.

You will never do your best work, until you get the practitioner out of the way. You are dissipating the belief. There is only one; forget everything but God and man. "Rise in the strength of Spirit to resist all that is unlike good." (S&H 393:12)

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To see the spiritual idea, constitutes the universe.

Thought doesn't need "concentration." If you find there is a disturbance in your head, something wrong, see that Infinite Mind has always been your mind; also the facts about God, all Law, Substance, Life, and Action, and that what we say and think seems to be this man, sitting or lying on a bed of sickness and sin, is all false. Man cannot suffer.

Approach treatment with humility. The simplicity of a treatment must mean clear treatment, even if complicated.

II Timothy 1:7.

The more you know about anatomy, the more you have to deny.

Leave "I" out of your treatment, and it will do itself.

Christian Science asks you to take cognizance of what mortal mind claims to be and do. In treating, this requires a full and complete affirmation, then a full and complete denial.

Watch when the telephone rings, or when you receive letters, messages, telegrams, etc., or when the doorbell rings: Handle mesmerism, and know that you are not getting anything, but from God. Then it is handled, before it even reaches you.

Cover the ground completely in treatment, with consecutive thinking first.

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Never think of patient's name; call him Son of God. You are not treating person, you are handling a claim. If John Smith asks for treatment, it means, of course, give John Smith a treatment. Mortal mind calls him John Smith. God calls him perfect. Work according to the belief; there are no two cases alike.

Rule and Principle are always the same. Discern the Truth about the peculiar phase of the patient's trouble, and do not lose sight of the need. Meet it in the specific case.

There is no projection of thought. You can only know the Truth.

Handle response and receptivity, if necessary.

If you go into business, expecting to heal a lot of human beings who are sick, you are not going to do business. If you know that there are no patients to heal, no sickness, no need, that man is all perfect, all men, you will have more than you can do.

Christian Science shows clearly that immortality is the fact of Being, and that fact has got to be demonstrated by human beings. Therefore, realize more and more that you are not doing something, in the way a human being generally supposes he is doing something. You are knowing something, and that knowing is essential, in order that there may be the demonstration; not the creation of a fact, but the proof of one.

You have got to find out that man is well, and prove it. Never go to a case with the thought that a person is sick;

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that will not heal him. Before you ever take the receiver off the hook, know that man is well. Do not be hypnotized by the receiver.

The Creator is reflected in the creation. The divine Mind is reflected in the divine idea or ideas. The temporal is to be displaced, not that we shall lose our sense of being, but that we shall find it. A temporal sense is unsatisfactory; the fact that we are longing for eternal life, indicates that life is eternal, or we could not have the longing.

Christian Science agrees with the Gospel, and if it is not in accord with materiality, demolish materiality, because the Gospel will last forever, because it is the Word of God.

Always try to make yourself clear in the choice of words; we need not confuse ourselves or anybody. Do not have any doubt about your own clearness.

As we exist, and exist inevitably, then we exist by virtue of divine right and power, and my existence is not ephemeral, but everything about it is eternal.

If you wanted to heal a person of rheumatism in the joints, you would not want the joints to go away. The whole business of Christian Science is to heal, to restore the kingdom of Israel. The Jewish race *is not Israel*. (See definition "Children of Israel," Science and Health.) We are all of the tribe of Israel, the house of David. At any rate, it is spiritually true. Every creature in the universe exists, except such creatures as exist merely as disease. Everything that exists as a legitimate part of the universe, as anything that has usefulness, or character, or value, *that*

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exists. The moment you find a creature that has no value, it is like disease. Take a bacillus that is very small; it cannot be seen without a microscope. It is not part of the universe, because in their very nature they are destructive; no good in them. Nothing of the kind is a legitimate part of God. It is a perversion of the thought of life (the theory that some bacilli eat up others).

Life can never die; death is a lie about life. The ideas of God do not have to be taken care of; we just know they exist. Error is never an idea of God; a destructive element in the universe does not exist.

Mrs. Eddy said: "Mortal mind sees what it believes as certainly as it believes what it sees." (S&H 86:29)

Christian Science is the only thing that can save the world, because it shows the human being it is all thought.

If a man drank water, supposed to be tainted with malaria, he could not get anything into his body, that he *refused* to get consciously or unconsciously, but he would have to know that he could not get it *unconsciously*, or he would get it.

As Mr. Young said in one of his lectures: "Take care of your bodies as you would a piece of furniture: Polish it and keep it clean, and then forget it."

Remember, we must not see each other as a mortal concept. No matter how much you love a person, do not *think* of him *materially*. It does not do him any good to think of him as mortal.

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The object of the revelation of Truth was that humanity might be freed from error, and that it might prove that man is not material, but spiritual and divine.

In the demonstration of the universe of Mind, Truth is revealed to us in ideas, and as we begin to understand that, they become *substantive*, and greater facts are revealed, and we see all the universe consists of ideas or God's thoughts. These ideas are forever intact, pure, immortal, serene, eternal.

We cannot ignore the claim in giving treatment. That would just suit mortal mind, that is, error. Mrs. Eddy was particular about this, and said that you should not ignore anything. We have to face everything; if we do not, that is running away from it.

Under the laws of human belief, everybody is liable to something unpleasant anytime. And Christian Science comes to you and me, and says, "Here is the Truth. It is absolute, eternal, you can understand it, perceive it, and be blessed and comforted by *even the perception* of it." But the great thing is to practice it.

You can never catch up with postponed eternity; therefore we have Christian Science practice. If we have to argue, let us make it right.

Every word that is said in the class, ought to do something for somebody, somewhere in the world.

What we want to do, is to establish a treatment that will obliterate *unconscious* fear or belief of the patient.

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You establish the divine facts. Know the treatment is the one Mind, and you state divine facts. What *you* are thinking is true, and you substitute it for what *he* is fearing and thinking. You have then removed the cause from disease and obliterated the claim.

Your treatment has got to know, that there is not someone over there, thinking it has another mind. The claim is mortal mind, and what he calls matter is mortal mind, and *disease* the *claim* that a person has a mind different from God.

See that a treatment is of such a nature, that the patient has an *effect* from what you say.

It is not necessary to mention the name of the patient in giving a treatment, although many do that. Jesus said, "Lazarus, come forth," on account of the people standing by, but he would have come forth if his name had not been mentioned. However, do not lose sight of the patient; the very fact that he has come to you, or has asked for help, and that you are doing the work in his behalf, is sufficient assurance that it is *he* who will receive the help.

Your treatment will vary, according to the circumstances, and the spiritual altitude one has gained at the given time.

Never give a treatment without handling fear. What I manifest as fear, is not all *my fear*. It is mortal mind; it is also the fear of those about me, or the general belief in fear. If you know this, it makes no difference at all if the patient is afraid. When he finds out he is getting rid of dis-

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ease *in spite* of fear, he will begin to be encouraged and will lose his fear. It is not *his* fear; it is the *imposition* of mortal mind.

If the claim is not met in one treatment (suppose he gets worse), then the treatment must cover all the possibilities. Handle the specific kind of fever; maybe he has been in a malarial climate, typhoid bacillus. If there were not such thoughts about the patient, you would never have to handle them.

In any fever, handle contagion.

If you are able to establish the divine unity of man in your own thought, you will not have to give a detailed treatment. If you are to give a treatment which covers the ground, then cover the ground. I would declare what God is, and what man is, and make the denials specifically as to the claim. And there are three things you must always handle: There is no *cause* to a disease, there is no *substance* for it to be manifested upon, there is no *law* to support it. By covering these three points, you cover the three essential features of a disease. If you remove the cause, substance, and law, you have done the three essential things.

Do not hunt up any symptoms. In some cases where you have to know about disease, this will be uncovered to you. Mr. Young had never heard of the bacillus of typhoid fever one time when it was necessary for him to handle a case of fever which had not yielded, and he happened to pick up a newspaper in the streetcar, which someone had discarded, and there he read about the typhoid bacillus. He handled that, and the case was healed.

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When an M.D. is in the case, handle that he cannot make mistakes, either by giving the wrong kind of medicine, or that he will not be there, when he ought to be there; handle every detail. The M.D. has not taken God out of the case. If possible, meet the M.D.

No matter what you do, you will be criticized, and especially by Christian Scientists.

Nothing is ever coming to you except God.

When Mrs. Eddy brought out the rule that you must call or report contagious disease, a body of Scientists were having luncheon, and someone asked Jack Cameron what he would do, if his little daughter had diphtheria. He replied, "Impossible."

In these cases I would handle the belief of *aftereffects*, provided it is not cleared up at first. These possibilities must not be neglected in the case.

If you know what man is, you do not have to handle contagion. The basic error is mortal mind. There is no disease in so-called matter. Mortal mind is where disease is, in belief. In the divine Mind and infinite creation there is no disease at all, no contagion, no mortal man, and no mortal mind, divided into many minds. Nothing could pass from one mortal mind to another. There is no mortal mind, no substance to such a belief, no thought to it, no existence. It does not exist, and does not appear to exist. It is false and untrue, and is not happening.

You could say that the primary error or false claim is fever. Nothing can follow it, no aftereffects, because it is

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not anything as fever; and as it is not cause, it cannot have an effect. The evidence is according to Principle, and the law and the evidence are one.

It is not so much the use of material remedies, but the *attitude we take about them*, that makes them wrong. Many *other* things we do, are just as wrong. The Truth reveals that what is governing the universe is *thought*, and not material law.

When you work, give treatment, do not work with your brain. You are not working in your head. You are not declaring something that you have to think by means of brain. There is no power but God. Give a treatment with a sense of peace and calmness, that the divine Mind is the divine Consciousness, and let Mind have Its own dominion and power. And while you are giving it as thought, he takes cognizance of the belief. You are doing just what James did. It is recorded of him, that there was calmness in his words. Let our work be of the Christ; be master of the situation.

The only sin there is, is a denial of Spirit.

If a word does not help you to see the mortal mind claim is nothing, do not use it; select another.

Do not be afraid to state the Truth. Demonstrate the Truth and correct the error. If it is necessary to stand, do not be afraid to stand before nurses and doctors. And just know the Truth, and do not be afraid to say, "This is the way to do things," "Follow my rules," "No evil talking," "No literature that is wrong," just as a doctor would take care of a case, and with the same authority and a lot more, because the practice is greater than that.

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Every treatment you give, must not be left hanging in the air. Do not think I am sacrilegious, when I say God does not need a treatment. It is not enough to say, "There is no suffering in Truth," "There is no disease in Truth," "Everything is alright in Truth." It isn't enough. What you have got to say is, that the Truth of Being *is*, that Mind and idea are perfect and coexistent, and the law of their being is one law, and this treatment establishes that law in belief, so that what is called belief does not escape you. Do not let it get around the corner and miss your treatment. Here is the law of divine and infinite being; it is your Christian Science treatment. This is invoked in Christian Science treatment, and as a law it operates. It operates also in Truth, because there never has been a place in infinity, where this law has not been in operation, where this law was not in evidence.

This treatment establishes that law, its operation and its evidence, and there is no point nor place, where it is not established. There is no space, place, or occupancy, where it is not going on now. It operates not only as Truth, but as the presence and power of God in His own Infinite Kingdom, and through this treatment it operates, so that the belief cannot escape the law, even though it says, it is true in belief.

Error cannot escape the law that you establish in a Christian Science treatment, merely by saying, "I am true in belief, I am pain in belief, or I am a belief of pain." See that your treatment does not miss that, and see that if you wanted to reach down, you could say, "There is not a realm that can escape my treatment." No matter what belief says, no matter what its claim may be, it cannot separate anybody from this treatment, which heals and saves. There is not a consciousness beyond Infinity.

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Always handle the belief that there are believers from the belief. Know that your handling of the belief handles the effects. The belief in the effects is stronger than the belief in the claim. If they have to take antitoxin, know it will not hurt them. That is what they had to do in the Army.

The claim, or belief, of *materia medica*, or mortal mind, calling itself *materia medica*, that this has to run its course, is a claim that is false absolutely.

Mrs. Knott's experience with smallpox case: Went right to the house; remained there; handled publicity; not a scar left.

Anything that occurs to you, handle it. Truth uncovers error. If the patient seems better one day, and not so well the next day, handle that. Handle the belief that fever increases. Handle it, so that you do not see it at all.

If the temptation comes up for you to see it, handle that, and handle the mortal mind claim of the images of disease. Handle the claim of the picture of the disease, and overcome it. There is no power in suggestion. Every object of material thought will be destroyed. See clearly, that it is not your thought. It is only animal magnetism, and does not do anything to your treatment, and will not prevent the healing.

If you are afraid, handle that. What of fear? Fear is not power, but do not leave it. Handle it. Deny its influence, and law, and handle the suggestion that it can do anything, for it is absolutely unreal, and God can take care of it.

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A belief producing another belief: Acidity causing rheumatism and poison of indigestion, and getting a headache. Generally now, it is neuritis. The theory is, that rheumatism comes from the brain. Diabetes is a disease of the liver. They say they are mental, and they say they are brain diseases. They say, many diseases result from worry. Nothing results from worry.

If a person is malicious or bitter, immediately see that he cannot suffer because of being bitter. Make your law that it cannot, and immediately handle the claim. In a backward sort of way, you will heal him of his disease, and presently of his sin. The thing to do, is to get rid of disease in belief, and the reason for the bitterness is absolutely untrue, and has no result. Get him free from that. Resolving things into thoughts, is only one step. It is not the only thing. He has come to Christian Science for redemption; that is the inside of it. The coming of the healing is the outside of it. Little by little, show him that God is omnipresent, omniscient, and get him to agree slowly. Christian Science is to educate. Tell him some reassuring thing. God is Love. Don't say too much. Your tendency is to talk too much. Some don't recover quickly, perhaps, because we talk too much. We are interested in living.

Mrs. Young says, "Don't try to learn the whole of Christian Science in one day."

One thing you must remember, that there would be some details you would take care of which you would not bring up in a hypothetical case. In that connection you have to be on your guard, not to believe what you see and hear. Take cognizance, that you meet the claim for yourself and the other person. Absolutely know, that man is

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not a sick man, and could not be sick, and he remains that way forever. Abide in the calm, serene presence of God, and realize always that what you know is one with God. It is that naturalness of being, and that the Divine Christ is able and does, in the course of your treatment, destroy these false laws, and exclude the false beliefs, and leaves consciousness healed.

You do not treat the body; and what seems to be a material body, is only a mortal mind concept, and is absolutely unreal. Man is well now, and is sustained and maintained in all his activity, and this enables man in His image and likeness to say, "I AM."

We should have immeasurable confidence in our treatment, in our judgment. Christian Scientists are constantly getting into trouble, in belief, because they say that is not important. Everything is important, when you are handling the case; and sometimes the least important thing becomes the most important, some nagging belief or some little thought. You fail to handle malpractice. Consequently, we are not alert. If there were a devil, he would not wish anything better. If the patient is not a Christian Scientist, you cannot say much. If he is, you ought to say a lot of things.

The practitioner should have full professional confidence, and professional responsibility in it. Patients should be stimulated and strengthened by the practitioner's confidence in Christian Science, and by his confidence in his ability to demonstrate it. Don't give an impression of conceit, but you must at least have confidence in what you are doing. A true practitioner is alert. He is not starting from error to demonstrate, but always proceeds from Truth, and maintaining it involves the de-

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struction of error. Christian Science practice is the greatest profession on earth. It is the most scientific, the most noble, and the most highly appreciated by those who understand it. Even though one is in a situation, so that one's time is occupied in ordinary work, yet the knowing of the Truth is one's chief concern. Circumstances may compel us humanly to be occupied in many ways, but we certainly are masters of the domain of consciousness. Nobody can circumscribe our thinking, and we should never permit an attempt to do so.

Entering upon the work of Christian Science, no person can afford to give it second place in his thought or in his conduct. It is proverbial, that physicians of the old school inspired confidence by their very presence. Physicians of the new, and only real, school of healing, ought to be able to do the same thing, by their knowing their confidence is not in a person. It is the divine Christ, the Truth, entering upon the arena where human fear and human beliefs seem to hold sway, and dissipating these errors with the law of its ever-presence. In the light of revelation, the presence of God is natural. People uninstructed in Christian Science, may doubt that presence. Can Christian Scientists doubt it?

Enoch did the only natural thing. He walked with God; that is, he walked with Good, Life, Truth, Love, with Principle. He walked with it, walked by it. His walking *was* it. Everything he did, was it. It might be supposed from the attitude of some persons, that Enoch was the only person that could walk with God; whereas, Jesus illustrated the fact that God instructs man, gives him infinite spiritual sense. That is the only real Science of Being. Mrs. Eddy says in *Science and Health*, "The divine Mind controls

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man and man has no Mind but God.” (S&H 319:19) The world is becoming accustomed to the fact, that God is available through Christian Science practice. And we are learning to walk with God gradually. The truth you know, constitutes the ability to face and diminish difficult situations, not with mere exaltation, but with the very presence of Mind, Wisdom, Love, God, Principle. Love, the one and only Mind, is the only action, and the only power of the universe.

Science and Health repeatedly declares the fact, that God is the only Mind, the same as I have shown. The only real thinking is that which accords with divine Mind, and that, the divine Mind gives. A human being who is self-assertive has no poise, and he never will get it, until he gets rid of his self-assertion. He must experience humility, in the best sense of the word.

He needs to express love, kindness, willingness to give and take, the willingness to let people say things to you, without getting angry because they say it, the willingness to be at peace with all the world, and to give other people credit for being honest, because he himself would like to be thought honest, to believe that everybody means to be sincere. See all the time the divine man. I don't mean by that, you are to say, “Here is a material man, now I see God's man,” putting in its place a man of inspired figure. Mortal man is a false belief. The real man is an infinite idea. Don't replace a false belief with a thing that you will call a spiritual idea.

What you do, is to see constantly the infinite expression of infinite being, which is called God's man, “I AM,” and that's all there is to him, all there needs to be. (S&H 325:10)

DAY

When you awaken in the morning, realize and repeat understandingly and *at once*, "There is only one Mind." And right then, before the mesmerism of the day is taken in, establish the truth about Day. (see Glossary) Know that the belief of time has no dominion over you or others; you have dominion over it. Establish your days in consciousness and unfoldment. Day has no routine. When you awaken, know that you have time and opportunity to do all things that you need to do this day. Declare, that there is one Mind, that all things are already done in Mind, and that you have not a thing to do but be clear in consciousness, so that Mind may unfold. If you stick to this, you will have plenty of time and opportunity to do all things that you need to do. Know in the morning, that Day is the unfoldment of His plan; inspiration, that does not know how to begin nor end. All the incidents of God's day are already arranged.

What do you have to do today? You have one thing to do, and that is to know the Truth. When confronted with sixteen hours work, just know the Truth the first thing. Do not start out with the belief that you have certain things to do. If you do, you are mesmerized already. You must know this before you get started, or it is too late. Infinite unfoldment never begins, never ends, and is never interrupted for a moment, and when you are declaring this forever unfoldment of God's day, plan, and purpose, this is healing for today.

Infinite Love knows no limitation, it cannot be restricted in achievement, and its laws are irrevocable and

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cannot be interfered with. This day does not begin nor end; it does not bring you or me, nor anyone, nearer the tomb, in belief nor at all. This day takes you and all creation nearer immortality. This day is the very action of Omniscience. There is no power manifested in this day but Omnipotence. This day has divine order, and it comes about scientifically. All requirements of this day are established, and do not require time. This day is Spirit, not matter, and do not let material things say, "I AM" in any incident of creation. This day is immortality revealed and demonstrated. It has no night. It is eternal light, the irradiance of Spirit, God.

No problem can enter God's day. Mind is not engaged with problems. Mind unfolds its ideas without interruption. It has all versatility, all originality, and all variety. It is infinite, and all its manifestations are complete, whole, and satisfied, for man is a state of God's complete and supreme satisfaction.

Health means wholeness. One does not need to appear as anything else but whole. The original meaning of health is just that, just to be complete, nothing wanting, nothing lacking, and health we must have. It is divinely natural. Everyone may have it by claiming it. It can be had in Christian Science, because Christian Science reveals the law and science of life in Christ. It needs to be, and can be, demonstrated. You can demonstrate it. Try to do it, and help others to do it this day. This *DAILY* work will do much, that you cannot appreciate at once. Right understanding of Day lifts the burden of mortal belief, and serves to dissipate the current mesmerism of mortal mind, as well as protecting you from its claims.

DEATH OVERCOME

An experience with death, that is known absolutely to have taken place in the human experience of a well-known person. There is no doubt as to the veracity of this.

You know, that you are the first one I have ever written anything about the experience I had with what is called “death” some years ago. In fact, I have never even talked about this experience to very many people. Such an experience is something one doesn’t like to talk about very much, and it is difficult to explain, too. Nevertheless, this experience of being drowned in Lake Chautauqua, my so-called body remaining in the bottom of the lake for half to three-quarters of an hour, and being able to prevent myself from being “put to sleep” at all, certainly proved many things of great value to me. I am sure that if I had not been a Christian Scientist at the time, I would have been “put to sleep,” and probably would be still sleeping, although I can’t say for sure.

I know that the Master Metaphysician, Christ Jesus, meant just what he said, John 8:51 (Goodspeed), “I tell you, if anyone observes my teaching, he will never experience death.” In my experience I was saved, only because I was a Christian Scientist, with a workable understanding of Christian Science, and realized my at-onement with God, and used my God-given dominion and control in my own behalf. It is just a question of having a spiritually controlled mentality, knowing what to do, and then doing it. Leading the right kind of a life is helpful, but it will not save you. The ability to think along Christianly scientific

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lines at all times, and under all conditions, is necessary to be saved from what is called “death,” or being “put to sleep.”

Now, we are all familiar with the Master’s wonderful parable of the tares and the wheat. In this story it means that the tares were sown in the same soil with the wheat. So the tares and the wheat, taking root in the same soil, grew up together. Then the advice was given, that both should be permitted to grow together in the same soil, “until the harvest.” Then disposition was to be made of the tares. Note: The tares are not the wheat, and there is no “relationship” between the two. Just as it seems that the tares and the wheat are growing together in the same soil, so it seems that we entertain the illusion of material sense, and the ideas of spiritual sense. This is to be permitted, until we have a developed, or ripened, spiritual sense. Then we will make final disposition of the illusions of material sense, for good.

Our present work is to grow in grace, through the active cultivation of spiritual-mindedness. Because only by becoming spiritually-minded, can we intelligently or scientifically distinguish between the aggressive suggestions of mortal mind, and the truth of immortal Mind, God. We must learn that what is called physical health, as well as what is called physical disease, is an illusion of material sense. Neither physical health, nor physical disease, is known to God. One who is healed in a scientific Christian manner, loses some of his belief in physical health, because his sense of health is more spiritual, less material.

At this time, it does not seem advisable to set forth a history of something that is supposed to have happened

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to me a long time ago, when I had an unpleasant experience with what is called death. However, I see no reason why I cannot discuss some of the different phases of this experience, and in doing so, it may give you the information you want.

In the first place, as the result of a culmination of certain violent and malicious elements, I was involved in a storm and drowned. After a struggle in the water, I became resigned, and “gave up the ghost,” so to speak. It was then I heard a sinister, diabolical, insidious “voice,” which began to talk to me in a more or less bored, yet masterful way. At once I sensed that the speaker was evil. I know that the speaker intended to dominate my thought with his suggestions along certain lines, which I had to refute. The speaker, or rather voice, presented pictures of my past life, in which certain things happened as a result of premeditated evil thinking on my part. Nothing good was shown me. It seems that the voice had an ulterior motive, in only presenting evil happenings, as the result of my evil thinking. As I saw, or lived through, each past evil experience, I suffered great pain and anguish. Note: While I had been a pretty decent fellow, and had done a lot of good, it seemed to be of no use to me at this time. Only the fact that I was developed mentally, spiritually, and could “argue” with the “voice,” is what saved me from being forced into oblivion, unconsciousness, and put to sleep. Remember what Jesus said about the so-called dead, and what he was going to do about it.

The voice, and arguments of the voice, only came to me in connection with my body or physique, where it had been used as a tool for premeditated evil thinking, activated by evil thought. As long as I held a personal sense of

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being associated with a material body, I had trouble. When I relinquished my body, let go of it, and saw it as any other object included in consciousness, then the “voice” stopped. Everything looked the same after death as before. I was able to think and act the same, but without a physique. But having no physique, I was, of course, handicapped, in not being able to make my presence known. However, it was an advantage, because I was able to be where I wanted to be, instantly. I saw nobody who had passed on, therefore was somewhat disappointed, although it was rather a weird experience, being with people, and not being able to make your presence known to them at all. For that reason, I had a desire to get away from them all, and would have done so, if it had not been for certain reasons that I wanted to come back, so to speak. I know that if I was to remain, that I had to have a body or physique, so came back and took possession of mine.

In the condition I was in, I could think about being any place, but the moment I wanted to be there, it was so. I was in the air, in the room of a house, in the water, any place I wanted to be. In a certain sense I trekked my way back. I was many miles away, when I decided that I ought to come back, although I did not want to do so at all. I came back in three or four moves, until I was in very close proximity to my body. I then moved into my body, and the “voice” started again. Now the voice was no longer bored, it seemed to be very much concerned and insistent. The battle was on in earnest. “Hell broke loose.” The voice stopped arguing, and began to make direct suggestions, which became more and more aggressive, until they came with the rapidity of machine gun bullets. When I say that the voice stopped arguing, I mean that it no longer wait-

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ed for me to reply, or come back at what it said. I was face to face with aggressive mental suggestion, which seemed to be coming from somewhere, so I got busy too. I became more and more aggressive myself at stating truth, and was finally able to silence the aggressive mental suggestion. As soon as I was able to do so, then I had control of my body, and made it do what I wanted it to do at that moment: Jump up from the bottom of the lake and shoot out, which it did. People took me ashore, and worked me over a barrel, and used the regular methods to revive me. They worked for a long time and gave up. Then the "voice" started again, as it did at the very first. I got busy again, silenced the voice, and the men then went to work on me with renewed energy over again. After a short time, I gave a cough and started breathing again.

At that time, being of a scientific turn of mind, I checked up on my experience with a doctor, proving beyond any doubt that there is no such thing as death. This doctor was deeply impressed, and helped me to check up on places I visited, etc., and so proved to his satisfaction, as well as my own, that I actually did what I said I did, while my physique was on the bottom of the lake, and that I was not suffering from any hallucination. The history of this experience may be interesting, but it can be profitable, too, to the individual who knows enough to benefit by it.

In your letter, you ask for a clear presentation of the argument with the "voice." I don't think a statement of the exact words used would be of any real value; words don't mean anything in themselves. You know Mrs. Eddy says (S&H 454:31), "Remember that the letter and mental argument are only human auxiliaries to aid in bringing

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thought into accord with the spirit of Truth and Love, which heals the sick and the sinner." I am sure there was no one speaking to me. The "voice" was mortality talking, or mortal thought formulated into words or an argument, that would reach me. It was aggressive mental suggestion. It was malicious animal magnetism. Of course, it came to me as a voice or argument, and I had to deal with it as such.

How did I get the best of this error? By being bigger, better, stronger than it was. It was just another question of dominion and control. It talked; I talked. It claimed dominion; I claimed dominion in His name. It presented an argument, based on false belief; I presented an argument, based on Truth. It got aggressive; I got aggressive. I knew when the argument first started, that I had to get "hooked up" with something bigger than it was, so that I could be bigger, too, than it was, and get the best of it. I remembered what Jesus said about his power, where he got it, and that he was always master. That was my cue, so to speak, and from then on I made real progress.

Mrs. Eddy says (S&H 471:17), "Man is, and forever has been, God's reflection." And she also says (S&H 525:4), "Man reflects God." In many other places she brings out the above two very important points about man. Man is the reflection of God, and man reflects God. The idea is an expression of Mind, and the idea expresses Mind. Man must remember who he is and what he does.

As a result of a culmination of certain violent and malicious elements, I was involved in a storm and drowned; which is just another way of saying that what was supposed to be my death, was brought about as the

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result of certain malicious elements, which were seemingly working toward that end. Of course, the circumstances had to include what mortal mind said was I: My material body. From mortal mind's standpoint, to dispose of my material body would be to dispose of me. The situation first presented a question, which brought about a violent argument, which I told you about.

Did mortal mind own and control my material body, or did I own and control my material body? For many years, it did what I told it to do, generally speaking. Now mortal mind seemingly brought about a circumstance, or situation, which involved this so-called body, and was trying to force me to give it up, for certain reasons. You will recall that Michael, the archangel, had quite a dispute with the devil over the body of Moses (Jude 9). Well, what is said to be my material body, presented the claim of something controlled by two different powers. In other words, it seemed that somebody, or something else, claimed concurrent jurisdiction, as far as my body was concerned. All this is perfectly natural, when one understands what is called the material body.

If mortal mind evolved a material body, which it allows you to control for a time, then you can expect trouble eventually. There is no doubt, that so-called mortal mind has evolved the so-called material body, in belief, and this so-called mortal mind says it is you, or a part of you. It is all a lie. It is not true. Nevertheless, one seems to find himself in such a situation, and therefore he has to make the best of it. Mrs. Eddy says (S&H 86:29), "Mortal mind sees what it believes as certainly as it believes what it sees. It feels, hears, and sees its own thoughts." The material body is mortal mind's own erroneous mental con-

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cept or belief of body. The mental circumstances or situations are called mortal mind's own erroneous concept, or belief of circumstances or situation. Therefore, everything for you or against you in the material world, is mental, and a product of this so-called mortal mind. It is important to understand this fact. Undoubtedly, mortal mind is "the strong man," the ruler of beliefs, arbitrarily dealing out fortune, success, and failure, wealth and poverty, health and disaster, disease, life and death. Any idea, thought, belief, which is maintained by mortal mind long enough, will eventually take form in some way or other. Erroneous thinking will cause trouble. Because this so-called mortal mind is not really Mind, which is good, and which alone is intelligent, it cannot be relied upon at all. To be saved, to be delivered, Christian Scientists must "first bind the strong man," then, when they have done this, "enter into the strong man's house and spoil his goods." Mortal mind must be instructed by one having authority.

Every phase of mortality is an illusion, which is not real. There is no believer and no belief. In fact, an illusion does not include anything real. It is powerless, when it is understood just what it is: Nothing. In truth (S&H 468:10), "All is infinite Mind and its infinite manifestation, for God is All-in-all." Man must remember what he is, and who he is, and what he does. Man is the image and likeness of God. Man is the manifestation, expression, reflection of divine Truth, Life and Love, and man manifests, expresses, reflects, divine Truth, Life, and Love. Just as God is and does, so, too, man is and does. As God is the great I AM, man has nothing to worry about, and nothing to be afraid of. "Fear not." God has given you "dominion and control," so use it. In fact, it is God's dominion and control you ac-

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tually use, and for this reason you always have more than enough power “from on high,” which always makes you master of every circumstance and situation. You will continue to work for the “glory of God,” speaking with authority in His name, and you will be obeyed, because He must be obeyed. You will see the Christ idea gain an ascendancy, until the divine light glows in, around, and through all.

As the result of my experience, if I had died, been put to sleep, it would have been said that I had met with a violent or unnatural death.

Death is said to be unnatural in one instance, and death is said to be natural in another instance. It is well to understand that there is no natural death. Death is always the result of mental assassination. It doesn't make any difference whether death is said to be natural or unnatural, it is always the result of an assassin. An evil or erroneous false belief is the assassin. Sin, or a wrong personal sense of things, assassinates the sinner. General false belief accepted, assassinates the believer. Death is said to be caused by disease, more than by anything else. And disease is simply an embodied evil or error. ('01 12:26-4) Therefore, it is necessary to disembody, dis-embody, evil or error. It is necessary to “cast out devils,” in order to heal the sick. From what has been said, it is also evident, as to what is necessary to prevent one from being put to sleep, and what is necessary to awaken one who has been put to sleep. What is called physique or material body, is evolved by what is called a material evolutionary life process. This claim of material evolutionary life process is malicious. Carried to a conclusion, it causes death, “dust to dust.” This claim is one of the devils that must be cast out, and

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its hold on the body broken; the physique or material body is a human invention, the result of a misconception of reality. It is a belief that must be improved. Mr. Bell says (Lecture 1920), "It seems to be yours, but it isn't you." And Mrs. Eddy says (S&H 393:10-11), "Take possession of your body, and govern its feeling and action." Therefore, you tell your body what to do, and don't let it tell you what to do.

If one dies or is put to sleep, it is because one doesn't know enough to live. To Jesus, those who were dead, were simply those who were "asleep," and he went to "awaken" them. The divine command always is (Eph.5:14), "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." It is animal magnetism, or a wrong personal sense of things that would, if it were possible, put one to sleep absolutely. Of course, it is impossible to be put to sleep absolutely, or altogether, in reality. One cannot be dead altogether to reality, or absolutely unconscious. The sleeper knows that he is sleeping, and the dreamer knows that he is dreaming. Strictly, there is no unconsciousness, and no death. For this reason we say, "Be not afraid." However, in human affairs, it seems that a certain degree or depth of unconsciousness, a certain amount of death, is effected. It is only animal magnetism, or a wrong personal sense of things, that says so. Our duty is clear: Destroy animal magnetism. Christian Science presents the Christ, Truth, and therefore, we may have life, and we may have life "more abundantly," as we work for, and discern, the "immaculate conception" of man, that is, spiritual man.

As I have said, the material is a human invention, the result of a misconception of reality. We have to live out of

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it; and we can't die out of it. It being a belief, we must improve this belief. Eventually, we will be able to effect a complete dematerialization of thought in regard to it. The main thing is to know what it is, to govern and control it, to improve it and make it better, to put it off or eliminate it, as rapidly as possible; that is, supersede a wrong sense of it. Remember, the only body there really is, is spiritual. Man's body is spiritual and perfect. It is a compound idea, or an idea that is an aggregation of ideas. It is the perfect, full, and complete embodiment of divine Truth, right ideas. The body, because of the presence and activity of the ideas constituting it, is conscious, or is a consciousness. Mind governs and controls the body, and what is included in it. *NOTE:* Divine power, operating according to law, produces action.

Mis. 315:32-4

S&H 346:13

Man. 84:1

Man. 42:4

It is hatred of your scientific thinking that is trying to make you suffer. This is demonology, and you must cast it out.

John 5:16-18

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Can you see, that if you have a consciousness of failure, inability, and poverty, it is impossible to change the manifestation of these things from the outside, *since consciousness will out-picture itself, no matter what you do? Change consciousness.*

It is useless for you to try and think things into being. Do as Jesus did, when he let the operation of Mind take place. We see Jesus going through the simple steps of manifestation. He lifted his eyes to heaven, and gave thanks. He had already disregarded the *appearance*, and had let go of thoughts of how, when, why, and where; this being entirely out of his province.

When we consider the conditions of life, we find it is sometimes impossible to bring into manifestation the desires of the heart. But when we come to surrender the "thought-taking" process, we discover that the power of God is greater than any and all instruments, through or by which it functions.

If you are under Spirit, you are no longer under the curse of law. (God-power is entirely outside thought-taking.)

Being absent from the body, and present with the Lord, becomes a dynamic law, which is workable in a very positive and wonderful way. It relieves the heart at once, to know that the power is greater than its instrument of expression.

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The Father is the divinity of man, the "I AM." The temple is the embodiment of divinity, the place where the universe is *stepped down into visibility*.

The moment a thing ceases to exist in your consciousness, it cannot have a body or form.

Jesus could do nothing of himself; neither can you. Are you going to insist that you can, and continue to struggle and fight with the manifestation, hoping to change something? If you have the consciousness of anything, it is *eternal in the heavens*, and can be reproduced, ad infinitum. But the thing that is produced, is at the standpoint of disintegration. The reverse reasoning of this has resulted in man worshipping the thing, instead of looking to the consciousness which sustains it; "Draw nigh unto me, and I will draw nigh unto you." Take your attention away from the appearance, and place it "on Me," if you desire to see the desert blossom as the rose.

The excitement of "manifestation" will drop away, as it becomes natural for God to be revealed, instead of demonstrated. Would you be surprised, if your prayers were fulfilled? Until it becomes natural and normal, no very great thing can take place.

It was thanksgiving and recognition that multiplied the loaves and fishes to the five thousand.

The *less* you ask for, the harder it is to get, *by reason of its tremendous affluence*. Your poor vision of what belongs to you, keeps you from having the abundance of Spirit. A man with a consciousness full of troubles, will find them, wherever he goes. Without the consciousness of substance, you cannot retain the symbol.

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The motive back of thanks, is the measure that counts. Thanksgiving, which brings the expansive quality into manifestation, is done from the sheer joy of the presence, whether you have a single thing or not. Whether you have been a prodigal, and lost, what matter little things? They will come into place automatically. They cannot help themselves. "I, if I be lifted up will draw all men unto me," is an actual mathematical law. It is wonderful, the rejoicing, not because of victory or *things*, but because of presence. If your joy is still on the outside, looking for symbols, you are still empty, no thanksgiving.

"I will overturn, overturn, overturn . . ." and so everything will be overturned, until you find within yourself that which Jesus found within himself: The *source of All*.

Your cross is your own consciousness of evil, nothing more; and it has been on this cross that you have nailed yourself all these years. You crucify yourself, at the same time call to be taken down from the cross. It is up to you. The way Jesus stood before the five thousand witnesses for lack, gives us an idea of the confidence which is born of the recognition of the natural functioning of God. He lifted up his eyes to heaven, and gave thanks; what is your move? *Watch*.

If you grasp the idea, nothing is impossible to *Me*, the Christ consciousness. Everything is impossible to me, John Smith. If you still have to drag the corpse of John Smith, the history of disease, and sin, and limitation with you, you cannot enter the kingdom. But *you are now a new creature* in a new universe; not an old creature patched up.

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When will you stop trying to get *things*, and see the presence of God? The spirit of the consciousness of the presence of God, is the source of all supply; not *some supply*: All supply. When you know this, you will not try to hunt for supply, or a job, for it will be as much present in one locality as another. It will be wherever you are, and whatever you *need*. You will find the presence of all, where nothing is lacking. *All* these things shall be added to the unafraid one. There is but one now: Why should you be afraid to accept the good here and now, instead of waiting for the harvest?

If you grasp the idea that you are not trying to change the outside, not trying to prosper yourself, not trying to find a job, you will see that the moment you have these things in your consciousness, the moment you accept in your mind the possibility of manifestation, at that moment does the manifestation, the natural out-picturing of the Word, become flesh. Instead of wasting time trying to demonstrate youth and rejuvenation, we shall gradually see, that to know aright this Christ principle, which was before Abraham, is *Life eternal*. The former things have passed away. They shall not be remembered, nor come into mind.

In the evolved state of Christ-consciousness, it is impossible to look for anything from any other source than God. As soon as the Spirit or Mind is established as the only reality, the manifestation will take care of itself. *When you are ready to let go of the limiting sense of personality, with which you have identified yourself, you will see Me, God.* Let go of the idea that you are trying to make demonstrations, and launch out into the deep.

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The recognition of the presence may appear to be a tremendous job, because the human mind wants to try; but the revelation is given, whereby Jesus Christ is simple. It must be understood by the child, or it is of no use to you. It is *recognition*, and then *appropriation*.

Do you understand that leaving a material problem, will accomplish nothing? If it is in your consciousness, you will reproduce it, even though you go to the uttermost parts of the world, *because* you take it with you

It was quite as impossible for Jesus, the man, to increase substance, as it would be for you. It was the Christ which did this. In the new consciousness, which is within every man, awaiting recognition, there is an instantaneous release, as you realize the presence. *The endless planning and trying to arrange things, suddenly cease.* The government will be upon His shoulders, the government of your life, and all is well. Be not afraid, it is I.

Look, the fields are already white. Reap, you who read this page; reap the fullness of life everywhere. When you come to the recognition of life everywhere present, not one thing shall be hidden from you, and there will be no place for sin, disease, or death, and you will find a *new thing* working in your members, which will be above *both health and sickness*; a new consciousness, which is not the result of evil overcome, but which is the outpouring of Spirit, which is of too pure eyes to behold iniquity. The healed man is perhaps better than the sick man, but he is still swinging between something and nothing. He will have to move up to the place of recognition, and there abide in a state of changeless bliss. His ability will not be then to demonstrate the Word, but *to bring the living pres-*

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ence of the Word into visibility. This is your power, the ability to accept the good that has been prepared for you. Unlatch the latches of your sandals. Let go human reasoning; leave why, when, where. If you lose personality, let it be swallowed up in "I AM." Then you will lose all the human laws pertaining to that personality. It will be no problem or concern of yours, for it will cease to exist. Be still outwardly, and shout for joy within, until it shall shatter the walls of your prison. "I have many hidden things to show you, when you can be still." Right where you are is holy ground.

IF WE SAY, "I WANT"

August 17, 1935

If we say, "I want," we obscure "I AM." The only "I" there is, cannot want. Man is a state of possession, not of desire. When we set aside "I want," then "I AM" is present. If there is anything you want, stop and think; that's the reason you haven't got it.

When you see that everything and everybody is governed by God, that is the Ark, and there is safety. When you seek manifestation, you are separation. A Christian Scientist is of value, only as he evaluates.

Peter was all right, and making his demonstration until fear came in, then he sank.

We are not making a living; living is Being, and Being is God, and God is living.

When you are handling fear, handle it; don't be it. Don't put your fear into your treatment of fear.

Spirit is the only tangible thing; tangibility is Substance, and substance is Spirit.

Someone said, "It seems to me, the claim constantly is, that we cannot see Spirit." The answer was, "My dear, you cannot see anything else, but Spirit; it would be impossible to, even if you tried."

Compiled from Bicknell Young writings . . .

“I AM THAT I AM”

“I AM” a law maker. My laws are divine laws, omnipotent laws. “I AM” a law unto this, and every, condition and circumstance that confronts me.

Every action, incident, movement, faculty, function, organ, in the divine creation, is an idea of God, and is constantly declaring, “I AM.” Every idea must do this, and cannot do otherwise. It does not know how, and cannot know how, to be unlike infinity, perfection, eternity.

Love is not afraid; Love says: “I AM.” Behold My glory, and I AM in heaven, because I AM the glorification of infinite Being, and it makes no difference which it is; a foot, a hand, or an eye; that idea, that expression, is my body, your body. Hand, foot, eye, glorify God in saying, “I AM.” That which man reflects, is to him his real being.

The universe is the body. Everything is in consciousness. That of which you are conscious is forever, is your forever body. Be assured of your divine embodiment. Say, “I AM,” and do not forget, that there will always be a time when you will be saying, “I AM” and you are the very evidence and presence of that substance. In that substance there is only presence, therefore BE, and, by being, heal the sick.

When God said to Moses, “I AM hath sent me unto you” (Ex. 3:14), it was Moses’ discernment, that “I AM THAT I AM” is my mind, my consciousness, my eternal

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being. "I AM" is the power, with which I have being. Today we may be under tremendous odds, but do not lose "I AM."

Ideas glorify God by saying, "I AM." Jesus said, "I and my Father are One," and we are one, and only one, when we say, "I AM." Our substance is our being, and Being is eternal. "I AM" declaring itself, shows forth ideas declaring "I AM."

All right ideas declare, "I AM." Every idea, showing forth the infinite consciousness, is alive. There are no dead ideas. An idea can never be inert, unconscious. Every idea is distinct and individual. Every thought that comes to you, can say, "I and my Father are one."

That which means man, means the fullness of Being, reflection of the divine infinite, as dominion, power, Mind, etc., showing Itself forth, declaring, "I AM." That divine man, the real man, is revealed more and more, by everything you find out about God, because everything you find out about God, is true about man. "I AM" One, and there is no other "I AM," than God. "I AM" is clear, conscious, active, and is the law to the belief of malpractice that would present itself as stagnation (or not being clear), limitation, fear, doubt. Love says, "I AM." "I and my Father are one." That expression is your body, my body, our body. Be sure it is your divine embodiment saying, "I AM."

The thing that takes care of what seems to be a problem, is to find out that there isn't one, because all that Mind has done, is not in the nature of a problem, but is in the nature of scientific manifestation of divine Intelli-

"I Am That I Am"

gence which, after its divine nature, is ever uttering itself "I AM," and which finds in its own nature nothing that is unlike itself, and knows no problem.

Infinite Mind is ever saying, "I AM." Every idea and function is constantly saying, "I AM."

You find real nerve, when you recognize that one thing, that divine fact, that you and your Father cannot be separated, and every divine organ and function in the infinite body, or embodiment of Being, is saying, "I AM."

When you learn to understand, that the only "I AM" is God, and man is the evidence of the divine self-existence, and is ever in evidence, and there never was a time when the divine self-existence, God, could get along without man, then you will not be afraid to say, "I AM," and you will know the only thing that is saying it, is the Infinite Mind. It is your thinker, is your consciousness, and when you are saying it, you are really finding yourself.

Let the treatment give the treatment. The treatment is God, "I AM." There is nothing the matter here. Life is the one "I AM;" there is no other life.

Every idea of Mind is eternally saying, "I AM." Therefore, the idea exists spiritually. It is existing perfectly, but it is not existing inside of us. All that can be said about God, can be said about man.

The "I AM" becomes a most important expression in the unfolding of Christian Science. Without it, we are apt to think of God as being far off. Make your declarations to the effect that, this day have I begotten the right idea, this

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day and evermore. "This is My begotten son" means the same thing, and My creation is one with me. So let "I AM" utter itself as consciousness!

The real man is both male and female, because he represents the Father-Mother-God. He is a complete representative in his infinite progress, every function of his being forever saying, "I AM."

The great "I AM" of all Being is not restricted, neither restricting. Love does not fear, and knowing no fear, cannot fear to be infinitely individual, as well as infinitely universal. Love is never afraid to have man attain unto Love.

There where you think, there where you dwell, there where your consciousness says, "I AM," there victory appears. "I AM" says to that which claims to be "I AM:" "I never knew you: depart from me," (Matt. 7:23) and "I AM THAT I AM" is the only Mind. "I," the Ego, never does the same thing twice in the same way. The divine Mind is infinite, nothing becomes old in the sense of wearing out, nothing becomes tired.

It is the knowing that is the "I AM," that heals every case, and we must get that state of positive knowing that says, "I AM." "O Lord, there is none like thee, neither is there any God beside thee, . . ." (I Chron.17:20).

You have this oneness, Mind and idea, "I AM THAT I AM" giving treatment, and "Beside me there is no other." What you call "I," "US," defines the Father as the Father, "I AM THAT I AM."

When any suggestion as to opposition comes up, see

“I Am That I Am”

“I AM.” That which I AM, I AM forever, and that which declares, “I AM” is all there is to one. A Christian Science treatment is God, that speaks through the Christ, and says, “I AM.”

Survey the universe from the standpoint of Infinite Being, and say, “I AM;” otherwise you are not assuming your rights and prerogatives. All is Mind, and there is no other Mind.

See clearly, that what you know, is not your knowing something apart from God, but is God knowing His own. That is your treatment. It is, must be, “I AM.” Do not permit the thought to grow that you are saying, “God is the only power, presence, life, etc.” Let God say, “I AM.”

Man is the evidence of this great “I AM,” the expression, illustration, and identical manifestation of “I AM.” Everything shows forth Mind or Intelligence. Everything, from infinitesimal to immensity, is constantly glorifying God as the Intelligence, or intelligent expression of the one Infinite Principle or Mind. We should know it more clearly, and be more sure of it.

The result and thought are one. Table is thought itself, “I AM.” Everything in God’s creation says, “I AM.”

The only I is infinite and eternal. The man who walks around and says, “I AM” is all there is to man. “I AM” is the real man. Don’t think *about* it, think *it*. Infinity, as law, says, “I AM.”

God saying, “I AM” Christ appeared as the impersonal presence of God, and its availability. The one Ego says, “I

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AM” and it is “I AM.” Principle and its idea is one. Every organ, everything that seems to be an organ in the human body, is saying, “I AM” and is having a lovely time. Everything is proclaiming, “I AM.”

Divine Mind never objectifies anything. “I” is always “I AM.” It is the direct and perfect operation of Truth.

Man is all there is to this which walks around and says, “I AM THAT I AM.” The same Ego. There are not two. We live and move and have our being, and our hearing and our sight, as one Infinite Mind.

When I receive a telephone message, or mail, I always know that malpractice or suggestion, cannot reach me through the message or mail, that no message can come to the Son of God but “I AM,” and all is well. In that realm where thought is God, declaring Himself, saying, “I AM” in My infinite expression, in My infinite individuality, in My beauty and glory and grandeur of true being, I AM, and that is man. This “I AM THAT I AM” is the name for all that is an infinite idea, embodying all the characteristics and qualities of Father-Mother-God, the source, substance, presence, and law of all real being.

Humility is a divine idea. It is the recognition of the allness of God. It is even more than that, because it is omniscience, asserting Itself as understanding, and declaring, “I AM” with unfailing confidence and power. Such humility enables the practitioner to keep himself entirely out of the case, and to keep the divine Christ in.

Infinity is One, always asserting Itself after its nature. It forever unfolds Itself. It always says, “I AM” and conse-

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quently, is truly individual. Without the recognition of this fact, any true understanding of Infinity is impossible. This day is Spirit, not matter, saying, “I AM” in every incident of creation.

MIND sees. That is the idea; that is sight. There isn't an idea in all the whole creation, that isn't just saying all of the time, “I AM.” All there is to me is that Infinite Father-Mother-God, in which I have my being, and by virtue of which I exist forever.

Think as Mind, and then you are man, and at the same time you have the healing Christ. This is the “I AM THAT I AM.” Christian Science says, “I AM,” my creation is perfect, my divine man exists because I exist, and there is nothing to him, or about him, that can be different from my divine selfhood. That's what God is to each of us and about us.

It is God saying, “I AM” in His own creation, and obliterating that which is unlike that creation. It is the divine Christ. The chief thing is Divine Consciousness, Infinite “I AM.”

Man is well now; sustained and maintained in his business, health, etc., by God who said, “I AM.”

Our God is so kind and true, so loving and just, and is so constantly knowing “I AM,” that I will know what to do, and do it at the right time.

I am Mind expressing Itself. The thing that heals, is Mind. This is one presence, the rejection of error. God is the real Creator, the only one, Father-Mother-God, and loves us, and is not a long way off, but right here, talking to

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us like children. Trust the divine consciousness that is God. Be very intimate with God. Almost you can say, "You are my Mind." It is God healing, Christ healing.

God, Mind, Spirit, Truth, Substance, and "I AM" all infinite Being, without a competitor. "I AM" the only one, the only presence here.

In the order of divine Science, there is ONE MIND. Everything that occurs in the universe has its Being in this One Mind, Principle, "I AM THAT I AM."

Man is all that he knows of God. "I am the Lord, and there is none else, there is no God beside me: . . ." (Isa. 45:5) Not as thought *about* Mind, but thought *as* Mind.

"I AM" Divinity of Jesus. Basis: Always "I AM" one infinite Mind. Prophet: Inspiration and reason. No lost action. Nothing to interfere with its continuity. Always "I AM," Science is always God, declaring Himself as everything. It is substance, power, always saying, "I AM."

Everything that you have learned about God, is the real man, because God is "I AM." Strive to think only as God thinks, according to the law of Being. Man's Ego: "I AM THAT I AM." Wisdom is always Love. "I AM" saying what God is. What have you? Man. When you seek God, you get man. The understanding is man, not something with understanding. Thinking is the thinker. Truth is not waiting, it is always here. Truth, all the time is saying, "I AM." You cannot be too radical!

Have no fear; the only "I AM" there is, is infinite Spirit. There is nothing going on in reality, but infinite "I AM," enforcing its own law.

“I Am That I Am”

It is the Christ declaring, saying, announcing, and proving the divine consciousness, saying, “Here, this is the ‘I AM,’ this is the one Infinite Mind. Here is the one and only one.”

If a person has indigestion, know right away, there is no indigestion in the infinite Mind, and that’s the law to the case. It says, to this person, “I AM the Only I AM.” There is nothing else.

Nerve: Its infinite creation is itself in every detail, and every idea, from the infinitesimal to infinity, is in and of Mind, and is exactly the same substance as the divine Mind. It is Mind in every detail. Whatever idea of being it is, it is Mind saying, “Here I AM.”

“I, I, I ITSELF I.” That is the real Ego, divine Principle, Spirit, Soul, incorporeal, unerring, immortal, and eternal Mind, that’s the I. If that is I, then that is the only I, the only one. If there is One God, and that God is Mind, and that Mind is the real Ego, the only One, that’s the only One.

Moses must have seen that in a wonderful way, when he said to those people, “I AM hath sent me,” and then he said after a while, “I AM THAT I AM, and that is the one ‘I AM.’”

The divine Ego is finding expression in everything He thinks or says, in all that He knows and does, in all that He desires or wishes, or has ambition to achieve.

He finds that divine Ego is always saying, “I AM,” showing the way, giving the basis for all true action, and true achievement.

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Love is all there is, and the only man there is, is just that expression or reflection. We are using words again, but it is just God, saying, "I AM," that's all.

The infinite "I AM," the one and only Mind, embodies or expresses all Being, is Being; the realization of that, is often a means of healing. There is nothing to know outside of that divine Ego. That which says, "I AM" knows all, and there is no other "I AM."

In Exodus it says, "I AM THAT I AM." That is the only "I AM" there is, the one and only "I AM." Then, that's the only "I AM THAT I AM." I have no existence apart from God. That is virtually the declaration.

The divine "I AM" would say: "I AM," and nothing else. That would be the treatment. Jesus evidently had extraordinary realizations which were virtually like that. Of course that is the ideal. Your own thought, which is the reflection or expression of God, or the presence of God, says, "I AM ALL."

Riding in the park. Isn't that all right? Isn't it a perfectly legitimate thing? If there is any Truth in it, isn't it governed by God? And Jesus says, "I am the way and the Life." Well, there is no other "I AM," and there is no other "I AM" to this event of taking a ride in the park, and if there is anything true about it, that's true. When the process shall have disappeared in the "Throne of Grace," there will not be any process, but there is only pure Science, revealing itself as "I AM," saying, "Thus it is."

The real man is an infinite idea. Don't replace a false belief with a thing you call a spiritual idea. What you do,

“I Am That I Am”

is to see constantly the infinite expression of Infinite Being, which is called God's man. “I AM,” that's all there is to him. All there needs to be. Anyone who understands the divine Ego, Mind, Spirit, the one “I AM,” knows there is no other “I AM,” no other Mind, and he cannot possibly think, “I AM” in any other way, than that of infinity. He runs no risk of entertaining any foolish belief, to the effect that man is God, but he knows with increasing certainty, day by day, the fact that man is God-like, and that each one of us is that man.

Divine presence saying, “I AM.” What you see and admit: That operates. What's in your consciousness? Will you admit what mortal mind says, and isn't real? Or true?

The eternal Principle of Christian Science is not concerned with human opinions. It never heard anything about any of them. The infinite selfhood of Love is satisfied, joyous, and nothing unlike good ever knocks at the door of this true consciousness. The eternal idea desires nothing, seeks nothing, fears nothing. No suggestion of “I want,” enters there. Why not give up such a foolish mental attitude, and be ready, ever ready, to awake in the image of the “I AM,” for this, only, is the irresistible Christ, manifested in perfect and permanent healing. This recognition of ever present “I AM” is the Christ.

Moses discerned this “I AM,” and so long as this discernment remained unimpaired, it acted according to its source, according to God, to “I AM THAT I AM.” Many centuries have passed since the time of Moses, but has the Ego become less than Infinite, less than One, less than All, by lapse of time? If Moses, six thousand years ago, knew enough to claim his inseparable unity with God,

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Good, should we, with Christian Science to enlighten us, fail to take steps equally advanced?

S&H 588:20 defines "I AM" as: "God; incorporeal and eternal Mind; divine Principle; the only Ego." On the same page, "I, or EGO" is defined as, "Divine Principle; Spirit; Soul; incorporeal, unerring, immortal, and eternal Mind." "I" or "Ego" is further defined in the next paragraph as, "There is but one I, or Us, but one divine Principle, or Mind, governing all existence;..." About all the troubles of the human race may be traced directly, or indirectly, to a false material sense of the Ego. The story of Adam and Eve illustrates this false sense, and subsequent human history in the Bible, is the account of the false ego, wholly misled and misleading. Mrs. Eddy, therefore, takes particular pains in her works to make it clear, that "I AM" is never represented by that which is finite, material or mortal. The same realization of the unity of being that came to Moses in the thought, "I AM THAT I AM," is made possible through Christian Science.

To what extent, it is sometimes asked, may one say, "I AM"? To what extent shall one permit this thought to take on the grandeur and power of divinity, and announce the immutability and enforcement of the divine law in healing the sick? The one possible answer, in the light of Mrs. Eddy's revelation, is to the fullest extent of which one is capable. But there must be no mistake as to the meaning of "I AM." Spirit alone can really say, "I AM." Finite material sense, reaching out beyond itself, cannot properly say, "I AM THAT I AM," but if pure Science is enthroned, and thought rises entirely above matter; if a case be taken rather as an opportunity than a task; if it is seen that Infinity is perfect, and that there is nothing to be healed or

"I Am That I Am"

saved; if all desires, even those we call legitimate, have vanished in the realization of the "Adorable One," then, thought can say, "I AM THAT I AM."

The "I AM THAT I AM" does not mean anything that is mortal or material; does not mean personal perfection; does not mean anything that might be conceived as limited or finite. It means the one Mind, the one Intelligence (our intelligence), the one Life (our life), the divine Principle, from which no man can be separated for an instant, nor from which he could be diverted or perverted. This fact is to make a purely scientific statement, and to make it is the only right thing to do. To say, to those who are unprepared to understand what you mean, something that is radical, though absolutely true, but has not yet been explained, will often get you into trouble, if it could. We will do well to avoid trouble, by not making statements, but rather by thinking them, in such a way that they constitute "God with Us."

The life of Jesus, as given in the New Testament, indicates progressive unfoldment of divine presence, the awakening of human consciousness, and gradually supplanting it by Mind, the "I AM," infinite consciousness, wholly good.

If you say, "I AM THAT I AM" (and I hope you do once in a while), unless you say it, and know it from the standpoint of the One Consciousness, or Mind, it would not be right. You should say these things, so as to gain the realization of the "I AM" that heals.

The only "I AM" or Ego that "I AM," knows what to do, and I possess this knowledge. I urge you to apprehend

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more, and attain more of that which is true. Remember, no statement of that kind can explain itself. Stand for that which is absolutely true. Ego-Man is the true image of Ego-God. No other.

When you are assailed by the suggestion of needing this or that, you can declare, "I have no such need." The "I AM THAT I AM," the only "I AM" there is or can be, is not a state of need, but is Spirit, Substance, constituting, and possessing all things.

Mrs. Young said to me one day, "Infinite Being is; and as nothingness could never have sprung from nothingness, all that exists must have existed from all eternity; Life, man and things, then, exist inevitably. It is impossible that they should ever cease."

The life of Jesus exemplifies true devotion, and pure unselfishness, and there never was a moment, from the first recorded incident of importance, that of contending with the doctors of religion, up to the time of the ascension, when he permitted any erroneous acceptance of what mortal mind calls good, to retard his progress. He knew that to show forth "I AM," he must not be hampered by any sense of so-called duty or religion, because the most unselfish thing that could possibly happen, and the greatest devotion that he could show to the human race, were to appear through his full demonstration of divine power.

By acknowledging the one Mind, the one and only Ego, the one and only "I AM," we learn how to surrender the false beliefs, sin, sickness, and death, incidental to the so-called personal minds.

“I Am That I Am”

In the same way we surrender the false belief that there is a finite mind that can have a belief of such a body, or consciousness of such a body. “To sit quietly and declare ‘I AM’ will confer a power that nothing else can.” (Mary Baker Eddy) “Absolute acknowledgment of the ever presence of infinite Perfection.”

Bicknell Young repeats frequently, “I AM my being to my own being; I AM consciousness; I AM here.”

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As we gain understanding of God, *if we are not the same Mind*, having the same understanding of individual Being, our being, God is still a theory. What is the difference between theory and reality? A theory is something believed, but not necessarily used or lived. Reality is *being* what one understands. It is realistic Being.

In Christian Science it means understanding, thus demonstrating I AM individually, instead of merely believing in God. Mrs. Eddy says, "If God were understood instead of being merely believed, this understanding would establish health." (S&H 203:7)

Much may be accomplished for the Cause of Christian Science, and the world today, by the individual who is knowing, and being the one Mind. Because he understands *his* being to be the individual appearing or manifesting of God, this individual works effectively, with *power*. He loses a sense of himself as having a mind separate from God. He feels sure of his work, and he speaks with authority, whether it is a belief of sin, disease, death, or warring nations, he is handling. One does not feel that his work is futile, if the suggestion should come, "What can your thinking do among so many?" He knows better than that, because he is gaining a new meaning of "One with God is a majority." For *he knows his consciousness is God*.

What cannot God do? Mrs. Eddy says (Mis. 189:15), "The supposition that Soul, or Mind, is breathed into

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matter, is a pantheistic doctrine that presents a false sense of existence, and the quickening spirit takes it away: revealing, in place thereof, the power and perfection of a released sense of Life in God and Life *as* God. The Scriptures declare Life to be the infinite I AM, not a dweller in matter." She continues, "For man to know Life as it is, namely God, the eternal good, gives him not merely a sense of existence, but an accompanying consciousness of spiritual power that subordinates matter and destroys sin, disease, and death." And further, "This, Jesus demonstrated; insomuch that St. Matthew wrote, 'The people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes.' This spiritual power, healing sin and sickness, was not confined to the first century; it extends to all time, inhabits eternity, and demonstrates Life without beginning or end."

If we know this of ourselves, we know that we are good, because God is the only good. We know we are intelligent, because God is the only intelligence. We are harmonious, because God is the only harmony. We are the very *presence of these things*. We no longer feel that our demonstration lies in an appeal to a power outside of ourselves, to do this or that; but that we are the very presence of these things, *even the presence of something* that may seem to be lacking.

A fog can be dispelled only by the clear shining of the sun; that is, it takes the presence of the sun to do so. No more can we disperse an error, but by being the very *presence or power* called God.

We easily accept the fact that an error in mathematics, or discord in music, can only be dissipated by the

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presence of the true or concord. So in Christian Science practice we must see clearly, and more clearly, that we are *the presence of God*, and in this presence there is no sin, disease, death, or inharmony of any kind. What else could Mrs. Eddy have meant in these words, "Felt ye the power of the Word?" (Mis. 398:23)

The world for centuries has been educating man to believe that his life is a life of existence, supply, health, separate from God. And so when he seemed to lack any of these things, he was told to go outside of himself to get them; and he has gone to climate, surgery, money, and position, to find them. He is even taught to find God separate from himself, a good God afar off. But a Christian Scientist is taught there is nothing he desires or hopes for, from the infinitesimal to the infinite, that is not to be found within *himself*. Not only is he taught this, but that it is the *only* place these things are to be found, because God is his Mind, and *Mind is, and includes, all things*.

All of the wonderful statements of the oneness of Being, that we see in Science and Health and the Bible, and the ones that we ourselves unfold, because of our deep conviction that Principle and its idea is one, and this one is God, are of no avail, if we allow ourselves at the same time to feel a sense of depression and insecurity. The oneness of Being can be accomplished in but one way, and this is to BE it, and DO it. Be the perfection of Mind, and body, that is our oneness with God.

We must never think of ourselves as human beings. We are only being human beings, if we are thinking of God and His ideas objectively, or outside of ourselves. On the other hand, when we know ourselves to be divine, and

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are being and doing these things SUBJECTIVELY, our own divinity appears, no matter what seems to be the occupation for the moment.

We speak of divine consciousness. What does this mean? It could only mean the consciousness of the divine Mind. Therefore, if this oneness with God is a reality, *it can only be by our being and doing*. This is the living God, omniscient, omnipotent, and omnipresent. Thus we have seen how Jesus accomplished his wonderful works. His life was a constant subjective experience, that is, *conscious knowing of his oneness with God made his experience*, whether the need was to heal the sick, raise the dead, feed the five thousand, or produce the money for the taxes, subject to the divinity of his being. It was all within himself, true subjectivity. He did not think of something relative, objective, outside of himself, but he knew that his very being was God; in other words, HE WAS IT AND HE DID IT.

When an error seemingly confronted him, he did not think it was something "out there," with which he needed to argue, or something he had to change. He healed subjectively within himself, reducing it to nothingness at the door of his own thought. This understanding gives us dominion, for we find that all we have to do, is to take care of our own wheatfield, in our own consciousness.

Healing in a Christian Science treatment is not the result of a wand magically waved by God in our behalf, and a delayed healing is not the result of a devil shaking a stick at us. In Christian Science treatment, *a healing is the effect of knowing* that the oneness of God and man is the present fact, KNOWING OR BEING IT ON THE PART OF

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EACH ONE OF US. A delayed healing is nothing but the failing to be, or do, this scientific KNOWING, know God and His idea subjectively, instead of objectively.

Each one's individuality is God. As Mrs. Eddy says, "He sustains my individuality. Nay, more—He is my individuality and my Life." (Unity 48:7) God is All and there is none else; therefore the belief in evil cannot keep God from appearing individually. God is Mind, and Mrs. Eddy tells us that He is individual Mind. (Mis. 101:31) When Jesus said, "And I, if I be lifted up will draw all men unto me," he practically stated this same thought, understanding himself to be the individualized understanding of God, instead of a human being.

If one understands himself to be the individual appearing of Mind, the one I or Ego "goes to the Father," is found in Mind, and so is lifted up, and *also with him is lifted up every idea of which he is conscious*. Or, as Jesus said, "I will draw all men unto me."

One can see why the healing of sin, sickness and death, in Christian Science, is a necessity, because it is a step in the direction of the demonstration of Mind, in which appears the perfection, allness, and goodness of God individually understood and lived. It begins here.

The understanding that the I, or Ego, or consciousness, is God, establishes the same divinity *for all the ideas of which it is conscious*. Evidently, Jesus never thought of himself as just a man, for he said, "I and my Father are one." He thought *as* the Father; he did not think as son about the Father. Neither can we think as man *about* God, for then the demonstration of the infinitely good God

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would be an objective experience, something *outside* of one's self.

There is nothing factual, actual, but God and man's existence, true existence. Knowing that God sees, speaks, knows, as man, demonstrates the truth of Mrs. Eddy's statement, "In Science, Mind is *one*, including noumenon and phenomena, God and His thoughts." (S&H 114:10) Another well-known statement in our textbook (210:11) sustains this: "Knowing that Soul and its attributes were forever manifested through man, the Master healed the sick, gave sight to the blind, hearing to the deaf, feet to the lame. . ." Have you noted, she says, "Soul and its attributes were forever manifested through man"? She does not say just attributes, but Soul. Thus we find, we cannot separate cause from effect, cause and effect, God and man. Where cause is, there is effect. Where effect is, there is cause. Give up all belief in a life separate from God, or that we are living humans, and human beings.

Again, Mrs. Eddy says (S&H 561:22): "The woman in the Apocalypse symbolizes generic man, the spiritual idea of God; she illustrates the coincidence of God and man as the divine Principle and divine idea." A study of this text, shows that individual being expresses both Principle and idea, also because the woman symbolizes generic man, the Truth *she* portrays and illustrates, is the Truth every man, woman, and child represents, because generic is a term signifying one. Now what does she portray? John says, she was clothed with the sun, and Mrs. Eddy says, John symbolizes Spirit by the sun. This means, then, that the consciousness of man is Spirit, and that man and Spirit is one.

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We should never think of ourselves just as man, with God afar off, governing us in some take-for-granted way. Jesus never spoke of himself as man, but as *one with the Father*. *WE MUST LEARN TO DO THIS*. We must know why we do this. Jesus, by his life and works, presented to the world the Life which is God, but of that very life itself Jesus said, "I am the light of the world: . . ." (John 8:12) *We must know* that we are that light (intelligence) of the world.

When Jesus said, "I and my Father are one" (John 10:30), he made a *statement which is the basis of existence, and which Christian Scientists must understand*. Was Jesus thinking of himself as a spiritual man, when he said that? If so, then where was the Father, with whom he said he was one? To say, "Well, I can't exactly answer that question, but I believe he was one with the Father," cannot demonstrate that fact for us. We must know what he means. We cannot go on forever just believing.

After all, Christian Science is not just a religion, although it is generally regarded that way. It is also a science, as its title indicates, and that is where the knowing comes in. A science is something we must *know*. Therefore, we must know actually what Jesus meant when he said, "I and my Father are one." The reason this is possible for us, is because God is Mind, the **ONLY MIND: THEREFORE, OUR MIND**. For this reason, there can be revealed to every one of us the Science of such truths. The question is, where and how was he one with the Father? Because God is Mind, the answer is: It is Mind as Mind, or *consciousness* that man is; that God is our Mind; this is how and where this oneness takes place.

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Jesus said to the Pharisees, "He that hath seen me hath seen the Father; . . ." (John 14:10) He also said, "the Father that dwelleth in me, he doeth the works." At this point we must see clearly that it is not man conscious of God. For if man were conscious *of God*, he would include God, a logic unthinkable. So we ask ourselves: Then what? Why, of course, it is God; Mind, conscious of its own ideas. This is why Jesus spoke with authority. It is why you and I speak with authority.

The only meekness, the only humility, is acknowledging no power or Mind, but God. Then that oneness of Being must be *my* being, and it must partake of the nature of *God, as well as of man*. Thus we are reminded of the statement (S&H 333:23), "Abraham, Jacob, Moses, and the prophets caught glorious glimpses of the Messiah, or Christ, which baptized these seers in the divine nature, the essence of Love." Such statements illustrate the oneness of Being, that each individual consciousness is the consciousness of GOD AND MAN, PRINCIPLE AND IDEA. This is true reflection. As I reflect upon God, and thereby *know that God is*, what His nature and character are, what His law and idea are, consciousness finds itself *to be* the unfoldment of Principle and idea, or God and man, and it is God doing the unfolding.

Again, in S&H (485:14), we find, "Emerge gently from matter into Spirit." Note the capital "S" for Spirit, and that the emergence is not to spiritual man, but to Spirit. This understanding of the oneness of being, which Mrs. Eddy has revealed in the textbook, shows why and how this work is the key to the Scriptures. This knowledge of the Science of oneness is a key, which unlocks the inspired pages of the Bible and the textbook. The illumination

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which Mrs. Eddy threw upon the Scriptures reminds us why she chose to write as the first tenet of our faith: "As adherents of Truth . . ." This revelation of God and man as one, is indeed sufficient for all things.

In Genesis, it reads: "In the beginning God created the heaven and the earth." In the beginning God created the understanding and consciousness of Principle and idea as one. In another statement, Jesus said: "I am the root and the offspring of David, . . ." (Rev. 22:16) He did not say, "I am the root only," or "I am the offspring only," but "I am the root and the offspring of David," or Principle-and-idea or God-and-man. According to John 1:1, "In the beginning was the Word, and the Word was with God, and the Word was God." And in Genesis, "And God said, Let there be light: and there was light." In other words, this understanding of ONENESS with God brings light.

From this standpoint of the oneness of God and man, begins the revelation of divine creation and being. Next follows what naturally takes place in the consciousness of the individual. He begins to understand things divinely, instead of humanly, and so a firmament appears, for God said, "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters," which Mrs. Eddy interprets thus: "Spiritual understanding, by which human conception, material sense, is separated from Truth, is the firmament. The divine Mind, not matter, creates all identities, and they are forms of Mind, the ideas of Spirit, apparent only as Mind, never as mindless matter, nor the so-called material senses." (S&H 505:7) This firmament is the understanding that there is only one Mind, and that there is no other intelligence; that all being is divine, which does away with the belief

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that we are human beings. "Behold, now is the accepted time," to live this one and only life which is God.

The Christian Science treatment is the conscious realization (utilization) of God's power by the individual giving the treatment, because Christian Science treatment is the operation of the divine Mind. It is absolutely necessary, therefore, for the individual to know *what constitutes the divine*. We know the divine Mind, because it is divine, is wholly good. So the first point is, that a treatment by the divine Mind must be good for all concerned. First, establish that divine Mind gives the treatment.

The divine Mind has no personal aggrandizement, no lifting up of self above something, or someone, because it includes within itself all good. Mind knows the perfection of its own ideas, and to Mind *there is nothing but perfection*. The divine Mind has no false ambitions, no selfish aims, but is, and maintains, the universal harmony for all its ideas. The divine Mind can recognize no evil to be punished or destroyed. The sunshine knows no fog. In like manner, God, good, knows no evil. The divine Mind destroys the belief in evil, by being utterly unconscious of it, not by knowing it, and then making it a reality. As a belief in evil is to be destroyed, the Mind that is the treatment, destroys the belief, by maintaining man and the universe in an eternal law of harmony.

Where is this Mind? Are we talking about this Mind, or is this Mind being us? *Are we being the one and only Mind?* Mrs. Eddy tells us to, for she says (S&H 216:30): "Give up your material belief of mind in matter, and have but one Mind, even God; for this Mind forms its own likeness." *This is our Mind and our standpoint.* I am dis-

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cussing these things with you, because I sometimes have the question put to me: When and how may I know that this Mind is doing the treating?

Well, we say, "Is there good and evil?" The good to be blessed, and evil to be punished? Is there matter and Spirit? Are there persons, places, and things? All is Mind, knowing its own ideas. Mrs. Eddy uses two terms, which help us to see more clearly what an actual Christian Science treatment is. They are divine Science, and Christian Science. Of course they mean one and the same thing, essentially. Divine Science means the understanding of the divinity of God, man, and the universe, wholly good, spiritually mental, perfect, eternal, infinite, without blemish of any kind, the conscious individual being of this state of perfection. Christian Science is the application of this understanding of Being. (It heals what seems to be a life separate from God, Mind, which involves the belief of evil.)

Let us ask ourselves: What is a Christian Science treatment? Mrs. Eddy was asked to define a Christian Science treatment. "The acknowledgment of present perfection," was her answer. That which acknowledges perfection could only be in Mind, because Mind knows the perfection of its own Being. The Christian Science treatment is *Mind in full operation and power*. Anything less than that, is talking *about* God and His creation. The Christian Science treatment is the conscious operation of Mind, the Mind and power that is God, on the part of the practitioner, otherwise from whence does one have the authority to say to the proud wave, "Thus far and no farther"? Certainly not from man, for there is no such thing as man-intelligence. Intelligence is a quality of divine Mind. "It is the primal and eternal quality of infinite Mind, of the

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triune Principle,—Life, Truth, and Love,—named God.” (S&H 469:9)

Jesus never thought of speaking of himself as man, even spiritual man. He spoke and thought as the Father, for he understood the oneness of Being. He said, “I and my Father are one.” Looking out from the perfection of God, or Principle and idea, is the Christian Science treatment. Attempting to demonstrate from the outlook of man to God, does not constitute an actual Christian Science treatment.

When Jesus said, “The kingdom of God is within you,” he gave the basis for the Christian Science treatment. So did Paul, when he said, “For it is God which worketh in you both to will and to do of his good pleasure.” And Mrs. Eddy said (S&H 465:17): “Principle and its idea is one, and this one is God, omnipotent, omniscient, and omnipresent Being, and His reflection is man and the universe.”

When once we begin to unfold this oneness of Being, we see it everywhere in our books. “The Christlike understanding of scientific being and divine healing includes a perfect Principle and idea,—perfect God and perfect man,—as the basis of thought and demonstration.” (S&H 259:11) Please note that Mrs. Eddy says, “as the basis of thought and demonstration.” Then the basis of the work you do, must be the *understanding* you have of your oneness with Principle, your oneness with God, this one divine Being. A good way to establish your oneness with God, your oneness with Being, in daily life, is to say often to yourself, “What would God do about this?”

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Mrs. Eddy says (S&H 370:2): "To be immortal, we must forsake the mortal sense of things, turn from the lie of false belief to Truth, and gather the facts of being from the divine Mind." *We must remember, we are not human beings.* The individual mentality is not man, but God, because God is the Mind of man.

The belief that we are mortals, or human beings, is not Christian Science treatment. What authority over sin, sickness, disease, and death would a human being have? None. What authority would what we call spiritual man have, if he believed his thinking was separate from God? None.

As we know what this Mind knows, what is taking place? We find Mind taking place, we find Mind in full operation. We find THAT MIND being *ourselves*. We find the oneness of Being taking place, Principle and its idea operating as One, not two. And here is the great point of departure, whether we are giving the Christian Science treatment, which is Mind in full operation and expression, consciously understood, or whether the treatment is that of a man, even a spiritual man, thinking *about* God and the universe. This does not constitute the Christian Science treatment. Man cannot give a treatment, a Christian Science treatment. When we fail to see that God is our Mind, then the thinking we do, is necessarily *about* that Mind or God, something outside of ourselves. It still suggests old theological theories. The only treatment there is, is *Mind in full operation and power*. This is the great point of departure, whether or not we have dominion with the moon under our feet, as it is under the feet of the woman clothed with the sun (with the Spirit), as John said.

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A Christian Science treatment never endeavors to right something that is wrong. That is not a Christian Science treatment. The consciousness of one's divine body, based upon the fact that God is the Mind of man, begins to reveal what the universe and man are, and this is a Christian Science treatment. Jesus healed Lazarus, because he knew that he, being one with God, reflected that oneness which made Lazarus one with him in God. "As thou, Father, art in me, and I in thee, that they also may be one in us . . ." Looking out from Mind, he was able to know there was no such thing as a dead man. A dead man was not one with his Mind, which is God. From his divine outlook, Jesus rejected this finity, and said to Lazarus, "Come forth."

Mrs. Eddy tells in S&H (405:1): "The basic error is mortal mind." And from this we can prove that we are never dealing with persons, places, or things. We are dealing with supposititious mortal mind, and the erroneous condition which seems to be in error. The practitioner needs to be lifted up, as Jesus said of himself, "And I, if I be lifted up from the earth, will draw all men unto me." This, and other sayings of Jesus, such as, "The kingdom of God is within you," illustrate the need of the practitioner to eliminate the belief of the patient, that he has a mortal mind to see the universe materially. The demonstration takes place in the consciousness of the individual doing the work. How else could he have dominion over one's own thinking, dominion over the belief that we are human beings, one of many of the earth?

We are not dealing with persons, places, things. We are dealing with consciousness, and because we are dealing with consciousness, we have to begin with ourselves.

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Because mortal mind is the basic error, we see clearly that divine Mind is the basic Truth, and being basic, we begin there. The Christian Science treatment is, and always must be, the conscious operation of the divine Mind on the part of the practitioner. He must understand himself to be the functioning of that Mind, which was also in Christ Jesus.

The Mind, knowing its own idea, is *WHY WE ARE CONSCIOUS OF OUR OWN EXISTENCE*. Mind, knowing the perfection of its own ideas, is a Christian Science treatment, and is why a Christian Science treatment heals. In other words, Mind, conscious of its own perfect self, is a Christian Science treatment. The treatment, or demonstration, takes place in the consciousness of the practitioner, and this is as it should be. Remember the old saying, "Charity begins at home." When we are called upon to work for others, it is important to understand this. Now we are reminded of a statement in our textbook (S&H 29:1), "Christians must take up arms against error at home and abroad. They must grapple with sin in themselves and in others, and continue this warfare until they have finished their course." We must have a definite scientific knowledge, if this is to be accomplished. How may I grapple with sin and sickness in someone else? What is my authority, and how is this done? Have I dominion over dishonesty, seemingly manifested by someone else? Can I have dominion over something "out there"? You cannot.

So long as it remains "out there," separate from here, where I am, there can be no dominion. How can one go from here to there? How can one think from here over there? You cannot. Healing is a subjective experience, what we experience within the divine Mind. There is no

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objective experience. Beginning “there,” is all there is to the claim or object. Thus we realize, that we must reduce the claim of dishonesty, which seems to be over there, in the thought of someone, to a false belief appearing at the door of our own thought, that we think there is someone to be dishonest. Through this, we have absolute authority. We can refuse to give it reality in our own consciousness. One can know, because to know is a quality of God. There is no quality of anything evil, of which God is conscious. If one knows himself to be divine consciousness, he knows he is not conscious of dishonesty.

Mrs. Eddy says (S&H 20:14): “Jesus bore our infirmities; he knew the error of mortal belief and ‘with his stripes (the rejection of error) we are healed.’” This is true of us also; by our stripes we are healed; by our rejecting of error, claiming to be there; by not imputing their errors to be there, but by taking the error as our own belief. As we destroy it at the door of our own thought, we are enabled to have dominion. We are not handling the patient’s thought; we are handling mortal mind; all evil’s suggestive beliefs.

Persons are not suffering from actual belief. The whole proposition is belief in evil, from there to believing that man is sick, sinning or dying. In *Mis. Wr.* 332:18, “Where Art Thou?”, Mrs. Eddy says: “A sense of evil is supposed to have spoken, been listened to, and afterwards to have formed an evil sense that blinded the eyes of reason, masked with deformity the glories of revelation, and shamed the face of mortals.

“What was this sense? Error versus Truth: first, a supposition; second, a false belief; third, suffering; fourth,

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death." Let us illustrate. Some day a suggestion appears at the door of thought and says, "You have a headache;" this is suggestion. If you do not detect it there, you may say, "I have a headache." And then it becomes a belief, and if you do not detect it there, you suffer from it. If you detect it at the beginning and say, "I do not have a headache," it stops at the supposition, and never goes through the other three beliefs.

Here is the corrected belief, and scientific knowledge which comes from knowing there is only one Mind, not minds many; not my mind, and your mind, but one Mind. Thus man has the authority and power to destroy the beliefs of evil in himself, and others, because he knows God is his Mind, and because he realizes there is nothing out there being healed; Mind is not conscious of any evil, therefore, could not make evil.

A lady, calling upon Mrs. Eddy, complained because her husband, who had a lovely healing, still smoked. Mrs. Eddy said, "My dear, haven't you been healed of smoking?" If, as Mrs. Eddy says in Pulpit and Press 4:21, ours is "an individual kingdom," we look out from God, and a kingdom begins to be a kingdom of God, right in the midst of what seems to be what isn't a kingdom of God.

Mrs. Eddy raised up the Christian Science movement. There was one Christian Scientist in the world at that time. Looking out from God, she was able to see that God saw His own kingdom. You can do that, and I can do that, because that really is the perfection of individual being appearing.

And what of one who goes for treatment in Christian Science? What should his attitude be? We students who

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come for the first time, come by faith. But let the student seeking treatment do so scientifically; that is, when going to a practitioner, to know that God is the Mind of man, let him expect the Science of that Mind to operate on his behalf. Let him not think of the practitioner as a good human being, who knows something about God and man, but let him think of the experience as a divine event, which is an actual fact, because God is the Law.

Let us be scientific in all we do. It is much simpler, and the results are satisfactory and lasting. The real and only practice is the practice of divine Mind, realizing the perfection of its own idea, man and the universe. This enables us to see what Jesus meant, when he asked his disciples, "Whom do men say that I, the son of man, am?" He wanted to be understood, not only for his own sake, but for the sake of others. Peter's answer to that question brought out what he wanted to know, "Thou art the Christ, the son of the living God." Jesus told Peter, it was the Father who had revealed that to him, and not flesh and blood. In this understanding was the conscious realization of Principle and idea, or God and man, demonstrated. Jesus went on to tell Peter that, "Upon this rock, I will build my church." Upon this understanding of Principle and idea, or God and man, this oneness of being (not two-ness), is the Science of existence based, and the very worst beliefs in people shall not overcome it. As you read Mrs. Eddy's works, search for statements of *oneness* of being.

"As a divine student he unfolded God to man, illustrating and demonstrating Life and Truth in himself and by his power over the sick and sinning." (S&H 117:16) In unfolding God to man, he illustrated Life and Truth in

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himself (note that Life and Truth are capitalized, which means God), and he demonstrated God within himself. IT TAKES GOD TO UNFOLD GOD TO MAN. Any attempt to do it otherwise, would be a misapprehension of the Science of living. In all things we must begin with God to find the correct solution. Note the two conditions: illustrating, and demonstrating. Because Jesus illustrated Life and Truth in himself, he was the form by which we could see it; and because he demonstrated Life and Truth in himself, he showed it to us by his work, thus proving his power over the sick and sinning. Because Jesus was the “wayshower,” that indicates his way must be our way. Hence, we need to understand scientific being; for all of us, some time, must be able to do the work of the Master and Mrs. Eddy.

We must be “Be-ers” and “Do-ers.” What are we to do about the traditions and difficulties of the world today? Are we just so many others, waiting for something to happen, or are we feeling and being the power of the one Mind, knowing its presence, our presence, dispelling erroneous beliefs, and not waiting for, but being that something needed to heal. Mrs. Eddy says (Ret. 86:4): “There is but one way of *doing* good, and that is to *do* it! There is but one way of *being* good, and that is to *be* good!” Unless the individual is a be-er and do-er of the Science he knows, it is of little avail. To know ourselves divinely, is a necessity. We are not human beings at all, and *never have been*.

If we accept, right now, the fact that there is nothing “out there” with which to contend, that we are only dealing with belief of supposititious mind, wouldn’t we be overjoyed, and relieved, to know there is no sick man to

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be well, no sinning man to be made good, nothing to be diminished or erased; just mortal mind to be eliminated, and that at the door of our thought? Well, that is true, and it never will be more true than it is now. We must awake from the belief that we are dealing with persons, places, or things, and that there is a claim of mortal thinking. We have to demonstrate over it, because God is our Mind.

Understanding this way of working, knowing it is not person, place, or thing, it is important to the demonstration to be made by every individual, in regard to the Church. What is Church? And what are we being and doing with regard to the Church? How are we working for the movement, in the midst of these seeming difficult conditions? Are we just joining, as the saying goes, or are we scientific Be-ers and Do-ers? Let no one believe that wars and depressions, and such things as follow in their wake, will not claim their toll within our movement. They certainly will. The Church, seen humanly, will suffer. Seeing Church divinely, preserves it. "Upon this rock . . ." We have to go back to the record in the Bible of the crucifixion, to see how the disciples handled that error. They slept. Had they not slept, but kept knowing that Christ, Truth, God, was not crucified, might not history have been different?

We have evidence already, that in the countries in which fascism, communism, Nazi-ism, socialism, are operating, the activities of the movement are feeling the attack on the individual freedom, going on in Europe, in this fantastical way. When you are critical of your Church, feel inclined not to share in its maintenance, go to the services, what is taking place? Is it your concept of

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Church? Are you really thinking of Mrs. Eddy's demonstration for the evangelization of the world? Are you coming under the belief of world disturbance? Are you tempted to do these things through seeming world effects? Shall we sleep as did the disciples, or shall we stay awake, and see the nothingness of evil, and the allness of God? There is only one way for anything to happen along this line of endeavor, and that is, for the individual to do something about it. Then the Church will be saved, not only in Boston, but in the whole world, and the second half of the definition will be gloriously proved; "that institution, which affords proof of its utility . . ." (S&H 583:14)

War-waging between good and evil, that is, between suppositional forces of evil and the forces of good, must be understood. For centuries the world has pictured to us the result of war-waging between good and evil, as if evil was real. As a result, eventually, one side claims itself victorious, and the other realizes itself defeated, with all the resentment and injustices that go with it, until eventually it springs up again. It is not possible to shoot, kill, or blow up aggression, greed, dishonesty, human will. These and other things, which are the basis of war, are not exterminated in this way. No one believes that any more. The way these beliefs can be exterminated, is by scientific consciousness, that "Principle and its idea is one, and this one is God, . . ." (S&H 465:17)

Omnipotent, omniscient, omnipresent Being leaves no power, no science, no presence, other than God. The prayer for England must be a prayer for Germany, but if we want those things to cease, they will only be stamped out by persistent and constant knowing that there is no evil in God, and therefore none in His idea, man. The only

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way to end war among nations, is to see as unreal the desires of the aggressors, and destroy the things which seem to create war, such as selfishness, greed, dishonesty, aggression, hatred. Whether they be expressed by Germans, the English, Italians, Americans, or any other nationality, God never gave such mental characteristics to His idea.

When we realize that man has no other Mind than God, we see that the individual mentality is God. Now this proves that the errors of the aggressors are unreal. It is impossible to make Nazi-ism, communism, socialism, out of individual being, for individual Being is God. In other words, these -isms and -ologies can't be. There is no one to be there and make them active.

The wisdom of Mrs. Eddy in insisting that physical healing be the proof of God and man, is more and more apparent to the understanding of Christian Scientists, for in order to learn and understand how to do this, he finds he must carry this same reasoning into world affairs. As an illustration, let us say a practitioner is asked to heal someone. He begins with the basic truth, that it isn't true and he hasn't got it, because of his oneness with God. The world today presents a picture of being very ill with totalitarian belief. The same belief, which applies to physical ills, must apply to world conditions.

One can no more credit the German nation, or any other nation, with aggression, cruelty, greed, than one could credit an individual with disease and wrong characteristics, and then expect to heal them. No matter what human footsteps we may seem to have to take, our mental stand must be ever the same. The error is not true, because God did not make it, and God made all.

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Mr. Kimball said, the treatment error is afraid of is not the hammer and tongs, but the one that makes nothing of it, not enough to hammer. I am afraid of the destruction of myself by the one who knows I am nothing. There is the story of Mr. Kimball, driving to a lecture; the horses became frightened and ran away. As soon as he saw what was happening, he said, "They can't do it," and they stopped running. Of course, the denial, "They can't do it," was based upon his understanding of the goodness and oneness of God and His idea. He did not credit the horses with willfulness, or fright. In like manner we should not credit man with injustice, greed, aggression, cruelty, duplicity, etc. Persistence and consistent work of this kind will accomplish something. Let no one think, this means condoning error. But it does mean the scientific way, which sees the nothingness of evil, no matter what we have to do, because we know the allness of God and His idea.

In Revelation, where John describes the city four-square, he says, "There shall be no night there, neither sorrow nor crying, neither shall there be any more pain." What is this "there," where there shall be no night? Is it a locality, here or distant? We have been told in Christian Science, that the place where there shall be no night, is in individual consciousness, through understanding the oneness of God and man. Here is that individual consciousness, where is no evil, war or darkness; none in God, nor in the idea which expresses Him. We cannot wait, hope, and pray for it to take place anywhere else; just here, where we are thinking. In every deed, we are the temple of the living God, for temple is where we dwell, and we know consciousness is our dwelling place. This is equivalent to saying our consciousness is the living God. Then in order

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for God to be made manifest, this is the way, the place where it is to occur. Here in this God-consciousness, there shall be no night, no belief in evil, sin, sickness, death, sorrow, poverty, dissension, hatred, jealousy, war, or the etceteras of mortal belief. The gates of this city, divine consciousness, are never shut, and nothing enters it which "defileth or maketh a lie," and the nations of them that are saved, shall walk in the light of it, and the kings of the earth do bring their glory and honor into it.

You, each one of you, is this city, and this is our work. Then shall come to pass, as stated in the book of Revelation, the end of all error. There was found on the back of an ancient measuring instrument this inscription: "Jesus saith, 'Let not him who seeks, cease until he find, and when he finds, he shall be astonished. Astonished, he shall reach the kingdom; he shall find rest.'" (Logio from Osyrinchus.) The kingdom of heaven is within you, and whosoever shall know himself shall find it. Strive, therefore, to know yourself, and ye shall know that ye are the sons of the Father, and that ye are in the city of God and ye are the city."

Body. Treatment, as we have unfolded it, has brought out, that the operation of divine Mind constitutes the Christian Science treatment. That which is revealed by the divine Mind, constitutes the divine man.

Principle. "All is infinite Mind and its infinite manifestation" (S&H 468:10), is a statement of divine Mind and body. (That which is revealed by the divine Mind, constitutes the divine body.)

The first chapter of Genesis is the unfoldment of divine body, because it reveals the universe and man as the

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expression of God. We, man, know the divine Mind and divine body constitute individual being. EACH ONE OF US IS MIND AND BODY. We know this is true, first, because God manifests Himself. In the study of our textbook, and Mrs. Eddy's other writings, we find that body, consciousness, man, universe, are all synonymous terms. In developing and demonstrating the idea body, this is necessary to know, for it makes clear that body is the idea of God, and is one with Him, for consciousness, man, universe, are one with God, His idea, the expression of Himself.

It seems in demonstrating divine body, of which Mrs. Eddy speaks in the chapter on the Apocalypse, as follows (S&H 559:23): "When you approach nearer and nearer to this divine Principle, when you eat the divine body of this Principle,—thus partaking of the nature, or primal elements, of Truth and Love,—do not be surprised nor discontented because you must share the hemlock cup and eat the bitter herbs; for the Israelites of old at the Paschal meal thus prefigured this perilous passage out of bondage into the El Dorado of faith and hope." The student often goes from one extreme to the other.

First, he may believe he has a material body which he must deny, and yet at the same time accept the fact of divine body, as something invisible, spiritual, abstract. When these two extremes fail to accomplish the demonstration of a healthy, whole body, he finds he must seek further for the understanding of it, and then he finds that body is consciousness, and not more harmonious than his consciousness. Besides this, it is necessary to see that man has not got a body; he is the body of God. The difficulty of demonstration of divine body seems to be what

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to do with what seems to be the finite sense of body, and yet there is the record Jesus left us.

After the crucifixion he ate, saw, talked and walked with his disciples, with the same body that seemed to have been crucified on Calvary. If that was the same body, the crucifixion would have destroyed it; but there it was, functioning as before. What are we to understand about this? It shows conclusively that body is entirely mental, and the more divinely mental we understand ourselves to be, the more harmonious and indestructible is the body. It proves that at no time do we lose anything, but gain the true sense of that which we already are, by knowing better the divinity of our own being.

What we call our body, is not confined to just what seems to identify us, but is actually comprised of everything of which we are conscious. This is the infinite body of God. The world, and all that constitutes the world, is the body. Hence the need to see things as they are: the ideas of God. This is generic man, not something outside of ourselves, but the capacity within each one of us to understand THE UNIVERSALITY OF BEING. When we speak of generic man, we do not mean many men, for oneness of being applies to generic man, as well as individual man. The more we understand generic man, that is, the more we understand the universality of being, the more generic man appears. God being One, His idea is one; that is, there is divine man, one body, one flower, etc. Here I think the word "universality" is helpful. It means to TURN INTO ONE. This is, all things seen as expressing one. This keeps your understanding of generic man from seeming plural.

When we look out from Mind, we do not see many men, we see the one idea, man, infinitely expressed, indi-

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vidually expressed. Oneness is the basis of generic man, the same as it is of individual man. Mrs. Eddy says, "The allness of Deity is His oneness. Generically man is one, and specifically man means all men." (S&H 267:5)

Here is a statement from our textbook (502:24), in which Mrs. Eddy interprets Genesis 1: "This word *beginning* is employed to signify *the only*,—that is, the eternal verity and unity of God and man, including the universe." Webster gives this definition of the word "only" as one, and "O" and "ly" from the word meaning body; so as Mrs. Eddy says, "the unity of God and man." God expressed is man, and man is therefore the body of God. Man has not got a body; he is body. Our understanding of the oneness of being will never allow us to think of ourselves just as a body, animated by God afar off, but this oneness of being teaches us that we are expressions both of Principle and idea, or God and man.

Understanding that God is our Mind, begins to bring into view the divine body, because it takes God or Mind to know body; man could not reveal it. Intelligence is not a quality of man; it is a quality of divine Mind. As Mrs. Eddy says (S&H 469:9): "It is the primal and eternal quality of infinite Mind, of the triune Principle—Life, Truth, and Love,—named God." In the demonstration of divine body is the exemption from all evil, because it takes divine Mind to accomplish it, and thus we have perfect cause and perfect effect.

A student called upon a great philosopher of olden times to question him, concerning what he was. He took the young man to the window, and told him to look out, saying, "That is you." Thus we begin to exchange the lim-

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ited sense of body, for the unlimited one of infinity, and find, as Mrs. Eddy says (S&H 476:17): "Mortality is finally swallowed up in immortality." This understanding of body perfects the functions of the body, both in substance and capacity. Mrs. Eddy says (S&H 258:13): "God expresses in man the infinite idea forever developing itself, broadening and rising higher and higher from a boundless basis." But GOD DOES THE EXPRESSING, not man. Because it is in this way only that the correct body, the idea of body, is gained. It must be this way, for this is the way of immortality. The words expression, manifestation, and reflection, are words meaning body, and are synonymous because they bring out the ideas of God.

Reflection is one word often misunderstood. Mrs. Eddy says (S&H 301:5): "Few persons comprehend what Christian Science means by the word *reflection*." A good expression of this word is to say, THE REFLECTION OF GOD IS THE CONSCIOUSNESS THAT GOD IS ALL. It is the consciousness that God is my Mind, the consciousness that I and my Father are one. This takes away the sense of twoness, which often accompanies the effort to understand reflection, and it is the reason we do not comprehend what the word means. We cannot gain a correct sense of reflection from a dual standpoint. It absolutely requires an understanding of the ONENESS of Being to comprehend what is meant by reflection.

Because God is the Mind of man, reflection is what that Mind knows about His idea: man and the universe. Putting that into practice, means to BE IT; individually. We look out from Mind, and know and see that Mind, GOD, DOES THE REFLECTING, not man. Reflecting in this way, means the activity of Mind, the "I," reflecting

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upon man. Thought dwells upon, or expresses, an idea. This is why the activity of thought is God, even though we see Him as man.

What about the functions of our body, called eyes, ears, etc.? In the Glossary we learn that ears are spiritual understanding, eyes spiritual discernment (S&H 585, 586). In Psalm 94:9, we read: "He that planted the ear, shall he not hear? He that formed the eye, shall he not see?" From these statements, we know that God is the hearer and see-er, and not man separate from God. GOD SEES HIS MAN, AND GOD HEARS HIS MAN, and this gives the true concept of function. If this is true of ears and eyes, what shall we say of the circulation, etc.? Are these material?

Remember, Jesus both walked and talked with his disciples after the crucifixion. Those functions of his body operated as before. Could they have been material? And if they were, would they not have been destroyed during Jesus' experience on Calvary? Could there be two eyesights, two ears, two digestions; one spiritual and the other material? Could there be such a thing? No, there could not, for all is infinite Mind and its infinite manifestation. Therefore, the only functions there are, are the manifestations of Mind. Then, when something seems to be wrong with eyesight, for instance, we do not have to get rid of anything, only gain a spiritual understanding of eyesight, or lose a material concept of that which is originally and eternally the function of Mind.

We say that the true body appears, only as we understand Mind, or God, as its source. Reasoning thus, we gain a correct understanding of what reflection is. THE CON-

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SCIOUSNESS THAT GOD DOES THE REFLECTING. A statement in S&H verifies this (223:3): "Sooner or later we shall learn that the fetters of man's finite capacity are forged by the illusion that he lives in body instead of in Soul, in matter instead of Spirit." What a great and inspiring work is ours. No matter what it is, or where we are, there is always the opportunity and necessity of revealing "the form divinely fair," as one of our hymns says.

What of your universe? What constitutes your home, your church, your business? Are these things outside of your consciousness? Outside of your individual environment of good? These, too, are to be understood and demonstrated as body, as they are part of body or consciousness. We do not have to put up with just any kind of church, any kind of home, or any kind of business, thinking they are something outside of ourselves, over which we have no control, for that is not scientific. We have only to turn back the record left us by Jesus, to see that while he seemingly lived in a hard and troubled age, still his universe expressed God. Because his Mind was God, he knew wherever he went, the forms of perfection appeared. He knew the Science of existence, that he and the Father were one. The record Mrs. Eddy left us is like that, too, but her record goes farther.

Both Jesus and Mrs. Eddy recorded for us the embodiment of their own understanding of their oneness with God: Jesus in the healing of sin, disease, and death; Mrs. Eddy also healing body, gave us the form of the Christian Science Movement. What are we bringing out individually of the form divinely fair? What of our body, universe, church, home, business? Each one is responsible for the appearing of his own existence, the oneness of

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Principle and idea. This is, as we have been taught, the underlying reality of our own, and each one's existence.

Principle and idea is one, and His reflection is man and the universe; man and the universe then, is the embodiment of Principle and idea. This is comparable to saying, that Mind and thought comprise the whole of Being, expressed as man and the universe. All this relates to body, in fact is body, the appearing of the embodiment of God's idea, based on the knowing that GOD IS YOUR MIND.

Science teaches us that there is only one Mind, Spirit, Soul, Principle, Life, Truth, Love, or God, and therefore this Supreme Being, interpreted by these seven synonyms, is the being of man. We may see that God, being the Mind of man, this Mind forms its own likeness or body, its own expression. "Give up your material belief of mind in matter, and have but one Mind, even God; for this Mind forms its own likeness." (S&H 216:30)

I suppose that most of us have read this statement and accepted it, as seeming to go outside of ourselves, but the time comes, when every individual must experience this as his own divine Being. The woman of the Apocalypse, clothed with Spirit, is depicted as giving birth to a child, which indicates that this oneness of God, understood, brings out its own embodiment. This symbolism must be understood, else it becomes just a story in the Bible.

Just as Jesus iterated and reiterated his oneness with the Father, thus giving him the power to go out and do his great healing work, so the right interpretation of woman

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clothed with the Spirit, has given us the same power. To make it simpler, we are told to know that as we accept God as our Mind, with it comes the power of Mind to produce its own ideas, in accordance with its own understanding of goodness and immortality. More and more must the form divinely fair appear.

All Mrs. Eddy's books have on the cover the cross, crown, and circle. We know she did all these things with deep thought. This circle represents the city four-square, the sacred city, described in Revelation as one that lieth four-square. In this way, the square is as perfect as the circle, the perfect individual.

Our book clears this point, by showing us that the city four-square is a symbol of divine consciousness, and is expressed by this seal on our books. The demonstration of this divine consciousness casts out demons and brings out the divine body, or embodiment of God. This is the new heaven and earth of which John speaks. Working with this understanding in individual experience, as each individual understands his consciousness to be God, he casts out demons, which is the cross, and by this understanding does the divine embodiment of God's idea appear, in new and radiant form divinely spiritual; and this is the crown.

Every minute of every day it is possible to see the embodiment of God appearing. On page 51 of S&H, Mrs. Eddy says: "Jesus could have withdrawn himself from his enemies. He had power to lay down a human sense of life," that is, he allowed men to attempt the destruction of the mortal body, which is equivalent to saying, it could not be destroyed. He proved that they could not destroy

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his body. He showed it to them after his crucifixion on Calvary, functioning as before. The only body there is, expresses the only Soul there is, therefore, it must be as indestructible as God is, as perfect and completely good. Mrs. Eddy says (S&H 400:12): "Eradicate the image of disease from the perturbed thought before it has taken tangible shape in conscious thought, *alias* the body, and you prevent the development of disease."

CONSCIOUS THOUGHT, BEING THE BODY, the body is that of which we are conscious. In order to have a healthy, harmonious body, we must understand our infinite body in a scientific way. To be conscious of war as actual, is unhealthy. To believe we have enemies is unhealthy. Injustice is unhealthy, and it is not to be tolerated, because such things mean an unhealthy body. We are not dealing with persons, places, or things, and it is necessary to rid ourselves of this belief.

ATONEMENT. While the atonement has to do with man's relation to God, yet we can see, by the division of the word, Mrs. Eddy meant us to understand this relationship of God and man to be, not two, but onement. This is the underlying teaching of Christian Science, and is shown by the following fact. The first chapter of S&H is "Prayer." Prayer is the subject that appeals to all persons. Mrs. Eddy showed wisdom in introducing her Science through this inexhaustible avenue. The second chapter is "Atonement and Eucharist," and in the first six lines she gives us a statement of Science in her book. S&H 18:1: "Atonement is the exemplification of man's unity with God, whereby man reflects divine Truth, Life, and Love. Jesus of Nazareth taught and demonstrated man's one-

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ness with the Father, and for this we owe him endless homage. His mission was both individual and collective.”

The atonement is an exact science. Therefore, to be understood, it must be demonstrated, and that means individually. It becomes clearer and clearer to every student, that he must progressively gain a better understanding of what atonement is, and individually prove it. The atonement teaches us the Science of our oneness with God, and because it is Science, we must demonstrate it in our daily lives, by overcoming sin, sickness and death, and over all suggestions which would claim an existence apart from God. Jesus did not say, “My Father and I are two,” but ONE. In speaking of this oneness with God, Jesus could not have meant twoness; otherwise he would have said, “I and my Father are two.” He was impressing thought with the fact that there was only one Being, not two. God being God-being and man-being.

God manifested, is what man means, his oneness with God. This verified in S&H, page 114:10: “In Science, Mind is one, including noumenon and phenomena, God and His thoughts.” God is within and without all things. Mrs. Eddy used to put the following in the front of S&H:

“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.”

The I itself expresses the idea of oneness. We know that I, or Ego, is God, as Mrs. Eddy says in S&H (588:9): “I, or EGO. Divine Principle; Spirit; Soul; incorporeal, unerr-

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ing, immortal, and eternal Mind. There is but one I, or Us, but one divine Principle, or Mind, governing all existence; man and woman unchanged forever in their individual characters, even as numbers which never blend with each other, though they are governed by one Principle.”

That is the I, or Ego, we are. This definition, then, demands that we see the individual mentality as God, rather than man. We are not human beings, endeavoring to demonstrate God. Actually, that is an impossibility. God alone can know Himself, understand Himself, touch Himself. Why? BECAUSE GOD IS ALL. We are endeavoring to understand this Science, not for aggrandizement, but because the world’s problems require it. It takes the allness of God to handle world problems. Human beings cannot accomplish them, for there are no human beings. WE ARE NOT HUMAN, BUT DIVINE. “As thou Father art in me and I in Thee, that they may be one in us.” This is the authority, that says to the proud wave, “Thus far and no farther.”

There is not, as old theology teaches us, a good God afar off, and a good or sinning man trying to find Him. In the beginning we use it, Christian Science, as a tool, but as we progress, we see that more is required of us. Today we are deific Science, a knowing Science, and we are beginning to understand existence. The only reason existence seems to be chaotic, is because we do not understand it aright.

The Book of John is conceded to be the book of great spiritual meaning, especially the thirteenth to seventeenth chapters, which are devoted to one subject: THE LAST SUPPER. These chapters are of great importance to the students of Christian Science.

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It is recorded by John, that Jesus was teaching his disciples, by example and statement, the Science of God and man. It impresses you with the import of one outstanding idea: the oneness of God and man. He did not speak to his disciples from the standpoint of spiritual man, but from the standpoint of Principle and idea, God and man.

“In my Father’s house are many mansions.” “I am the true vine, and my Father is the husbandman,” etc. The seventeenth chapter seems to be the climax of his teaching of the Oneness of being. (Vine and husbandman: fruition; Father’s house and mansions: oneness.)

He thought of himself always as one with the Father, and so he spoke. The basis of Being is not just Principle, but Principle and idea. The appeal of Jesus on the cross was not made to God alone, but to himself. In the ceremony of washing the disciples’ feet, he said, “If I wash them not, thou hast no part in me.” He washed away the belief that they were human beings. We must do this with our friends. In answer to Philip’s inquiry, “Show me the Father,” he replied, “He that hath seen me hath seen the Father.” The Father expressed as me, is what he meant. The oneness of Being leaves nothing outside of itself.

Parable of the vine and the branches. The Life of the idea is Principle.

As spiritual man alone, we could not find God, for in the consciousness that we are just man, we would be looking for God outside of ourselves. “That they all may be one, as Thou, Father, art in me, and I in Thee.” In that verse, if we leave out “in” (See Glossary, page 588:22), it

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becomes, "That they may be one, as Thou, Father, art me and I Thee."

My family, church, friends, business, must be one in me and harmonious, because I know that I am one with God, and that understanding will lead the world to believe that, "Thou hast sent me."

There is only one kingdom, not three, and that one is the kingdom of God within you, and you are looking out from God, who could not see a kingdom unlike Himself.

SUBJECTIVE-OBJECTIVE. Jesus gave us the Christian era. Mrs. Eddy gave us the Science of Christianity, or the Science era. Jesus walked on the water; Peter sank. Water was subjective to Jesus, but objective to Peter. Lazarus' dying was objective to his sisters, but subjective to Jesus, who saw only Life. Lazarus seemed to have died to the consciousness of his household. To the consciousness of Jesus, he lived and never died. That which is objective to mortal mind, is really also subjective to mortal mind, because it must appear first in mortal thought, before it is manifested outside of that thought.

AGGRESSIVE MENTAL SUGGESTION AND MALPRACTICE

When Mr. Kimball came on the platform the first day I studied with him, he said something like this, "If I seem to manifest any physical discord (and he did), it is because many persons believe I am in error." He said that many persons had wanted to be in class and had not been permitted, and they believed him to be in great error. Would that seem, that what these persons were believing had produced the physical discord? No, but it did seem that the belief entertained by a great many people seemingly was disturbing his thinking, until his disturbed thinking about what they were thinking was being objectified as physical discord. What needed to be treated? Not simply that he was in error, but the claim that this belief in what they were thinking, could make him believe that he was in error, and could disturb or harass him.

This was the claim: that what they were thinking could have some effect upon him, and thereby his own thinking be externalized on his physical body in some discordant phenomena. The claim about the thought was the claim to be healed. Now this is what we call malpractice, and this malpractice could affect him only as his own thinking, and in no other way. Then what was he to do?

His work was to maintain his own thinking, the Christ Consciousness, undisturbed and uninfluenced by the thoughts of others, by the thoughts that were arguing to him about what others were doing or thinking. (S&H

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306:25) Paul said, “None of these things move me.” (Acts 20:24) Even if the whole world believed him in error, this malpractice, these aggressive mental suggestions about him, could not make him seem to believe in error. These aggressive mental suggestions could not do a thing to his Christ Consciousness. Knowing this, the physical discords vanished quickly.

This is the work of every Christian Scientist to do for himself, and for his patients, and to help his patients to do for themselves. There is no other way we can be helped, or saved, except by the Christian Science method, by maintaining the Christ Consciousness that cannot be mesmerized by aggressive mental suggestion. (Mis.Writ. 315:32-4) (S&H 346:13) (Man. 84:1; 42:4)

Suppose a great many people, all the world, believed in heart trouble, what would need to be treated? It would not be sufficient to treat or deny that a man had heart trouble, but the claim that what he believed they said about him, could disturb or harass and mesmerize him into believing he had heart trouble. “It can’t be done” is the treatment; there never could be a false claim objectified, if we did not fear it. (Mis. Wr. 109:29-32)

Has all the world’s materia medica belief in heart trouble tried to mesmerize you into believing that you had heart trouble, or some other trouble? “It can’t be done” is the treatment. Not the belief that you had heart trouble, but the claim that you could be mesmerized by the whole world’s materia medica belief in heart trouble must be treated. Then it is evident to you that mesmerism, hypnotism, is always the actual claim to be treated, the mesmerism, or hypnotism of what others think,

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claiming to mesmerize you to be thinking what they think, the claim that you can be mesmerized by some distressing suggestion or fear or worry, until you actually do feel the distress, and so seem to have some kind of physical trouble, or some other kind of trouble.

Now materia medica admitted long ago, that just such statements could be externalized as every so-called kind of physical trouble, etc., and that is what it is doing today. That is all there is of so-called physical trouble; there is no physical disease, but only so many kinds of mesmerism, mesmeric states; and because disease is not physical, but mental, in its nature and origin, its diagnosis must be mental, and its method of healing, mental.

Mrs. Eddy tells us not to give disease a name; you are disobedient to revelation if you give disease a name. Diagnose metaphysically, but never give a name that materia medica would. (S&H 453:24-28) It is not enough to declare that the distressing suggestion or fear is false, and to maintain the truth about that, unless your realization, your vision of Truth and Love, is so complete, as to heal with reasoning sufficient to wipe out and melt away the manifestation. You know the belief is false, even if you seem to believe it, for divine Science has revealed its falsity. Therefore, the Christian Scientist or anybody cannot be mesmerized by those suggestions, and so made to believe and objectify materia medica suggestions, or any kind of false suggestions. Declare it, until you know and feel it, that you cannot be mesmerized by aggressive mental suggestions, and be thus influenced to error's way of thinking.

It is when you are not knowing that you cannot be mesmerized, that you are most liable to be; mesmerism is

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not power, there is no mesmeric power, no magnetic power, and those aggressive mental suggestions are not power. The Christ Consciousness does not give them power; they have no intelligence and are not Mind, and therefore, cannot act as Mind or cause, and be objectified as effect. They have no substance with which to act upon the Christ Consciousness. They have no law or Principle to support them, to enforce them, and they cannot function, therefore, as law.

The Christ Consciousness is law to the aggressive mental suggestion. Aggressive mental suggestions have no ability to function or have any function at all, cannot function as, or through, The Mother Church, The Publishing Society, Branch Church members, etc.

Aggressive mental suggestion has no channel or avenue, and cannot find me, or reach me through any avenue within the radius of my thinking, by mesmerizing others with aggressive mental suggestions about me. It cannot make an avenue of me, whereby to reach others through animal magnetism suggestions, mesmerizing me about others, and so tempt them by animal magnetism suggestions.

They cannot mesmerize the Christ Consciousness, my Christ-Consciousness; cannot obscure it, nor rule, nor ruin it, nor dim its perceptions; cannot take possession of it, my thinking; obsess, persecute, or torment it; it cannot make my consciousness fear death, or love death, or in any way make it believe death at all, or believe in any of its so-called forms or phenomena, whereby to make it respond to an aggressive mental suggestion, and thereby objectify it as human discord. (S&H 347:26-29)

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Aggressive suggestion cannot parade as Christian Science, and cannot make me believe that it can. The Christ Consciousness does not respond to animal magnetism suggestion. It cannot be done. They are not divine possibilities. Declare it until you know it. Then you will never again be tempted to believe that you do not know how to handle animal magnetism suggestions. They cannot do a thing; they simply cannot mesmerize the Christ Consciousness.

This is controlling sin, sickness and death on the basis of your spirituality, as Mrs. Eddy says Jesus did. (S&H 356:9-11) (Matt. 12:28-29) (Mess. of 1901 13:9-12) Take possession of these aggressive mental suggestions with such a sense of their nullity as destroys them. (S&H 1:6) (Mal. 4:3)

In reading the Bible and Mrs. Eddy's works, if you substitute the words, aggressive mental suggestion for evil, or malpractice, or sin, or mesmerism whenever you can, it will be a great help to your reading; it will bring out a greater unfoldment, for the aggressive mental suggestion is all there is of that nature.

In handling any claim, it is all important to recognize: First, that this aggressive mental suggestion is false belief. I know there is no such thing, even though there seems to be, and I seem to believe it. Second, it cannot mesmerize me, make me believe or think about it; it cannot do a thing to my thinking or anybody's thinking. It cannot mesmerize the Christ Consciousness. It cannot be done and, therefore, it cannot create or determine any discordant phenomena. Third, the Christ Consciousness creates and determines its own universe, it is determining

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all that is going on or doing anything, and it operates as law to that which seems to be going on. (Misc. Writ. 367:29-32) This is as true of you, as it is of God. So you are by reflection, creating and determining your own universe. You, your thinking, creates your own universe, and is your own image and likeness.

1. Aggressive mental suggestion is not anything.
2. It cannot do anything to the Christ Consciousness. It must be recognized as a claim of mesmerism.
3. See the spiritual fact about which the belief is a lie.

A second reader, a woman, had a claim to meet for herself at the time of her reading. She failed to meet it very well, and she declared the claim was not real, it was just a lie, no truth in it, no reality to it, etc.; that was not enough to meet the claim. Had her vision been big enough, it would have wiped it out, and it would have met anything. Just denying the claim was not enough. She should have declared that the Christ Consciousness could not be mesmerized to accept that claim, and that the claim could not mesmerize her, and that it could not do a thing to the Christ Consciousness, and so be objectified as the so-called physical phenomenon.

You cannot be mesmerized by belief, by aggressive mental suggestion. Aggressive mental suggestion is the prince of this world, and hath nothing in us, in the Christ Consciousness, to respond to. (S&H 234:31-3; 451:2-5)

Another Christian Scientist found it necessary to free herself from the claim of being dominated by another

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woman, and she knew that the Christ Consciousness could not be mesmerized by aggressive mental suggestion of will power and her sense of fear, that objectified itself as a great sense of suffering. Then a great sense of love came to her for that person, and she was conscious of her freedom from the claim of human will or domination. The Christ Consciousness had demonstrated that it, the Christ Consciousness, could not be mesmerized by aggressive mental suggestion. (S&H 401:7-11,16-20) (Matt. 20:25-27)

Mrs. Eddy once said something like this to someone, "As long as you believe in evil at all, you will have to continue with specific claims." It is our belief in evil that makes us respond to aggressive mental suggestions, fear, hate, materia medica, jealousy, covetousness and suspicion, and so makes us determine our own so-called suffering.

It is our mentality which determines not only our own heaven, our own universe, but our own hell. It is our belief in the reality of hate, jealousy, materia medica in general, that makes us respond to their aggressive mental suggestions and so suffer, instead of making us above them, and so out of their reach.

Mr. Kimball said scorn never affected him, because he had risen above it. (S&H 53:25-1) Then to criticize these errors in others, means that we are believing in them, and therefore, you may seem to suffer, unless you strip these lies of their reality; in other words, handle them as aggressive mental suggestions with no power or influence, because they have no power or substance, nothing out of which to produce phenomena. "Father forgive them," or us, for believing in hatred.

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It is said of Jesus (S&H 39:1-2), "He met the mockery of his unrecognized grandeur." He would rather recognize the person's real grandeur, than find something to criticize. Do we long to have others recognize our grandeur? Do you think others long to have their real grandeur recognized? Don't you think it would heal you, to recognize your real grandeur? There is just one real grandeur of every one of us. (My. 151:23-3)

The first step in the demonstration is, that your knowing, that you, the Christ Consciousness, cannot be mesmerized by anyone's thinking, keeps you from seeming to be. Jesus could see instantly (His Christ Consciousness) what the other person was thinking, and could see the nothingness of it. It is important to see what others are thinking, or what the thinking is that is trying to mesmerize you into believing or mesmerizing your thinking. Never mind about the person; it is the aggressive mental suggestion, that is trying to mesmerize your thinking, that you need to discern.

Be sure that it is always on a scientific basis; it is the same aggressive mental suggestion trying to influence you and the other person, wholly as something within the radius of your thinking. And often you do not heal a thing, until you have discerned, uncovered, the aggressive mental suggestion that is specifically trying to mesmerize you or your patient, and so be objectified as some discordant suggestion that hides itself. Strip off its disguise, and evil uncovered is destroyed.

"A knowledge of error and of its operations must precede that understanding of Truth which destroys error." (S&H 252:8) If you know what the aggressive mental suggestion is, you can destroy it instantly. To illustrate: a dis-

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loyal student, formerly a director of The Mother Church, came to visit a church in California. A student became ill; even the third treatment had no effect. The practitioner saw that she must discern what the aggressive mental suggestion was, that was claiming to mesmerize the Christ Consciousness, and thus bring the serpent out of the hole. "I asked infinite Mind, infinite omnipresence, my own presence, my own Mind, because that is the only infinite Mind there is, to reveal to me what I needed to know. I did not ask aggressive mental suggestion, but I asked Mind, the Christ Consciousness. I appealed, as Jesus did, to God, and God's idea, the same infinite omnipresence, the one Mind, my own Mind, because there isn't any other to appeal to. Almost at once, something like this began to formulate in my thinking: No aggressive mental suggestion, calling itself an ex-official of The Mother Church, could operate alone, or with another so-called Christian Science practitioner or teacher, and aggressive mental suggestions could not operate through any claim of hatred of me or anybody at all, and so be objectified as a discordant claim within the radius of my thinking, as a patient or student.

I declared, it can't be done. Aggressive mental suggestion cannot operate in any way to mesmerize the Christ Consciousness, and so be objectified as a discordant phenomenon, on any official of The Mother Church, on any practitioner, or teacher, or student, or anybody at all; it can't be done. Aggressive mental suggestion cannot operate on anybody. The Christ Consciousness is all, and there is nobody to be mesmerized. By this time the patient said, as chipper as could be, "I think I'll get up and get dressed." That was the end of the mesmerism. The Christ Consciousness maintained its balance over the ag-

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gressive mental suggestion, and healed instantly. (Mis. Writ. 210:4-7)

You must put a proper value on your Christian Science work, if you expect mortal mind to do so. You must decide what you should do. This discernment of the aggressive mental suggestion never injures anyone. Mrs. Eddy speaks of the discernment as “the penetration of the Soul,” wherewith we search “the secret chambers of sense.” “I never knew a student who fully understood my instructions on this point of handling evil.” (Mis. Writ. 292:25-13; 95:16) Then it requires the same spiritualization of thought to discern and uncover the mesmeric suggestion and its nothingness, as it does to discern even higher to uncover error (the suggestion), than you do to uncover the divine reality. (S&H 96:4-5) “Love will finally mark the hour of harmony, and spiritualization will follow, for Love is Spirit.” (Gen. 33:10) (S&H 94:32 only)

Would it help an official, or an ex-official, or church, or anyone at all, to be recognized as the Christ Consciousness? Would our recognition of them do much, if we could discern their face, as the face of God? Would it hasten their discernment and the uncovering of error, the mesmeric suggestion that claims to be mesmerizing them and others, and so shorten those days of mesmerism, hypnotism, to which Jesus referred in Matthew 24:22, when he said those days of mesmerism and hypnotism could be shortened by “the elect”? (S&H 96:31-2) (Mis. Writ. 104:29-32) Jesus said, unless they are shortened, no flesh could be saved; this can only be done by Christian Scientists maintaining their balance as the Christ Consciousness over aggressive mental suggestion, that would mesmerize them, seeing those who are prac-

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ting these suggestions as having the Face of God. Don't let these aggressive mental suggestions disturb your thinking, until your thinking objectifies itself in some discordant phenomena. The human sense must ask for this uncovering of the aggressive mental suggestion. "He that seeketh findeth." The aggressive mental suggestion that tries to hide from the Christ Consciousness seems to require an asking for the uncovering. So diagnose your own case. Materia medica only adds more mesmeric suggestions. The healing will be permanent, when you uncover the specific mesmeric suggestion that is claiming to mesmerize the Christ Consciousness.

So handling mesmeric suggestions or aggressive mental suggestions amounts to this: first, it means discerning its falsity; second, discerning its powerlessness to mesmerize you from keeping your balance; third, discerning the spiritual fact about which the falsity is a lie. (S&H 346:9-13; Mis. 3:25-32; Rev. 20:1-3, 14; John 10:37)

It was Jesus' mission to bear witness to the Truth. This he did, and stirred up error, only for it to be destroyed, as aggressive mental suggestion, and he allowed the Christ Consciousness to be supreme. Our mission is to uncover the nothingness of the errors stirred up by Science, in order to prove the "allness of Truth." Divine Science has completely uncovered the world's errors. Now it is the mission of every Christian Scientist to discern and demonstrate for himself individually, as the Christ Consciousness, the powerlessness of any aggressive mental suggestion to mesmerize him, and demonstrate his ability to maintain his Christ Consciousness, to keep his balance uninfluenced by aggressive mental suggestion. This is the demand of divine Science.

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The ability to do this is required by the English Navy today. All those in service are required to be able to detect mesmerism and to defend themselves from it. Wise, is it not? Because everything in mortal mind is carried on by means of aggressive mental suggestion. Listening to aggressive mental suggestion, even unconsciously, tends to dupe and stupefy thought, to make one feel indifferent to things in general, negative, sleepy, weary; and in this way the Navy students are shown how to detect the suggestion that is trying to mesmerize them, and are taught to thwart the effort to mesmerize them, by turning their thought away at once from aggressive mental suggestion to something they know to be true (even if it is only the multiplication table). And they are trained never to go to sleep until the mesmerism is broken, and never to yield to suggestion.

But the human method (though it patterns the divine) does not go to the extent of discerning the nothingness of the aggressive mental suggestion in the divine unfoldment of spiritual reality. If this must be done in these human affairs, much more must the Christian Scientist recognize the necessity of maintaining his Christ Consciousness balance in the face of sense testimony. He must maintain the Christ Consciousness in the face of every mesmeric suggestion, break the mesmerism by turning from it: holding fast to what he knows to be true. True about what? True about the spiritual idea, that aggressive mental suggestion is a suggestion about; turn away from the suggestion to the spiritual reality. This will heal instantly. Break the mesmerism for both the practitioner and patient. Christian Scientists are the Cause of Christian Science; and what they are doing, the Cause is doing. Break the mesmerism. Malpractice is always by

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way of aggressive mental suggestion. These suggestions are false, ungrounded. They cannot mesmerize you or anybody. Discern the divine fact, or spiritual reality; discern the glory of Christian Science. The suggestion that might be assailing you so aggressively, might be some undestroyed quality in your thinking, known or unknown, some longing or fear which Truth and Love, as they unfold in your thinking, have brought to the surface, in order to deliver you from these destroying beliefs or qualities of thought. (S&H 401:18-20) Just as ideas exist in the infinite Mind and as infinite Mind, abstractly or subjectively, before they are unfolded consciously, objectively, or as concrete ideas, also in the same way, these mesmeric beliefs, that have been latent in your thinking, unknown, become aggressive and more apparent to you, as Truth and Love unfold in your thinking. They bring them to the surface, and uncover them to you, until later their nothingness in divine Science, and in the light of unfolding Truth and Love, appears.

The more aggressive these suggestions, the more mesmeric they seem to be. Your highest unfoldment of Truth and Love reveals the perfect reality about that which the suggestion is a suggestion, until the mesmerism melts away in the presence of the unfoldment. If you will not go to sleep, until you have broken the mesmerism, you will be worth much more to the Cause of Christian Science, as the man in the Navy is to his country.

There is no mesmeric power. Truth and Love, unfolding in you as your own consciousness, is doing all. Listening to aggressive mental suggestion is all there is to malpractice and all the malpractice there is. The suggestion

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cannot do anything to you or to anybody. It is what you do to it that counts, and listening to it, consenting to it, instead of turning away from it, to the spiritual fact that you know to be true, is a claim of lack of loyalty to the Cause, the Christ, the Christ Consciousness, to your own true being.

Luke 4:1-15 covers all the aggressive mental suggestions, I think, that could ever assail you. Jesus, being full of the Holy Ghost (the spiritual unfoldment of Truth and Love), was led by the Spirit into the wilderness. The wonderful unfoldment of Truth and Love uncovered in his consciousness and brought to the surface every quality of thought that could claim to be used by aggressive mental suggestion to tempt him: qualities of thought, undestroyed, over which he had not yet demonstrated his resurrection or ascension. Would these temptations have come to him, had there not been qualities of thought, undestroyed, through which aggressive mental suggestion would seek to mesmerize him?

Do not murmur or grieve, or feel self-pity or discouragement, over the need for uncovering and destroying deeper errors. Rather rejoice, that the good work goes on, and that it is because Truth and Love are unfolding in and as your consciousness, that these aggressive mental suggestions are being uncovered, not only in your own consciousness, but in the universal consciousness as well. Stand the test of being mesmerized by any suggestion that claims to be uncovered in universal consciousness, as well as in your own. Working it out in your own consciousness, you are helping to work it out universally. Your unfoldment is delivering you, if you are as faithful to it as was Jesus loyal to the Christ Consciousness. It is

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working out your own “day of glory.” (II Cor. 4:7; Heb. 5:8) The purpose of the wrong suggestion is to keep Christian Scientists from being loyal to their unfoldment of Truth and Love, and so make themselves destroy the Christian Science movement, because Christian Scientists are the Christian Science movement. (Mis. 317:5-9)

Maintain your balance: we need balance to stand. With every aggressive mental suggestion you master, you will have a greater unfoldment of Truth and Love. Aggressive mental suggestion is all the adverse influence there is. Human thought is beginning to recognize this. Now, thought calls it material, or electrical, or chemical, etc., translated back or resolved into some influence. Therefore, refuse to be mesmerized by the suggestion of destructive material vibration, destructive influence of any sort, super-sound or super-light influence, atom bombs, suggestion of destructive ether waves, radio waves, radium waves. All there is of these waves, or vibrations, or influence is the aggressive mental suggestions.

Refuse to be influenced by these aggressive suggestions of destructive chemical influence, etc., all claiming objectification as so-called material poison, or just poison. All there is to a suggestion, is a suggestion about some spiritual reality. Melt the error away in the discernment of the one influence, one action, one substance, the one true emotion, the one presence, the one function, the one operation of law, and the harmonious rhythm of Truth and Love unfolding. (S&H 213:16)

Aggressive mental suggestion claims to function as the discordant mental emotions, to produce the symptoms of every so-called disease in any one of these ways:

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it claims to function as symptoms, or nerve centers, and as every so-called bodily function. See how aggressive mental suggestion manufactures every symptom in every so-called bodily function. See how aggressive mental malpractice manufactures every symptom in every so-called physical discord. Then treat aggressive mental suggestion, instead of symptoms. If you uncover the mesmeric suggestion that claims to be doing it, the healing will be instantaneous.

Handle these suggestions along these different lines to heal all kinds of trouble, for all there is to the so-called physical ills is the mesmerism of the suggestion, or being mesmerized by suggestion. Mesmerism is doing it all, and you are manufacturing your own bodily ills; so melt away the aggressive mental suggestion that would mesmerize you, and so disturb and harass you, and perhaps torture you, until your disturbed thought is objectified as some so-called physical trouble, and you can have the trouble you choose.

Harmonious vibration, human sense calls the harmonious or normal conditions of the body; light, and sound, and heat, all the functioning of the universe, and of the human body, the movement of the bowels, all goes on as the function of harmonious vibration.

There is a good normal human belief, whereas the abnormal so-called conditions or discordant electrical function and action goes on as the function of aggressive mental suggestion, which is destructive. So all there is of physical ills, is the ability on your part to be mesmerized by aggressive mental suggestion sufficiently, until you feel your disturbed thought, and so objectify your disturbed

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thinking as feeling. Then the aggressive mental suggestion, that has disturbed your thinking and feeling, that has claimed to mesmerize you, has to be uncovered, discerned, and melted away by your unfoldment of Truth and Love. Christian Science has been discovered for the very purpose of showing that evil is not real. All before the Christ Consciousness were thieves and robbers. Your demonstration is going to be the demonstration of divine Science, its fulfillment, its accomplishment. The uncovering and upheaval of so-called evil in the United States bear witness to what this unfoldment of divine Science in consciousness is doing to bring to the surface and uncover evil to the individual consciousness. For what purpose? To deliver the world. To master evil.

Treatment for one in the Association who becomes ill: "There is no aggressive mental suggestion here, there is nothing here but the Christ Consciousness, delivering you from what it would seem to have brought to the surface. Only one presence here, working out salvation. There is no mental aggressive suggestion doing anything. The Christ Consciousness is all there is going on, the unfolding of Truth and Love as our consciousness, the infinite presence, the all-harmonious presence." Use the Lord's prayer with its spiritual interpretation.

Reducing: Aggressive mental suggestion's way would be to suggest de-hydrating; take the water out of the body. If it could get you to believe in that suggestion, it would go on to mesmerize you into further suggestions about disease, etc., and thus its claims to manufacture disease. Watch out for its tricks. Letter from a student; others wanted her to use reducing beliefs, but it did not seem to appeal to her. One day she read of the Mother Church as

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having all form, color, outline, loveliness, grace, beauty; instantly the thought unfolded to her, "Why, this is my body." And the true realization of these words, she said, would make that demonstration for her, as well as for the Mother Church. Then the beauty of the loveliness of the Mother Church unfolded to her, how it always stood majestically, nothing could be added to it and nothing taken from it, without any sense of weight or encumbrance. It brought a great sense that she was walking on air, with no sense of weight or encumbrance, and it eliminated an overweighted sense of herself and her appearance, and that was the last she heard about reducing.

A patient had been ill many years before, and seemed to relapse after these many years. The treatment uncovered that the patient had attended, with a friend who was persuasive, a meeting of false science called Unity, and she had heard a great deal against Science, false metaphysics, and disloyalty to Christian Science, to Mrs. Eddy, though claiming to use her statements. All those aggressive mental suggestions were reversed and cast out. The demonstration of healing had been made by the next day. Her own disturbed thought was showing in this way. The errors were uncovered and reversed.

You will heal most of your patients by handling the claim of aggressive mesmeric suggestion for yourself. The whole purpose of aggressive mental suggestion is to produce disloyalty, and apostasy, and hypocrisy in the ranks of Christian Scientists. Error does its best to hide from your discernment. You see aggressive mental suggestion parading as "Unity organization," parading as a law of relapse, reversal, rebound, or obstruction. Handle aggressive mental suggestion of hatred of organization. Handle

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jealousy and hatred toward the United States. There is one thing greater than happiness: holiness, but that includes happiness. It must be clear to you, that there is no such thing as resistance to Truth, for the unfolding of Truth is doing it all, melting it away.

A woman who had done such beautiful work, but had never been healed of the trouble she had come into Science for, said, "I know there is some error in me." Mesmerism made her say that. The aggressive mental suggestion, arguing in her consciousness as her thinking, and as others thinking about her, that she was in error, mesmerized her to accept it and think, "I am in error." When it was uncovered to her that she had been mesmerized to accept and consent to that suggestion, and that it was her thought that was being objectified, she was instantly healed.

Love is always giving, giving, giving. It is never trying to get, but the suggestions of error are always trying to get. Because they have nothing of themselves, they are always seeking to get. The aggressive mental suggestion can only seem to exist, by getting something from the Christ Consciousness. That is always giving. The more it gives, the more it is uncovering the aggressive mental suggestion, and regardless of how long the mental suggestion refuses to be melted away and resisted, the healing does not come until the aggressive mental suggestion learns to give itself up. It must give all for Christ. It has to give itself up.

The upheaval and uncovering of so-called evils in our country, bear witness to what the unfolding of divine Science is doing to bring these crimes to the surface.

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Then do we need to stand in awe of crime and graft? The unfolding of Truth and Love, that has brought them to the surface, will melt them away. Let us be faithful to our unfoldment of the nothingness of aggressive mental suggestion. The upheavals of the Christian Science movement also, and our own individual experiences, indicate that there is great necessity to master the aggressive mental suggestions as fast as they appear, as fast as our unfoldment appears, to demonstrate the nothingness of aggressive mental suggestion.

Be wise, and not thrust upon the unprepared thought, or minds unprepared for them, disputed points, lest we promote collisions of thought or aggressive mental suggestions, beyond what we ourselves are able to bear. (Un. 5:21-27; 6:22-23) Now these claims are the only mental suggestion that Christian Science has brought to the surface, by its own uncovering of the unfoldment of Truth and Love. Let that bring normally to the surface, in the normal way, what one knows one can take care of. Our work seems more difficult now, than in the early days, because Truth and Love have brought to the surface these beliefs that claim to mesmerize. Aggressive mental suggestions are all that make our work more difficult, the only resistance to our healing. It is all there is of destructive electrical vibrations, all there is of super-sound waves; so take possession of them. ('01 13:9-12)

If you do not take possession of aggressive mental suggestions and destroy them, they will certainly seem to take possession of you, and destroy you and the Christian Science movement. (S&H 393:8-15) You are your own savior. And, "Where the Spirit of the Lord is (where the unfoldment of Truth and Love is), there is liberty." Then you

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will refuse to think there is such a thing as malpractice and mesmerism, because the unfolding consciousness of Truth and Love is all that is going on, and that which brings to the surface these aggressive mental suggestions, is able to master them, if you refuse to be mesmerized by them. Then aggressive mental suggestion cannot parade as destructive insects, or anything else, any more than it can parade as unloving Christian Scientists. Don't be influenced by what others think. You have a demonstrable Science. Prove that. You might think something correctly, that one hundred other persons might be thinking incorrectly about. Mrs. Eddy says: "Principle and its idea is one, and this one is God." Then Principle and its idea exist as God and His reflection: as man and the universe. All ideas exist in Mind, as Mind, abstractly or subjectively, before they are unfolded, so that they can, as they are unfolded, appear concretely and objectively as your ideas.

When disputed points arise among Christian Scientists, see whether it is simply aggressive mental suggestion and handle it; thus, recognize the suggestion as self-evidently false. Recognize, that it cannot mesmerize anybody's consciousness, and recognize the real spiritual fact. Melt away all aggressive mental suggestions in the unfoldment, the reality. The great point for us to discern, is that Life is spiritual, and not material, and that God is All, and there is no evil.

The consciousness that knows the nothingness of any mesmeric influence, is breaking the mesmerism that there is anything material. You have to exist as God's expression; "Principle and its idea is one." Break the mesmerism for yourself, the hatred of divine metaphysics, hatred of your practicing. Then shall the whole world

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know that Christian Science is of God, if you have love one for another. This is one of the greatest miracles to be wrought here on earth. (My. 158:9-10) Can you say to your brother and sister, as Jacob said, "I have seen your face as though it were the face of God"? Love is Spirit, and Love spiritualizes, and our great work is spiritualization of thought. (S&H 96:4-5)

Love is the great spiritualizing power. Take this up daily, and see through the ruse of aggressive mental suggestion, that your work does not heal. It is God and divine Science that heals. You know what that is, and you know how to give the true Christian Science treatment, so do not be fooled by these inane aggressive mental suggestions.

ROMAN CATHOLICISM

The claim that Roman Catholicism, communism, and spiritualism is an organization or system, that it has means or methods by which it works, is a false claim. It is untrue and unreal. Why? Hasn't it an organization, system, means, or method? No. Mind is the only system, means, or method in the universe.

The claim that the above has a *modus operandi*, paraphernalia, propaganda, ban, equipment, accessories, instruments, objects, is a false claim. It is utterly untrue and unreal. This claim has no cause, substance, or law. It has no hidden occult or revealed methods. It does not operate on the mind, body, or understanding, consciously or unconsciously, ignorantly or maliciously, under any name, or guise, or nature, known or unknown, named or unnamed. The claim that the above can hinder, or interfere through personal nun, priest, or Jesuit, through prayers or curses, in my domestic, scientific, or educational, financial, social, artistic, mental, or political affairs, is untrue and unreal.

Mind governs me in all my affairs. The above has no channel, avenue, medium, or means through which, by which, or in which, it can operate, through loved ones, those near and dear friends, so-called friends, enemies, neighbors, servants, clerks, children, animals, plants, objects, persons, places, things, circumstances, area, space, location, association, or occasion. All such claims are unreal and untrue, because the above has no substance, cause, or being. The claim that it uses through personal nun, priest, or Jesuit, through curses or anathemas, arts,

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or devices, prayers, or decrees, or through the Pope's intention, willing, wishing, hoping, stating, desiring, whether it be on the part of a few, or a lot, one or many, or whether it be on the part of a mental mob of millions, is utterly untrue and unreal.

The claim that personal nuns, priests, Jesuits, etc., can use silent, secretive, aggressive mental suggestions, electrical stimuli, magnetic current, telegraph waves, earth or air current, thought extension, and thought suggestions, radiography, is untrue and unreal.

The only thinking in the universe is Mind, declaring Itself. There is no mind, there are no minds, apart from the divine Mind. The claim that Roman Catholicism has cause, law to sustain it, basis in which it has being, is a false claim. It is utterly untrue and unreal. The claim that it has entity, volition, and power is a false claim, that it has origin or history is a false claim. It is unreal and untrue.

My treatment is the law of obliteration, it is the law that utterly makes extinct every law of belief or believing. Roman Catholicism is utterly untrue and unreal, and my knowing it, is the power that evidences forth the fact that there is no such thing in the universe.

There is no pain, grief, loneliness, etc.; this is malpractice. There is no cause, origin, substance, no law by which it operates. This is not depression, it is obsession, unsound mind, the opposite of divine Mind. It is untrue and unreal.

The claim that Roman Catholicism works through personal nuns, priests, Jesuits, etc., to affect membrane,

Roman Catholicism

causing catarrh, etc., is a false claim. IT IS UTTERLY UNTRUE AND UNREAL. GOD IS ALL.

Roman: Imperial, material, sensuous

Catholicism: From data concerning whole; hence, universality; therefore, Roman Catholicism is the false belief that material life permeates the entire universe, and has power.

Christian Science: The understanding that God is omnipotent, omniscient, omnipresent Life, Truth, Love.

FALSITY

1. Mind in matter
 - a. Minds many
 - b. Creation material
 - c. Malpractice: belief that evil has power

2. Sensuality
 - a. Mixed thought, confusion
 - b. Nervousness, belief that matter has sensation
 - c. Blindness

TRUTH

1. Mind is God: God is good, God is infinite, man is God's image and likeness.
 - a. One Mind
 - b. Creation is spiritual.
 - c. God is the only power.

2. Purity
 - a. Singleness of purpose
 - b. Poise. Understanding that Mind is perfectly balanced, unshakable
 - c. Pure in heart see God.

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FALSITY

2. Sensuality (*continued*)
 - d. Deafness
 - e. Hate
 - f. Matter wastes

3. Hypocrisy
 - a. Mendacity
 - b. Parasitism
 - c. Imposition
 - d. Limitation
 - e. Partiality, comparison, condemnation
 - f. Dishonesty

4. Fear
 - a. Belief in a power opposed to God and more powerful
 - b. Hypnotism: minds many
 - c. Overaction or inaction: heart, legs, etc.

TRUTH

2. Purity (*continued*)
 - d. Alertness, perception
 - e. Love
 - f. Man is Immortal.
(cannot waste)

3. Honesty
 - a. Reliance on God, self-reliance
 - b. Adhesion to Truth, the source of all good
 - c. Position: standpoint that man is always in his right position.
 - d. Freedom, boundless opportunity
 - e. Love is impartial, one standard.
 - f. Honesty is spiritual power.

4. Trust
 - a. Absolute reliance on God; faith induced by a perfect Mind
 - b. One divine Mind controls man.
 - c. Action of divine Mind is always harmonious. God is the source of Life. God sustains.

Roman Catholicism

FALSITY

- 4. Fear (*continued*)
 - d. Discord: faith in matter
 - e. Slavery: limitation, constriction, inhibition
 - f. Disease

TRUTH

- 4. Trust (*continued*)
 - d. Harmony, trust in God, the result of perfect understanding, steadiness
 - e. Freedom; you shall know the Truth, and the Truth shall make you free.
 - f. Health, harmony, perfection

THE UNITED STATES OF AMERICA

God is governing His own universe all of the time, and governing it correctly. There isn't a thing of which we can take cognizance, that cannot come under the law of that divine power, and all that is required of us, is said in that chapter in Miscellaneous Writings on "Fidelity:" Be faithful.

Any event, that is a demonstration of infinity, or of the one infinite Mind, can never recur, because infinity never does anything more than once. That thing it does once, it will never do again. It will do something else, because the Bible says, "Behold, I make all things new." (Rev.21:5), and Mrs. Eddy says, "Creation is ever appearing, and must ever continue to appear from the nature of its inexhaustible source." (S&H 507:28)

The whole and sole motive and mission of the United States of America is Christian Science. This is why it is set apart, and cannot be reckoned among what is termed nations. Man is self-governed, and there is no other government. In Science and Health, page 125:16, we read: "Reflecting God's government, man is self-governed." This is Christian Science. So our country, standing as it does for man self-governed, stands as Principle. This is what makes it what it is. Why, then, do we have everybody making laws for everybody else? The consequence is, no one is self-governed, unless he insists upon being so.

Just at this time, there happens to be a necessity for alertness on the part of what appears as everyone who is self-governed, and who has named the name of Christian

The United States of America

Science. The old landmarks are disappearing. They are disappearing rapidly. In our country the political situation has assumed suddenly an aspect utterly unlike anything that has preceded it. We have gone on with various parties; today the thing has changed, and we find that instead of being divided into two political parties, the Republican and Democratic, we are virtually divided into the clerical and anti-clerical party, whether we will or not. It just happened like that. Now what are we going to do about it? The trouble or danger about it, is that you see it wrong. One will say the Republican or Democratic party is nearest right, and you go on in the same old way. Now what really have you got to do? Our work precedes the election, or the registration, and we cannot absolutely say that it was a lack of demonstration that enabled a violent Catholic to be nominated by one of the parties. We cannot say there is a lack of demonstration. I know one thing, that God governs the universe, no matter what the Republicans or Democrats do, and I have not seen either party do much that resembles God. Now what we do, or don't do, is our individual demonstration, and I can't help saying, that the convention at Houston ought to wake everyone up. There ought to be no doubt as to what the intention is of the Roman Catholic church, to gain official ascendancy in our country, and dominate it entirely, but we will not handle it, if we begin merely a system of resistance, because the way to handle error is not to get up a fight with error, but to do some mighty knowing from the standpoint of omnipotence. The standpoint from which to handle error, is the standpoint of Principle, the one divine standpoint.

“The Lord God omnipotent reigneth.” (Rev.19:6) “Am I a God at hand . . . and not a God afar off?” (Jer.23:23) Am

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I Mind at hand? Am I Principle at hand? Am I Intelligence at hand? Omnipotence at hand? Now the question is, is the understanding of Christian Science on the part of the Christian Scientists that, or is it merely just a system of saying it is that, or is it merely talking about that? Which is it? Which is Science: to talk about Love, or to be Love? To talk about ideas of Mind, or to be the ideas of Mind, so that absolutely nothing but Mind is going on?

Now, it is no use to say, it is the most serious situation that ever confronted our country, and stop there. It is like saying that someone has a terrible disease, and stopping there. To say this is the most serious situation that ever confronted our country, even considering the war of Rebellion, and stop there, is worse than nothing. Nothing can occur that is a serious menace, if we know what our country is, and what governs it. There is one Mind, one Consciousness. This Consciousness is all that is going on.

What are you doing about it? If one thinks that all these things are subject to caprice and the law of change, then he might as well not have any country. If he knows that his country is that which he thinks of correctly, that which he loves from the standpoint of Love, that which he honors, and sustains, and supports, because of Principle, and that the government is really the government of God, or Christ, and there is no other, then he knows something; and if he goes on knowing, he will meet any difficulty, he will meet any danger, overcome any threat, and establish divine power in behalf of his country. He will be more of a patriot than he ever dreamed of being, because he is exercising divine power to sustain whatever may be in accordance with Principle, in the administration, or in the law of his country, and to absolutely maintain it, and perpetuate it, for the benefit of mankind.

The United States of America

Every right idea has its being in God, and therefore it is maintained by God, Principle, Love, and operates on behalf of mankind, and Christian Science is here as this mighty power.

That which *eternally is*, that which counts, is to know that God has already done all things well, and this is the standpoint of Christian Science. Then we must *know*, then we can *know*, then we do *know*, and knowing that which *is*, and knowing the infinity of the law by which this *isness* is perpetuated, we say: My country, the government of divine Principle: my government, God's government, is now established, and the law of it is untouched by any combination of circumstances of events, and the power of it, and the safety of it, is maintained. No coalition of warring elements, so-called political or financial, can touch it. No combination of politics, or politicians, nothing that can be conceived of in the way of influence, social, religious, political, financial, can touch the divine idea, and it isn't possible that my country, or the government of my country, can ever fall into the hands of any hierarchy, for every hierarchy is error, and is destined to destruction, and can never gain the ascendancy in my country, which is governed by God.

"Thy kingdom is come; Thou art ever-present." (S&H 16:31)

BODY

There is just one body which is reflected to human sense as an infinity of bodies. Principle, Mind, Spirit, Soul, Life, Truth, Love gives to Itself body, by giving evidence, or unfolding Itself as idea.

Body is in Mind, not mind in body. *God's consciousness of His Oneness and Allness is His Body: My realization of God's Oneness and Allness is my body.*

God sees His own embodiment, and these ideas in Mind are visible to consciousness, reflected as my body, audible and visible to me.

God's ideas are reflected by our ideas. Body is what God unfolds or knows.

The individual man, or God-consciousness, is God's body. Divine Science is God's body. I am divine Science.

My body is a wholly good body, because it is the embodiment of a wholly good Mind.

One body is enough, because it is infinite, and is reflected in everybody's body.

There are no false beliefs in the God body, to be objectified as pain or inflammation.

This body is complete; nothing can be added to it or taken from it.

Body

This infinite God-consciousness (body), does not lack any masculine or feminine quality; it is every whit whole. It embodies within itself life, joy, purity, satisfaction, abundance. "The life-giving quality of Mind is Spirit, . . ." (S&H 517:7) The realization of the all-ness of Spirit is our energy, vitality, virility.

This body is not a changeable body, because it exists as Mind, and not a substance called matter. It is an immortal body, because it exists as a state of consciousness.

Each idea has to maintain its own individuality, its identity: a tree, a tree; a man, a man; a woman, a woman. The realization of Spirit is spontaneous renewal of the body. God is always giving Himself body, renewing it.

There will never be a time when God will not be manifesting body, feeding and clothing it.

Belief says strength is in muscle, in the body; belief says hearing, seeing, tasting, smelling is in the body. Mind hears, sees, feels, tastes, smells.

Body is not matter, but a state of consciousness held in thought, as a subjective state, and made visible or objective before the thought as an object.

My present state of consciousness is made up largely of God's ideas, but more or less of false beliefs. As more of God's ideas unfold, and are revealed, the present state of consciousness will have less and less of false beliefs in it, until even that state of consciousness we call ourselves, will be entirely God-consciousness.

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Our so-called bodies are the so many manifestations of the God consciousness, or else so many states of human beliefs, objectified.

Everything you do is mental, is some idea objectified, not as matter, but as thought objectified.

The thought of matter as a claim, would be a false belief objectified. Whatever body seems to be as matter, is in reality a spiritual body, visible to consciousness, having outline, form and color. We must not think of the body as material, and then declare there is no matter. The claim of matter is a false belief objectified. Thinking of the body as matter, and wanting to get rid of it, would be a claim of opposites: polarity, electrical or destructive influence.

The claim of opposites is a claim of annihilation.

Looking at a beautiful sunset, someone said, "What a beautiful body I have." God has to be evidence, and I am the evidence of what God is.

Body is identity with God. It is my at-one-ment with God. I am the presence of God. The fact about God is my body, just as the fact about man is body.

It is repeated in the fact, in the action of man and the universe.

The fact about body is a Christian Science treatment.

The unfolding idea of Soul determines the outward and actual, by acting on the false beliefs until the beliefs yield to the unfolding idea. Then the unfolding idea

Body

controls and determines the universe, and the unfolding idea is the activity of the universe. This unfolding idea, then, is the function of thought which is called body.

The unfolding is the beating of the heart. S&H 258:31: "Through spiritual sense you can discern the heart of divinity, and thus begin to comprehend in Science the generic term man."

It is the function of the stomach, and is the outward and actual, when determined by idea.

The unfolding idea is the function of business, church, home, nation. Human efficiency is the unfolding idea, for the spiritual ". . .determines the outward and actual." (S&H 254:22) The spiritual dominates the temporal at every point.

Only that which is governed by the unfolding idea, can be coincident with it. The unfolding idea is phenomena (effect), and it determines the outward and actual, the human phenomena (effect), by acting on the beliefs. As the idea acts upon the beliefs, it brings out better phenomena (effect), because of a better belief.

All of it is the idea which the belief is about. One body is enough, because it is all-inclusive, perfect, includes all of the infinite idea. The human sense of body is the belief of a good and evil body, which would be self-destructive. Body must be expressed. God has to be expressed, not repressed. The whole purpose of God is to express, and the whole purpose of belief is to suppress.

The unfoldment of the fact that the idea is always expressed, will destroy the belief of suppression. The idea is

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law to itself, and that idea, and its activity, is law to the belief that would suppress.

Body is whole, not lacking anything, no quality, part of leg, or lung lacking. Nothing has been taken out of body, and it does not lack courage, hope, joy, peace, dignity, satisfaction, poise, etc. It is a satisfied body. God is satisfied with His body, with my body.

The vitalizing quality of body is unfoldment. Unfoldment is the stimulus of life. Spiritual discernment is substance to my body. It is the essence of the conscious at-one-ment with God.

Belief called heart trouble healed, by knowing that God is the activity of what we call this body, even this belief of body.

God is supreme in the so-called physical world. Unfoldment is the animating force of the body. God is always feeding and clothing it in better garments of thought, which manifest the outward and actual. God is the buoyancy, symmetry, strength, vigor, of the body. The so-called human body only seems to be material. It is the word being made flesh; flesh and bone exist in Mind; no antagonism to flesh and bone. We have to make flesh of the normal beliefs, until the idea unfolds, such as eating, sleeping. Existence does not depend upon them. The unfolding idea is sufficient for every need. Flesh and bones exist as the active unfoldment of the idea. Do not be afraid of your body. The real body is without material parts. It is all one part. Pain, sickness, poison, are all beliefs about the one body, and have nothing to do with it.

Body

We believe that blood circulates. The idea, to human sense, seems to come and go. It is really omnipotence. What God is unfolding as eating, feeling, eliminating, beliefs, circulating ideas.

The normal function is the highest concept of the unfolding idea. It is the idea unfolding the phenomena (effect) of the unfolding idea, the coincidence of the divine with the human; but the abnormal function is only the phenomena of the belief, which is the reverse of the unfolding idea. Pain is only the phenomena of the belief which is entertained in consciousness. The only organization of the body is the idea itself. Body's organ is God's idea. Organs are not created, but reflected. Every organ is a sound organ. There is only one, but that is enough, because it is infinite. It is manifested as so many beliefs: inspiration, respiration, digestion, assimilation, circulation, generation, elimination; all one organ, the same unfolding idea. It is God's organ and my organ. My function is the function of the idea. Generative organs have to create, because the idea creates. Stomach digests because the idea unfolds. Indigestion is the belief that stomach can do something of itself; it is the phenomena of the belief that stomach is material. The idea is unfolding that stomach is not material, but the idea expressed, and it would have to digest, as the spiritual fact, repeated in the action of man and the universe, reflected.

By reflection, brain has to do some wonderful thinking. By reflection, kidneys have to eliminate, etc. It is all God doing it. The function of the mucous membrane is to secrete, and it might secrete too much or too little. The unfolding of the fact that mucous membrane, as the unfolding idea, the harmonious one, functions as idea, and

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knows enough to act perfectly, and in accordance with divine Love, is a law to the outward and actual phenomena.

As idea, it reflects infinite love and harmony. As matter, or material phenomena, it does not do anything. There is no pain in body, in God's body, reflected as my body. When something seems to be out of order, declare: there is nothing about body which can be stopped, as in the case of cold, fever, hemorrhage, etc. The fact is law, and operates as law to the belief and phenomena; by convincing myself that there is nothing to be stopped, the belief stops. The only flowing there is, is the perpetual flowing of Love. The belief that Love has stopped flowing, made the belief begin to flow.

Belief claims to have body, but it cannot give body or phenomena to anything. The only secretion there is, is the unfolding of the idea, external and internal. S&H 83:21-22, "It is contrary to Christian Science to suppose that life is either material or organically spiritual." Pernicious anemia is the belief that the red corpuscles of the blood have gone. Educated material belief says that there are just so many, but they have gone into the interior of the body. They exist in Mind, body, idea. Belief would keep anything from appearing, if it could, but they do not exist as matter, but as ideas, and omnipresence heals the belief of absence. Depletion, exhaustion, fatigue, would be healed by unfoldment. There is no morbid action or inaction. Belief about inaction, worry, fear, doubt, could be manifested as lack of vitality. Abnormal growth is a belief that growth is material. Normal growth is the appearing of the idea. Nothing in the body is emaciated or imperfect. Ideas operate to restore; if we understand body, we understand God, all beliefs, good or evil. The good

Body

ones are the phenomena of the ideas, and the evil the phenomena of false beliefs. (S&H 478:14)

Nerves are the emanation of God. They express the activity of infinite Love. To human sense they are a prolongation of the brain. The activity of Love is all there is to nerve. Just as nerve claims to be a part of the brain, it is one with God. All the sensation comes by way of nerves, as matter. But sensation exists in Mind, and there is only one God. Consciousness has to have sensation, and it is all joy.

Pain is the phenomena of false beliefs, but God's sensation is all joy, and is all the sensation there is. Every cell and fiber of my being, is expressing the sovereignty of God, proclaiming God, I AM. (S&H 162:12-16)

There is but one infinite faculty, which is God's faculty, and which is thinking, knowing evidencing itself, understanding itself. One faculty is enough for everybody, and is enough for me. Belief claims five faculties, but the unfolding idea constitutes seeing, hearing, feeling, tasting, and smelling. God's faculty is indestructible, because it is God's vision of Himself, of the infinite.

What Mind unfolds, constitutes our seeing, hearing, etc. Mind sees, that is why sight is normal. The belief that faculty is material, is the belief of an imperfect faculty, and is self-destroying. What God sees is what I see, and that is everything. God sees ideas, which are visible as image or objects of Mind. Mind determines the actual and outward. Everything is visible as Mind. Blindness is the belief that idea is not apparent, the belief that sight is material. Eyes as matter do not see. Eyes as idea exist as one. There is nothing through which anything could see,

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no channels. Belief has to have a channel, and claims to use my consciousness, in order to produce phenomena. The belief that I see through my eyes is a belief called mediumship, in a general sense.

Nerves by themselves do not feel. Paralysis is only the phenomena of belief that nerves are material, and have sensation as matter. Nerves exist as idea. (S&H 486:14-2)

God does not have anything to work with except ideas, and does not use them as channels. He imparts them. All facts are summed up in the fact of perceiving that we do not see, know, or understand, anything but what unfolds.

Christian Science practice is made up largely of protecting the idea; all Christian Scientists have enough unfoldment to destroy all belief, were it not that the willful beliefs are enforcing themselves. Pray the ignorant beliefs, that they melt away, but the liberated belief is unwilling to melt away, and the more you pray for it, the more aggressive it will appear. It must be cast out. (Matt. 4) Satan is a liberated belief. Jesus' unfoldment uncovered the beliefs, and cast them out. Three attempts were made. First: He tried to heal it. Second: To reason with it. Third: He cast it out. Then angels came, because he had gotten rid of the beliefs. All of the beliefs of material existence are the beliefs of mediumship, the belief of using another.

God reflects Himself as idea; an idea is not a channel. Belief claims to use consciousness as a medium of operation. Do not try to get more unfoldment; that would be saying that God is not doing enough. The reflection of existence as infinite satisfaction, has replaced the desire to have good, with the presence of good.

Body

Knowing that the doctors called the disease appendicitis, would not help me to heal it. I would have more to do to reverse the belief. Do not diagnose anything by *materia medica*. Diagnosis comes by mental unfoldment. Only name the belief, not the phenomena, such as grief, worry, lack, etc. Naming the belief is different from naming the phenomena, which *materia medica* deals with. But that can come only by unfoldment of the idea. Belief wants to hide itself.

Stomach and lungs are just one organ, in a scientific sense. I and my neighbor are one, but relatively I will always be I, and my neighbor, my neighbor.

Ideas always act to unify, but belief acts to separate, to divide the idea. It claims to have divided the male and female. They exist in at-one-ment, but belief claims to separate them. The healing fact is, that they have never been separated. Two will never be one. One has never been divided into two. When belief tries to unite two as one, it is a monstrosity.

The activity of body, since it is the activity of unfolding idea, extirpates, or removes, every phenomenon that to false sense seems to need removing. Revelation cannot be separated into parts.

There is nothing in the body that you want taken out, or put back in. The only thing that seems to be extirpated are the false beliefs. The body is pure, because it exists as a state of Mind made flesh.

Lungs are needed as inspiration, and heart as circulation, all as one idea; and this same idea inspires, illu-

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mines, creates, and at the same time is the idea of feeding, circulating, and so forth. The idea that inspires, is the idea that illumines. As matter, it would be air to breathe; it is Mind that breathes, breathes forth Its ideas. Thinking, realizing, is the Truth. There is no obstruction of God's breathing freely on earth. Nothing stands in the way of God's breathing forth Divine Science.

Does everything need to circulate? Omnipotence does not come and go. Omnipotence *IS*. It is the ability to think. The function of Mind, of individual Mind, is knowing, realizing.

Realization always comes spontaneously. Every organ has to be spontaneously active, so the heart has to beat spontaneously and with unlabored action. The beating of my heart is the spontaneous action of my realization of God's thinking, reflected in my thinking. Kidneys have to eliminate, brain has to manifest intelligence, bowels to act, etc. Heart and lungs manifest as much intelligence as brain. They all operate as Mind, not from any intelligence of their own, but because they exist as the manifestation of Mind, and because they reflect some scientific fact of the activity of Mind.

Stomach as matter never did anything. Digestion is a claim that a stomach digests something as matter. A claim of indigestion is a belief of two, a claim of opposites. If it could digest, it could also claim to indigest. Stomach, bowels, lungs, kidneys, never do anything of themselves. So we need never be afraid that they will stop doing what they never have done.

Because Mind functions, body has to. The unfolding idea is Mind secreting, and is seen as the secretions of the

Body

body. Everything that goes on as body, is a reflection of what Mind does. Even to the present sense of body, it seems to be doing what Mind is doing.

There is but one organ, one function, one secretion, and that is unfolding idea. The secretions of the glands are very necessary, it exists as the idea of unfolding. There can be no diseased organs, because there are no lies; all is idea. Nerves could be prostrated only as a belief of matter, and having strength of themselves.

According to belief, nerves are supposed to be the prolongation of the brain. Nerve, as idea, proceeds from Mind's idea, unfolding as divine Science. There are no prostrated nerves. The claim of morbid secretion is a claim of entertaining false beliefs, such as criticism. A morbid secretion cannot be a claim of condemning someone else, the claim of the inability to behold God's idea. The realization of God as *One*, as *All*, eliminates the belief that there is something to be eliminated, and therefore restores whatever seems to need to be restored.

When we are conscious of existing as consciousness, without any sense of material body, then the veil will be cast away, and we shall have demonstrated the ability to live without it.

A Surgeon General of the U.S. Army said: "If the human body could eliminate properly whatever it needed to eliminate, there is no reason why we should not live forever." If the false beliefs could be eliminated properly from consciousness, the embodiment would go on living forever. In Divine Science there is nothing to be eliminated. Body is always doing the thing that it ought to be doing, because it exists as Divine Science.

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Do not be afraid of anything body seems to be doing. Every fiber, tissue, gland of the human body exists as idea, and each idea is proclaiming: "I am reflecting God, expressing God." The only reason why faculty seems to be defective, is because it claims to exist as matter, instead of Mind, and the realization that God sees, feels, hears, smells, is my individual seeing, feeling, hearing, smelling. It is enough to heal the belief of imperfection, because one finds he cannot lack anything.

The claim of matter body is a claim of organized body made up of organs, and a claim of an organized body is a claim of a disorganized body. The false claim is that each member of the body is interdependent upon each of the others, so that if one suffers, all suffer.

Body is not organized, but each member as idea is dependent upon God alone, and not upon some other idea. Idea is Mind, organ, by which it operates, and there is only one organ. Instead of many organs, there are many manifestations of the one organ, idea. God could not have more than one idea, if it is a complete idea, including all ideas.

There is one infinite organ; it cannot be too big or too small.

Heal a claim of enlarged kidney or heart, on the basis that they are not to be feared; they are just the right size.

I am the all-inclusive evidence of the infinite joy. I am the infinite and tangible (therefore permanent) manifestation of all that means Mind, Life, Spirit, God.

Body

I am the complete rejection of any and every belief that there is anything except I AM.

I am the full realization of my own completeness.

I am the compound idea of God, including all right ideas in perfect being, action, and coordination.

This is my body, and its evidence is unfailing.

Spirit is the only substance, and is tangibility.

Nothing is in evidence but Spirit, and the evidence of Spirit is constant.

EGOISM

How could I know anything, any substance, mind, thing, or consciousness, other than my own consciousness, and its creator? It is clearly evident to me, that I can know only what appears to my consciousness, in the form of ideas or thoughts. It would be impossible for me to affirm that creation, man and the universe, is made up of matter. I cannot be aware of matter's presence, for what is there to inform me that matter exists?

Matter, a supposititious opposite of thought, cannot think, or speak, act, or even appear, because thought does all these things. Thought is self-sufficient. It is subject and object. Mind is both noumenon and phenomenon, the inside and the outside, the center and the circumference.

It is evident to me, that all I can ever know, or be conscious of, is what I can think, what is in and of my thinking, that which is my consciousness. I am the star, rose, landscape, men, and women. To the extent that I see (believe) sickness, I am sick; as long as I see hatred, I am suffering from this belief. (S&H 71:10-20) "Close your eyes, and you may dream that you see a flower,—that you touch and smell it. Thus you learn that the flower is a product of the so-called mind, a formation of thought rather than of matter. Close your eyes again, and you may see landscapes, men and women. Thus you learn that these also are images, which mortal mind holds and evolves, and which simulate mind, life, and intelligence. From dreams also you learn that neither mortal mind, nor matter, is the image or likeness of God, and that immortal Mind is not in matter."

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(Prov. 23:7 to :) “For as he thinketh in his heart, so is he.”

(S&H 497:11-12) “But the belief in sin is punished so long as the belief lasts.”

(Romans 14:14) “I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean.”

(S&H 421:25-26) “It is no more Christianly scientific to see disease than it is to experience it.”

(Titus 1:15) “Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.”

“There is nothing either good or bad, but thinking makes it so.” Shakespeare. (Message for 1901, 20:8-9): “The Christian Scientist is alone with his own being and with the reality of things.”

Mrs. Eddy refers to “Egoism” on page 27 of “Unity of Good” and says, “God is *egoistic*, knowing only His own all-presence, all-knowledge, all-power.” Webster defines “Egoism” as “the doctrine that the individual consciousness alone is knowable.” This is in accord with Mrs. Eddy’s definition, and my present concept of Christian Science treatment is based on this idea of Egoism. I am finding my true self to be egoistic, and my false sense of self, which is egotistic, is yielding.

(Miscellany 241:19-14 next page) “Last evening I was cat-echized by a Christian Science practitioner because I re-

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ferred to myself as an immortal idea of the one divine Mind. The practitioner said that my statement was wrong, because I still lived in my flesh. I replied that I did not live in my flesh, that my flesh lived or died according to the beliefs I entertained about it; but that, after coming to the light of Truth, I had found that I lived and moved and had my being in God, and to obey Christ was not to know as real the beliefs of an earthly mortal. Please give the truth in the *Sentinel*, so that all may know it.”

Mrs. Eddy's Reply

“You are scientifically correct in your statement about yourself. You can never demonstrate spirituality until you declare yourself to be immortal and understand that you are so. Christian Science is absolute; it is neither behind the point of perfection nor advancing towards it; it is at this point and must be practised therefrom. Unless you fully perceive that you are the child of God, hence perfect, you have no Principle to demonstrate and no rule for its demonstration. By this I do not mean that mortals are the children of God,—far from it. In practising Christian Science you must state its Principle correctly, or you forfeit your ability to demonstrate it.”

I am now living in the absolute; I am not always aware of this, however. My salvation is not only a process of restoration, but also a condition, the condition or state of perfect being and doing, wherein man exercises his unlimited capacities.

There is only one I, one Ego or consciousness, only one thinking agent, and its manifestation. Generic man is what I am. I am not a single man, “an isolated, solitary

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idea." Nor am I one of a million, or a mortal, material man. I am that consciousness which includes all men and women, not as mortal people, or minds many, but as individual ideas of Mind.

(S&H 588:11-15) "There is but one I, or Us, but one divine Principle, or Mind, governing all existence; man and woman unchanged forever in their individual characters, even as numbers which never blend with each other, though they are governed by one Principle."

(S&H 267:6-7) "Generically man is one, and specifically man means all men."

(S&H 336:19-24) "God is indivisible. A portion of God could not enter man; neither could God's fulness be reflected by a single man, else God would be manifestly finite, lose the deific character, and become less than God. Allness is the measure of the infinite, and nothing less can express God."

(S&H 257:32) "Finite man cannot be the image and likeness of the infinite God. A mortal, corporeal, or finite conception of God cannot embrace the glories of limitless, incorporeal Life and Love. Hence the unsatisfied human craving for something better, higher, holier, than is afforded by a material belief in a physical God and man. The insufficiency of this belief to supply the true idea proves the falsity of material belief."

(John 17:21 to :) "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us."

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My prayer is like this: “That I may see all men are one in Christ-consciousness; that I may not only believe this, but know (realize) it, that I may behold that I am Thy infinite manifestation.”

This consciousness which I call “me” includes the thought of all men and the universe, and is individually, and collectively, the son of God, NOW.

(My. 164:20-29) “What is this something, this phoenix fire, this pillar by day, kindling, guiding, and guarding your way? It is *unity*, the bond of perfectness, the thousandfold expansion that will engirdle the world, —unity, which unfolds the thought most within us into the greater and better, the sum of all reality and good.”

“This unity is reserved wisdom and strength. It builds upon the rock, against which envy, enmity, or malice beat in vain.”

This is true Egoism.

“And I, if I be lifted up from the earth, will draw all men unto me.”

When I believe that somebody hates me, or hates anyone, or that somebody is sick, or that I am sick because somebody hates me, I have lost my idea or egoism, and must convince myself of the facts of Egoism, the fact that I am experiencing only what I am thinking, believing, or knowing. If I see or experience any inharmony, it is because I am believing in more than one Mind, or substance, and for no other reason.

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(S&H 86:29-31) "Mortal mind sees what it believes as certainly as it believes what it sees. It feels, hears, and sees its own thoughts."

(S&H 243:31-3) "Perfection does not animate imperfection. Inasmuch as God is good and the fount of all being, He does not produce moral or physical deformity; therefore such deformity is not real, but is illusion, the mirage of error."

Humanly and divinely I am egoistic. I might believe that there are such things as mortal mind, malpractice, matter, etc., and could see my beliefs about them operate in my experience; but the only thing I would see operating, would be my belief, for there is in reality no mortal mind, malpractice or matter.

My purpose in treatment is to be convinced of the fact of Egoism. We must be "thoroughly persuaded." (S&H 412:4-9) "Mentally and silently plead the case scientifically for Truth. You may vary the arguments to meet the peculiar or general symptoms of the case you treat, but be thoroughly persuaded in your own mind concerning the truth which you think or speak, and you will be the victor."

When I reach this realization, that I experience only what I believe or know, this enables me to detect the false belief that some external cause is operating. It also enables me, when this false belief is detected, to relinquish it, and to realize that I can actually know only my true self, God's infinite perfection manifested.

I can never see anything perfect, if I believe it is imperfect. I can never see anybody perfect, if I believe he is

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entertaining lies. “Jesus beheld in Science (in divine Egoism) the perfect man, who appeared to him where sinning mortal man appears to mortals (to mortal sense).” (S&H 476:32-2)

(S&H 411:13-19) “It is recorded that once Jesus asked the name of a disease,—a disease which moderns would call *dementia*. The demon, or evil, replied that his name was Legion. Thereupon Jesus cast out the evil, and the insane man was changed and straightway became whole. The Scripture seems to import that Jesus caused the evil to be self-seen and so destroyed.”

(S&H 218:32-5) “When we wake to the truth of being, all disease, pain, weakness, weariness, sorrow, sin, death, will be unknown, and the mortal dream will forever cease. My method of treating fatigue applies to all bodily ailments, since Mind should be, and is, supreme, absolute, and final.”

The only pure language is in the first person: and the subject of true thought is always the Ego—I, Me, Us, We, and the derivatives of these. When I think “you” “they” “that” “those”—that is, when I think of many minds, other persons, separate substance, or independent objects other than the one consciousness, I am believing in mythology, spiritualism, poison, substance, polarity, etc. Regardless of such beliefs, the inharmony I may experience, or see, is due solely to self-deception.

I pattern Jesus’ method, and strive to see man (all men and the universe collectively) as God’s image, as my egoistic self.

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I am learning that there are not other people who are hateful, sinning, entertaining lies; they are not sick, sinning, dying, dead or ignorant of God; they do not behold or experience evil or inharmony of any kind; I have been entertaining a false sense; I have believed that they do, and have seen my belief.

(S&H 220:18-21) “Mortal mind produces its own phenomena, and then charges them to something else, like a kitten glancing into the mirror at itself and thinking it sees another kitten.”

Jesus said that the publican who declared himself a sinner, was more justified than the Pharisee who thanked God, that he was not as other men are. When I recognize that I am a false believer, that I suffer, or see suffering, on account of entertaining some false belief, I am enabled to relinquish the false belief. On the other hand, if I believe with the blind Pharisee, that anyone else, other than this egoistic consciousness, is entertaining some false belief, it makes me powerless to correct the false belief, and I seem to be unable to heal it.

(S&H 376:6-7) “Just so is it with the greatest sin. It is the most subtle, and does its work almost self-deceived.”

(S&H 403:14-16, 27-30) “You command the situation if you understand that mortal existence is a state of self-deception and not the truth of being.” “The human mind determines the nature of a case, and the practitioner improves or injures the case in proportion to the truth or error which influences his conclusions.”

My entire environment and experience (home, textbooks, church, church members, friends, enemies, etc.),

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are either beliefs I entertain, or the truths I understand. I either theorize (believe) about Truth, or I understand it, and it is my concept of Truth which I see. As I detect which of my thoughts are human beliefs, and which thoughts are divine understanding, I am able to improve my experience. This process is spiritual anatomy.

(S&H 462:20-1) "Anatomy, when conceived of spiritually, is mental self-knowledge, and consists in the dissection of thoughts to discover their quality, quantity, and origin. Are thoughts divine or human? That is the important question. This branch of study is indispensable to the excision of error. The anatomy of Christian Science teaches when and how to probe the self-inflicted wounds of selfishness, malice, envy, and hate. It teaches the control of mad ambition. It unfolds the hallowed influences of unselfishness, philanthropy, spiritual love. It urges the government of the body both in health and in sickness. The Christian Scientist, through understanding mental anatomy, discerns and deals with the real cause of disease."

There is no external evil agent, called mortal mind, operating even temporarily. It is not acting through, or as, mortals and matter; it is not causing inharmony, sin, disease, or death. My egotism, or false concept of self (the unillumined human consciousness), has only believed lies, and has seen what it believed. The truth of the situation is, that what the unillumined thought has believed to be mortal mind, is really the full manifestation of the God-consciousness, "seen through a glass darkly," as Paul says. The human consciousness has unwittingly lied, and believed its lie, thinking it to be fact, and seeing it as fact.

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Can I ever see another person's false thinking? Do we ever see another person's dreams? No. Neither do I see another person's beliefs. My consciousness is egoistic, and beholds only itself, and what it thinks. Can I know anybody is sick or sinful? No. But I can know that God's ideas are healthy, perfect, and this enables me to see them so. The knowing and the seeing take place simultaneously, not one before the other.

The false selfhood evil has, is what I theorize about it, and believe as a fact. We speak of people as Catholics, Baptists, doctors, ministers, etc., but all there is to any of these (including the one I believe hates me), is a Christian Scientist, and a scientific one. Theories, which (I believe) thousands cherish, pass like clouds that sweep the skies. I must refuse to believe the conclusions of my false theories, and correct these theories with the facts, as rapidly as possible. I believe Jesus suffered. Did he? Did the true Jesus really suffer? If I believe he suffered, he only suffered according to my belief. I have a mental conception of Jesus, and of Mrs. Eddy; they are included in my consciousness, in this Egoistic self, which I am. Any suffering, which I believe they endured, is my belief only, and I suffer from this belief as long as I believe it.

(S&H 314:19-24) "This materialism lost sight of the true Jesus; but the faithful Mary saw him, and he presented to her, more than ever before, the true idea of Life and substance. Because of mortals' material and sinful belief, the spiritual Jesus was imperceptible to them."

(Unity of Good 59:13-3) "To mortal thought Jesus appeared as a child, and grew to manhood, to suffer before Pilate and on Calvary, because he could reach and teach

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mankind only through this conformity to mortal conditions; but Soul never saw the Saviour come and go, because the divine idea is always present." "Jesus came to rescue men from these very illusions to which he seemed to conform; from the illusion which calls sin real, and man a sinner, needing a Saviour; the illusion which calls sickness real, and man an invalid, needing a physician; the illusion that death is as real as Life. From such thoughts, mortal inventions, one and all, Christ Jesus came to save men, through ever-present and eternal good."

(No and Yes 22:24-2) "Jesus defined devil as a mortal who is full of evil. 'Have I not chosen you twelve, and one of you is a devil?' His definition of evil indicated his ability to cast it out. An incorrect concept of the nature of evil hinders the destruction of evil."

Were there any hating Pharisees who crucified Jesus? No. If I believed such a lie, my belief would constitute the hating Pharisees. I can know there never was any hatred, suffering, or death, and I can know this now; therefore, I cannot suffer, or see suffering; I cannot die, or see death. The fact is, that God is His own infinite Mind; and there is no other consciousness. This Mind includes noumenon and phenomenon, God and His thoughts. (Maker and I).

(Romans 1:22-25) "Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: Who changed the truth

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of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever.”

(2nd Thes. 2:11) “And for this cause God shall send them strong delusion, that they should believe a lie.”

Salvation is individual. I must seek first this egoistic consciousness, and all good will be mine and all.

“This egoistic consciousness is within you.”

This is my highest concept of treatment.

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EYES AND EARS

As for total deafness, there is none. Hearing is the only fact there is about deafness. You do not have to bother about deafness, but only have to know about the hearing, and knowing it IS. Do not look for the demonstration, but seek God with your whole heart. There is no trouble with the demonstration, when the realization is perfect.

What is seen, and what one sees, is one INFINITY. Handle hardening of glands, deterioration of lenses, by knowing that man was never born, therefore, cannot deteriorate. Glands are ideas of Mind. Principle is never hard or rigid. Principle is Love. The ideas about Principle are like Principle in every respect.

Man's sight does not depend on years, or on the belief of years. In regard to tired muscles, the fact is that vision, or eyesight, or eyes, exist as an infinite idea in the infinite Mind. God is ALL-seeing. That is the idea. Muscles or eyes no more get tired, than consciousness gets tired.

In the infinite realm of Infinite Science, man, the universe of ideas, exists at the standpoint of effect. Man is the evidence of power, presence, Mind and law. Man is one with Principle, Soul, Truth, and Life; therefore, man is a name for everything that constitutes your embodiment or body. Your experience, your world, exists in and of that divine Principle, and is sustained forever by it. All your functions of being are as eternal and perfect as God. Nothing has ever interfered with your sight or hearing; it is sustained irresistibly, always. It is kept as your very own,

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always. It is as though Mind itself was seeing and hearing, and doing all things, for every function is as absolute and substantial as divine Principle, in which it has its eternal Being. In fact, Mind is doing the seeing, and hearing, even though it appears as you.

It is not possible that you can lose your sight or hearing, nor have it interfered with, nor can it be subject to any other law, than that of perfect continuity. Your sight or hearing can never deteriorate, can never become obscure, nor be less than it is now. Your sight and hearing now exist in perfection, and it is the law of God that you shall see or hear forever, as God sees or hears, and this law is in this treatment made operative. It is the presence and power of God; it is the power of God that is operating in this treatment, is acting as a treatment.

Now this power, or law of God, the Word which is God, which is this treatment, which is virtually God, is power and law, to annul any belief of impaired sight or hearing, blindness or deafness. It is the law and power which makes impaired sight or hearing, blindness or deafness, impossible in belief, or at all. It is a law of annulment to the belief, that there can be such a thing as contagious disease, or to anything which claims to be cause for impaired sight or hearing; it is a law of annulment to the belief, that there could be such a thing as contagious disease that could result in impaired sight or hearing, through some injury to what we call eyes or ears. It destroys all the so-called associated law with such claim, all beliefs of memory, or beliefs of medical science, or physiology, or claim there is any conscious or unconscious recollection of such a belief, to perpetuate a condition that would result in impaired sight or hearing in be-

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lief. This treatment reaches the very depths of all beliefs, and of the subtlety of belief, and is the power of God.

There is only one law. God's law is in three words: I AM ALL. Divine knowing is a law of annulment to the belief of unhappiness, sorrow, grief, etc., and could never be perpetuated through the beliefs of human generation or birth. It establishes in your behalf the law of God, wherein your oneness with God is absolutely fixed, and where the beliefs that relate to hate and prenatal conditions are forever annulled.

This treatment, knowing as Mind knowing, is the divine presence and power which operates lovingly, and justly, and irresistibly, to do the things that are ordered of God. And this treatment, being the mentality of all true Being, being the declaration of God's presence and power, as creator or cause, and substance and law, substitutes itself for the false belief of impaired sight or hearing, blindness, or deafness.

Sight or hearing is one. False suggestion claims the necessity of a medium called material eyes and ears, when as a matter of fact, you see or hear because of Mind. Now sight or hearing is a function. If I know that all sight and hearing are perfect, mine and everyone's, that is, if I understand, as Mind understanding, so that I know no function of divine Mind could be impaired, I will establish sight or hearing for a person whose eyeballs or eardrums have been destroyed. Then he would get his eardrums, or better yet, hear and see without the medium. We hear and we see in spite of eyes and ears.

If you can restore function, irrespective of the organ, you restore the organ. A faculty (function) is a spiritual

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faculty. If I know as I am known, there would be that thing which Mrs. Eddy says (substantially), that conditions essential to the human body may not be essential. This quotation is in S&H 125:2, "What is now considered the best condition for organic and functional health in the human body may no longer be found indispensable to health."

Eye or ear is a spiritual idea. Therefore, I have sight and hearing, and you have sight and hearing, and I expect to have these forever. "When I know as I am known." I will not have a limited sense of eyes and ears, and to the extent that I know as God, my eyes and ears will be seen as ideas of infinite Mind. There is one, and only one, infinite idea, and that is enough sight or hearing for everybody in the universe, comprising all beauty, strength, perfection, and changelessness. All the usefulness of eyes is but a slight indication of eye or ear as infinite idea, for mankind is not cursed, but blessed all the time. Sight makes the eye, not eye the sight; hearing makes the ear, not the ear the hearing. Sight or hearing is just Mind, and Mind sight or hearing is spiritual sense. (S&H 209:31)

In handling a case of defective hearing, always know that it is not a stubborn belief. Know that the thought of Christian Scientists "that it is a stubborn belief," cannot operate to block a Christian Science treatment.

Man being spiritual understanding, including spiritual ideas, must be in possession of perfect sight and hearing, the One sight, the One hearing, the One eye, the One ear. Seeing and hearing are faculties of spiritual sense, and seeing and hearing are part of Being. They are a spiritual fact, and that fact is the one perfect idea, eye or

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ear, the all-seeing and all-hearing of the Mind that we are.

Seeing and hearing is a permanent fact, because it is spiritual and perfect, and is a faculty of divine Mind. Man is no younger than God, and no older; therefore, he cannot come under the law of age, or of impaired sight, or hearing. Deafness in adults is self-mesmerism. An idea has the same existence that God has. The law of divine Being is a law of perfect sight and hearing, and the law of this treatment, its presence, power, and energy, is tangible, and is the only evidence. Law and evidence are one, "Fear not I am with thee." I AM ALL there is to thee; I AM THAT I AM. We would not have sight or hearing, in belief, if there were not a God. We have eternal sight and hearing, because Mind is the All-seeing and All-hearing, and nothing can take away the "I" or "Us." Because eyes and ears are spiritual, and not material, they can never be separated from sight and hearing, not even in belief.

Glasses are an obstruction, the belief is that there is a kind of lens to the eye, that flattens with advancing years. God is All-seeing, All-hearing; that is the idea; and muscles, or eye nerves, or ears, no more get tired, than consciousness gets tired.

In the real, where thought is God declaring Himself, saying I am infinite expression, infinite individuality, infinite beauty, the glory and grandeur of true being, I AM, and here is man. Eyes and ears are not material, but entirely spiritual; they exist forever, absolutely perfect, just like "2x2 is 4," only in infinite and true being. Eyes and ears are merely a term to designate spiritual discernment, spiritual understanding.

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Ofttimes with a particularly difficult belief of deafness, there is the belief that there is excessive vibration in connection with lesser vibration, that a person experiences the absence of excessive vibration, like a man in a saw-mill where there is a terrible noise; you may speak to him, and he may hear you perfectly; but outside, he could not hear at all; mortal mind's claim is one of stages. Spiritual understanding has nothing to do with vibration. The All-hearing needs no vibrating.

Hearing is just Mind. Mind hearing is spiritual sense, what we call hearing. No reaction, inaction, or anything else can interfere with that hearing; no heart to interfere with it. If the hearing is restored, the ears will be restored in due time. Hearing is Principle. Mrs. Eddy says in First Edition, "Thought does not have to have sound." It is spiritual realization; hearing perfection.

Mortal mind says, that you must have ears to hear with. Hearing is a faculty of Mind, which being ever present, and the only Presence, needs no medium. Mortal mind says ears are essential to hearing, and the material organs necessary for living, when God is the only Life and needs nothing to sustain Itself.

For deafness, know that hearing is a permanent fact, because it is the spirituality and perfection of Mind itself, Mind's activity.

Seeing is Being. In treating eyes, know them to be the belief about a spiritual fact, and that fact is the one idea about the one I. One infinite idea is universal man, God appearing. One I signifies the actual divine character of Mind, and sees its own self. Eye in Science merely means

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seeing. You cannot separate eyes from seeing, nor ears from hearing, and it is an idea, and not a thing, not dependent upon matter. As we see that, we shall be more helpful to each other. The idea exists eternally, perfectly, and is ever active, because its Principle never dies.

SIGHT IS PERFECT, SIGHT IS GOD, and is always a divine activity. Eyes are a belief that material organs see, but the Truth is, that understanding is seeing, and seeing is being. The real divine "I" sees and hears its perfect self. The claim of a thing that could obstruct the faculty called vision or sight, is a false belief without identity, false substance, or law under which to exist or continue, and this treatment is a law of annulment and removal to the belief of obscured vision. This is an absolute power which prevents the deterioration of sight. The law of Mind is a law of entire restoration of the belief of sight, or to the belief that eyes see. The law of Divine Mind, I AM ALL, is a law to the belief that eyes, or the belief of eyes, has lost something that it had, and that some secondary belief, called disease, has produced an effect that impairs the vision. Your treatment absolutely annuls the law that a secondary belief, or any belief, could impair the vision of Mind, or interfere with the sight that God established as the faculty of Being.

