Vol. VI. FEBRUARY, 1889. No. 11 THE I SCIEN The only Official Organ of the Church of Christ (Scientist) and Christian Scientists' Association, of the Massachusetts Metaphysical College. PUBLISHED BY THE CHRISTIAN SCIENCE PUBLISHING SOCIETY HOTEL BOYLSTON, BOYLSTON STREET, BOSTON, MASS. COPYRIGHTED 1889, BY THE CHRISTIAN SCIENCE PUBLISHING SOCIETY.

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# THE CHRISTIAN SCIENCE JOURNAL

IS PUBLISHED ON THE FIRST OF EACH MONTH.

TERMS FOR SUBSCRIPTION,
PAYABLE IN ADVANCE,

postage free, to any part of the United States and Canada are: Two Dollars per annum, One Dollar for six months. Single Copies Twenty Cents.

Postage stamps not acceptable.

MONEY ORDERS should be made payable to THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, Hotel Boylston, Boylston Street, Boston, Mass.

Advertisements solicited; but none inconsistent with the basis and aims of Christian Science will be admitted under any circumstances or at any price.

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Communications intended for the Editorial Department should be addressed, Editors Christian Science Journal. Subscriptions, Advertisements, and Business letters should be addressed, The Christian Science Publishing Society, Hotel Boylston, Boylston St., Boston, Mass.

## Editorial and Business Notice.

The publishing office of the JOURNAL has been removed to HOTEL BOYLSTON, BOYLSTON STREET, BOSTON, MASS., where all communications should hereafter be addressed.

With the present number, Mr. J. F. BAILEY, C.S.B. takes charge of the editorial department of the JOURNAL; communications intende for, or relating to, that department, should in future be addressed, Editor CHRISTIAN SCIENCE JOURNAL.

Mr. F. E. MASON, C.S.B., will continue the publisher of the JOURNAL. Letters relating to subscriptions, advertisements, and other business matters, should be addressed, Publisher Christian Science Journal.

THE PUBLISHING SOCIETY commences the publication of a Series of Christian Science Tracts. The first of the series is: "THE PERSONAL AND THE IMPER-SONAL SAVIOUR," a sermon delivered by Rev. M. B. G. Eddy, Pastor of The Church of Christ (Scientist), in Chickering Hall, Boston, December 23, 1868, 8 pp., 2c. 20c. per dox.; \$1.50 per hundred. Other tracts are in preparation, and will be announced in the March JOURNAL.

Address orders,

The Christian Science Publishing Society, HOTEL BOYLSTON, BOSTON.

# Christian Science Journal.

Vol. VI.

FEBRUARY, 1889.

No. 11.

# THE PERSONAL AND THE IMPERSONAL SAVIOUR.

THE following is the part handed to us for publication, of the sermon delivered in Chickering Hall, the Sabbath before Christmas, by Rev. Mary B. G. Eddy, Pastor of the Church of Christ (Scientist). Text, Isaiah ix. 6. "For unto us," etc.

In the senses Jesus was the Son of Man; in Science he was the Son of God. It was his approximation to this state of being that made him the Christ Jesus, the God-like, the anointed.

The prophet prophesied of the appearing of this dual nature, as both human and divine, the personal and the impersonal Saviour. The only record of Jesus as a public benefactor, or personal Saviour, commenced at thirty years of age, owing in part, perhaps, to the Jewish law, that no one should preach or teach in public under that age. Also, it is natural to conclude that at this juncture he was endowed especially with the Holy Spirit, for he was given the new name Messiah, or Christ Jesus—the God anointed; even as Jacob was called Israel, and Saul, Paul, at times of special enlightenment.

The third event of this eventful period, a period of such wonderful spiritual import to mankind, was the advent of Christian Science.

From this dazzling God-crowned summit, the Nazarene stepped suddenly before the people, and schools of philosophy — Gnostic, Epicurean, and Stoic. He must stem these rising angry elements, and walk serenely over their fretted, foaming billows.

Here the cross became the central emblem of Christ Jesus' history, while the central point of his Messianic mission was teaching and healing.

Clad with divine might he was ready to be offered, and his hour drew nigh.

In the person of Jesus he bore our iniquities, and through his stripes we are healed. He was the way, and must suffer in the flesh, to show mortals how to escape from the sins of the flesh through suffering.

There was no spiritual Jesus of Nazareth. The spiritual Jesus is after the similitude of the Father, without personality or finity.

One taint of worldliness, human pride, or self-will, by demoralizing his motives would have dethroned his power.

To carry out his holy purpose he must be oblivious of self. Of the lineage of David, like him he went forth simple as the shepherd boy to disarm the Goliath. Panoplied with the strength of an exalted hope, faith, and understanding, he conquered the three in one of error—the world, the flesh, and the devil.

Three years he went about doing good. He had been thirty years preparing to heal and teach, but his three years' mission was a marvel of glory—and its chaplet a grave, to mortal sense dishonored, but,—from which sprang a sublime success, an everlasting victory. He who dated time, The Christian Era, and spanned eternity, was the meekest man on earth. He healed, and taught by the wayside, in humble homes, to itching ears, and to dull disciples, the word of God that has ripened into interpretation by Science.

His words were articulated in the language of a declining race, and committed to the providence of God. In no one thing seemed he less human and more divine than his unfaltering faith in the immortality of Truth.

Referring to this he said: "Heaven and earth shall pass away, but my words shall not pass away!" and they have not; they still live, and are to-day the basis of liberty, the cement of society, the hope of the race.

Only three years a personal Saviour, yet what did he not accomplish?

After the crucifixion of the personal man, the impersonal Saviour — even the divine idea which leadeth into all Truth — must needs come in Christian Science, impersonal healing.

This idea, or essence of being, is forever about the Father's business, heralding the Principle of health, holiness, and immortality.

This divine Principle interprets the impersonal idea, or Son of God. Here the impersonal and personal are distinguished thus: one is the idea that represents God, good, and the other is a belief of goodness. The Science of Truth has appeared in the ripeness of time, and this impersonal Truth or Christ will continue and be seen more clearly until it is acknowledged, understood, and the impersonal Saviour is comprehended.

To the vision of the wise men, this spiritual idea appeared as a babe. At first it seemed very small to mortals, but from the mount of revelation the prophet beheld it as the Son of God, a wonderful and eternal power.

Isaiah said, "His name shall be called wonderful, the mighty counsellor, the everlasting Father, the prince of Peace."

As the wise men grew in the understanding of this spiritual idea, it grew in favor with them. And their highest human concept of the man Jesus portrayed him as the only son of God, the only begotten of the Father, full of grace and Truth.

But this limited view of God's offspring arose from the testimony of the senses. Science affords the evidence that God is the Father of all that is worthy to be named man, of all that is real and eternal. This spiritual idea that the personal Jesus presented, casting out evils and healing, over eighteen centuries ago, disappeared by degrees, both because of the final ascension of Jesus, in which it was seen that he had grown beyond the human sense of him, and because of the corruption of the church.

The last appearing of Christ, Truth, will be a wholly spiritual sense of God and of Man without the fetters of flesh or personality. This idea of God and Man will be as eternal as its divine Principle. The day star of this appearing is Christian Science, which rends the veil of flesh from

the top to the bottom. It leaves nothing of matter. The material personality disappears, and the spiritual individual, perfect and eternal, appears, never to disappear.

The truth uttered and lived by the Martyr Jesus, who passed on and left to mortals the legacy of what he said and did, makes mortals the heirs to his example, but they can neither appreciate nor appropriate his treasures of Truth and Love until lifted to these by their own growth and experiences.

The secret stores of wisdom are discovered, their treasures reproduced and given to the world before we can truthfully conclude that they have been found in the order, mode, and virgin origin of Science, which alone demonstrates the divine Principle and spiritual idea of being.

The monument whose white finger points upward commemorates the life of a personal martyr, but this is not all that is left of the philanthropist, hero, and Christian. The truth they have taught and spoken lives and moves in our midst a divine afflatus. Thus the ideal Jesus and impersonal infancy of Truth and Love are still with us.

And what of this Child? "For unto us a Child is born, a Son is given; and the government shall be upon His shoulders."

This period has a more ready ear for the overture of angels and the impersonal birth of Truth and Love than when this child was nameless, and Mary feared to declare its spiritual origin and give its name. The Judean religion even required her to go to the Temple and be purified for giving birth to this highest ideal of God that the senses could take in at that period.

Like the leaven that a certain woman hid in three measures of meal, the Truth of being and Science of God, and His idea, which in this century is named Christian Science, is leavening the lump of human thought until the whole shall be leavened, and all materialism shall finally disappear.

This action of the divine energy, even if it is not acknowledged, has come to be seen as diffusing blessings infinite. This spiritual idea entered into the minutiæ of the life of the personal Jesus. It made him honest and a good carpenter, a good man, before it could make him the glorified Son of God.

Permit me here to repeat the material questions at the reappearing of the spiritual babe, and answer them for its mother.

Is he deformed? He is wholly symmetrical and the one altogether lovely.

Is THE BABE a son or daughter? Both son and daughter, the full idea of all that resembles God.

How much does he weigh? His substance outweighs the universe.

How old is he? Of his days there is no beginning and no ending.

What is his name? Christianity and Science.

Who are his parents, brothers and sisters? His Father and mother are divine Life, Truth, and Love, and they who do the will of his Father and mother are his brethren.

Is he heir to an estate? "The government shall be upon his shoulders." He has dominion over the whole earth, and in adoration to his Father he exclaims, "I thank Thee, Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and revealed them unto babes."

Is he wonderful? His works will prove him thus. He giveth power, peace, and holiness, he exalteth the lowly, giveth liberty to the captive, health to the sick, salvation from sin, and overcometh the world.

Go tell what things ye shall see and hear. How the blind spiritually and physically receive their sight, the lame,—those who are halting between two opinions and hobbling on crutches,—walk, the physical and moral lepers are cleansed, the deaf,—those who having ears hear not, and with tympanum on the brain—hear, the dead,—those who are buried in dogmas and physical ailments,—are raised, and to the poor,—the lowly in Christ and not the man-made Rabbi,—the gospel is preached. Note this: only such as are poor in spirit, emptied of vain knowledge, receive truth.

Here the colloquy ends, and a voice from heaven seems to say, "Come and see"; and the nineteenth century prophets say, "For unto us a son is given"; and the shepherds shout, "We behold the appearing of the star"; and the pure in heart clap their hands.

#### SEPARATION OF THE TARES AND THE WHEAT.

"Come ye out from among them, and be ye separate."

A SINGULAR phenomenon is just now observable. The market for Science is going up, but the appreciation of the individual Scientist is going down. Truth is working its way into the general consciousness, but the true and the pseudo Scientists are lumped together, and a general average on the lot is struck by the uninformed, but disinterested and honest public.

The sufferer under the operation of this law of general average is the earnest Scientist, who bears the reproach of the ill-conduct or inefficiency of false or incompetent teachers, and their following. Scientists suffer directly from the loss of estimation, but the worst is that the condition of the general consciousness is reflected on theirs, so that Truth cannot shine through them with its earlier power, and growth is arrested. The confusion in the public mind induces confusion in theirs also, and a disposition to accept this depreciated valuation as the normal standard.

To dispel the confusion in the public mind as to who are and who are not Scientists, we must first get rid of it in our own minds.

We read that the demon when cast out by our Master cried, "What have we to do with thee, Thou Jesus of Nazareth?" and added, "I know thee who thou art, the Holy One of God."

When Jesus declared the Truth of Science, his disciples said, "This is a hard saying, who can hear (understand) it?" And when he enforced it with renewed emphasis, and said, "It is Spirit that quickeneth; the flesh profiteth nothing; the words that I have spoken unto you are Spirit and are Life," "many of his disciples went back, and walked no more with him."

Mortal thought has not changed since then, it has only grown more subtle. It repeats word for word the formula of Jesus' time; it still finds Truth "hard to understand," but it sets to work to furnish "interpretations" that do not

interpret, "keys" that do not unlock, "Statements" of Christian Science that do not state, but, instead, explain away its divine claims, and leave out all that can disturb the dream of sense. Then instead of honestly turning back and walking no more with her, it says, "You see we have got a Christian Science just as good, in fact the same thing as that of SCIENCE AND HEALTH, only a good deal easier and more intellectual," into the bargain.

Mortal mind to-day acknowledges, too, the Holy One just as in the former time; it says, "Science and Health was the first statement of Christian Science"; it is still "preeminent among" works on that subject, is "positive, exact, and unmixed with theory." It is the "Yea, yea, nay, nay," of Science, and so the lie invokes anew the benediction of Truth, mortal man hugs closer the illusion, and composes itself for sleep with a new sense of security.

Mortal Mind completes the parallel at every point, and cries, again, "What have we to do with thee, thou Jesus of Nazareth?" when it couples reserve and malicious insinuation with constrained acknowledgments.

Yes, Science and Health is to mortal sense—hard to understand, for it unfolds Divine Science; it no longer—as through Jesus—declares merely, but it demonstrates with an inexorable logic, that the life of sense is an illusion, and wages a war of extermination against its pleasures and pains.

It is not easy to believe that the life of sense is a dream, and the voice that rouses us from it is not welcome; when the application of Truth in *demonstration* is pressed home, with the force of conviction, as the only way out of its error, mortal mind still turns back or seeks to climb up some other way.

Elsewhere in the JOURNAL, plain words are spoken about publications that under the name of Christian Science give a travesty of Science, to meet the demands of mortal mind for an anodyne against the disturber Truth.

Science and Health was given from the Horeb height. Through it and the personal teaching and demonstration of its Author, and through them alone, Christian Science was planted anew in human thought in this age. It was tended and watered — often with groanings and tears.

and supplications unutterable — during years of patient watching and waiting. Honest acknowledgment of the source of blessing is the condition of tenure. All that we have of Christian Science has come from this source. The nostrums labelled Christian Science, that have been put on the market under cover of pretended acknowledgment of SCIENCE AND HEALTH, are weak decoctions of mortal mind, made up—only since a belief in the healing power of Truth has taken root, and begun to grow in the human mind—to suit demands from the markets of this world.

Now, we say without hesitation,—and appeal for the truth of the declaration to every Scientist who is striving for the realization and power of Spirit—that individual growth is just in the measure of concentration on the BIBLE, and SCIENCE AND HEALTH as the sole support, and that loss of power, and clouding of the spiritual sense, are inseparable from the admission of any other thought.

If Scientists wish to correct the anomaly referred to at the beginning of this article, they must make—for themselves first, and to the world next—the separation of the true and the false, the tares and the wheat; they must strip off, inwardly and in public, the masks of deceit under which error masquerades as Truth. When authors and teachers who call themselves Scientists, say, "Oh, yes, we accept SCIENCE AND HEALTH as the leading text book of Science," and follow the acknowledgment with insinuations and reservations, let us recognize and declare that the acknowledgment is not that of reception, but is only the cloak for inward rejection, the "What have we to do with thee, thou Jesus of Nazareth?" of mortal mind.

We must renew and strengthen the true life, and bury and forget petty differences and disaffections; must draw closer the bonds of relation with one another, and with our respective organizations,—associations or churches,—and so come nearer together in Spirit, with desire to realize for each and all the power and Truth of Science. Then our lights will shine, and men will "take knowledge of us that we have been with Jesus."

### TO READERS OF THE JOURNAL.

ELSEWHERE in the JOURNAL will be found suggestions on Sunday-school work, from the Christian Science standpoint, also, on the Practice of healing, and Reports of cases, that it is hoped will bring out many responses.

The author of SCIENCE AND HEALTH will hereafter treat, in each number of the JOURNAL, the topic that seems, at the moment, of most living interest to the cause of Science. This month she denounces the enormities of malicious animal magnetism, and exposes, in detail, some of its methods.

Since her discovery of the mental mal-practice about eighteen years ago—five years before her printed publication of it—she has made careful record of observations and experiences, and breaks silence now only to teach self-protection to the conscious or unconscious victims of this evil power.

Here is a surprising statement even to many Scientists, namely, That understanding of the Science of Mind, already, makes it possible to trace out and bring home to their authors, mental crimes, with more certainty than the clumsy machinery of justice now uncovers crimes that are proven through the material senses.

Human law, as pointed out years ago in SCIENCE AND HEALTH, even now punishes crime only where it discerns the mental element, which it terms motive. The next step in criminal jurisprudence will be the recognition in human codes, of crimes in the commission of which hands have had no part. Many Scientists know such crimes are committed and can point out the criminals. The work they have to do is to educate the public mind up to self protection, thorough understanding of Science, and thorough recognition in human statutes of crime that is purely mental.

### DEVELOPMENT OF MALICIOUS MESMERISM.

EXPERIMENTS in the action of mortal mind, under the name of hypnotism,—conducted by Dr. Charcot of Paris and others — have for the last two years attracted general attention in Europe, and furnished entertainment to persons who have brought out on one another its phenomena. What has fixed public attention in this direction, or gratified curiosity, is but another human error and not the true Science of Being, and for that reason it has only repeated the "success of curiosity" enjoyed by Mesmer a hundred The knowledge of Science in this country has brought out in addition to these phenomena of ignorant mesmerism, the phenomena - unknown in Europe thus far because that Science is unknown - of malicious mesmerism. Instances are here. through the press, from time to time brought to public notice, of the use of this power for purposes of vulgar theft or petty fraud. But Scientists are becoming familiar with its employment for the criminal designs of hate and revenge, reaching even to the destruction of mortal life.

The first published observations and explanation of the modus operandi of this then unknown and even unsuspected power of mind are found in the edition of Science and Health, 1876 by Mary B. G. Eddy. In the edition of 1882 we meet detailed accounts of these incredible wickednesses committed through it; so incredible that they seemed fancies of a diseased brain, or the ravings of insanity. To such an extent was this true, that up to the present time, so far as we are aware, there has not been a single instance—even in this country where the book is largely circulated—in which scientific investigators of hypnotism or mesmerism have so much as made reference to them. This is not strange, for the understanding of the Science of Being is the key to these statements, and to any one unacquainted with it they must seem the wildest vagaries.

The operation of ignorant mesmerism is vividly painted in these words, in Science and Health:

"Evil thoughts and aims reach farther and do greater harm than visible crimes; evil thoughts, lust, and malicious purposes, going forth like wandering pollen, from one human mind to another, find inadvertent lodgments, unless virtue and Truth build a strong defence." In the chapter on "Animal Magnetism, referring to manifestations of malicious mesmerism," it is said, with prophetic insight and foresight, "The mild forms of animal magnetism are disappearing, and its aggressive features are coming to the front. The looms of crime, hidden in the dark recesses of mortal thought, are every hour weaving webs more complicated and subtle. So secret are its present methods that they ensnare the age into indolence, and produce the very apathy which the criminal wishes on this subject." "Disregarding the laws of God, trampling on the stern moral rules of Christian Science, and perverting the best method, error brings forth the fruits of error." "As Christian Science is better understood, evil thoughts will be laid bare, and the evil intent can no longer be hid. Already I can see with the mind's eye the wrong doer, with the evil intent he sends forth; for the Scripture saith, 'Nothing is hid that shall not be revealed.'"

When the conscious exercise of this evil power commenced, the rubbing of heads then in vogue with magnetic practitioners, was the special form of its practice, and was denounced in the edition of '76 referred to. But in the edition of '81, special reference is no longer made to this practice. As the understanding of the Science of Being advanced, mortal mind grew more subtle in its methods, and no longer required physical contact for the execution of its infernal purposes. Its attacks were already made through the beliefs of its victims, and thus wholly escaped the observation and knowledge of all but the author of Science and Health, who made careful observations of the phenomena which she communicated to those immediately about her and partially recorded in that book. No consistent explanation of these phenomena is to be found elsewhere than in Science and Health; and those only who are thoroughly grounded in the principles therein set forth can deal intelligently and surely with or even observe the subtle powers, now being developed and brought into action to oppose the growth of true Science. These powers are only dimly understood and traced by students, and are wholly unsuspected by those outside of Science.

Practitioners of Science, in the regions where the understanding of Science is most advanced, already find this element of malicious mesmerism one of the almost constant factors of their daily practice. The day is very near, when not only will the practice of Science be wholly impossible without a thorough understanding of this factor, but when the study of the Science of Being will be enforced on the masses of the people, by the necessities of self-protection, as the one great study, the Science of sciences.

When it is understood as explained in Science and Health—that the knowledge of Science is requisite, not simply as a protection against malice or vengeance, but to right living, and for protection against those thoughts of evil minds that go about like raging lions, "seeking whom they may devour,"—then the true significance of human experience will begin to be brought out in the field of consciousness.

Less than twenty years have sufficed to make what seemed the hallucinations of insanity read like a record of current events to many now in the practice of Science. The chapter in Science and Health on Animal Magnetism is already history; that on the spiritual sense of the Apocalypse, — perhaps the least read, even by Scientists,—and that has seemed a dim foreshadowing from events hidden in the far-off future, seems in the light of to-day's understanding, like the slow lifting of the curtain on a mysterious drama that is already set on the stage of human life.

It is with no desire to excite alarm,—those who understand the current phenomena of mind have no occasion for it,—but in the performance of duty, that Scientists are now discussing this subject, and watching the indications of this new attempt of error to rival Truth. We know that however high its manifestations may go, it is only a supposed power, and that it always bows submissive to Truth understood, for "error is a coward before Truth."

The expression in "Unity of Good," of the "terrible responsibilities of Truth" is a timely hint. Every extension of the understanding opens up a new battlefield in human consciousness; the soldier of Truth can never sleep on his arms; he must be on the alert to guard against surprises, and his laurels are gained on fields more and more bitterly contested.

Understanding of the real Science of Being is the only safe defense against the deadly attacks of error. Systems of mental science so-called, that are mixed with human knowledge, and that recognize and glory in the triumphs of human mind,—that may be merciless—can afford neither clear explanation of, nor sure protection against, to-day's developments. Their premises partake of the error, and their processes and conclusions are therefore powerless for defense or for attack. The doctrine of the all-power, all-presence, all-knowledge, of God, Spirit not spirits, Soul not souls, Mind not minds, thoroughly understood and rigorously applied, with no admission of thoughts that are the product of material sense,—is the only solid foundation on which to build. "Whether any man build on gold, silver, costly stones, wood, hay, stubble;

each man's work shall be made manifest; for the day shall declare it, because it is revealed in fire, and the fire itself shall prove each man's work of what sort it is."

# THE SERPENT AND HIS TEMPTATION, OR THE POWER OF SUGGESTION.

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THE manner of Eve's temptation by the serpent in the Scriptural allegory, strikingly illustrates that subtle phase of mortal mind called suggestion. A suggestion is an implied statement of something without direct assertion. The nature of evil suggestion is seen in the old adage, "A suggestion of evil is worse than the evil." There are limitless possibilities to a suggestion when it is sown in evil or fearing minds. This weapon of mortal thought is used only through ignorance of its power, moral cowardice or inherent viciousness. Speak, act, think with the directness of Truth; what cannot be said or done should not be suggested. Suggestion is the policy of error; it is the two-edged sword of mortal mind wounding those against whom it is directed and cutting off from a sense of Truth those who wield it. The harmfulness of suggestion is greatest when sown by wilfully malicious thought in equally malicious mental soil, or in minds rendered receptive by ignorance of its method and intent. To thoroughly understand the nature and action of suggestion is to be proof against its subtlety. The purpose of this paper is to define the character of suggestion, and its modes of manifestation, through the allegory of Eve's temptation and fall.

Man is placed in a garden, with the privilege of eating of all the trees of the garden save the "tree of the knowledge of good and evil," against which he is warned. The tree symbolizes life; the fructifying of trees indicates life's productiveness. Knowledge is mental cognition. "The thought of foolishness is sin." The Scriptural meaning of foolishness is wickedness. There is no evil outside of mental cognizance of it. The thought of evil assumes through suggestion a seeming reality, and finally appears, to belief, a visible expression of its own error. Eating is partaking. By thus allowing it to become a part of one's self we eat or partake of it. Mortal mind eats, absorbs this knowledge of evil born of its own thought; thus error and mortal mind are found to be one. "What

we term mortal, or erring mind, is but a belief and error, from beginning to end, that sees only what it believes, and believes only what it sees through belief." (SCIENCE AND HEALTH.)

Adam falls into a deep sleep, during which the woman is taken from his side. Asleep in error, real consciousness, that of *indivisible identity*, is lost, and a belief of duality of consciousness takes its place. The spirituality of individuality is usurped by the personality of sense.

The personality born of the Adam dream is Eve; and personality is ever listening to, and for, the voice of suggestion. "Now the serpent was more subtle than any beast of the field." "Serpent" signifies "to creep"; "subtle" means insinuating, "winding in." Webster's definition of suggestion is, "to introduce indirectly to the thought, to draw to ill by insinuation."

The serpent neither tempts nor lies unto the woman until she sees in the question, "Yea, hath God said, ye shall not eat of every tree of the garden?" a suggestion of something wrong. To give ear unto suggestion is to allow it to urge its claims, wind in and about the thought, until it assumes the proportions of reality and becomes an absolute lie, or denial of Truth. Dismiss suggestion without an instant's parley, and you will gain added courage and strength to meet and master the next stealthy approach of evil.

Seduced by the serpent the woman "saw" that it ("the tree of the knowledge of good and evil") " was good for food." She ate of it and gave unto Adam; their eyes were opened and they knew that they were naked, and clothed themselves with aprons of fig leaves; they were afraid and hid themselves from God. Previous to the serpent's entrance into the garden the man and woman were both naked, "and were not ashamed." "Naked" means "manifest, not disguised nor dressed off with something of another kind." Free from error, man possesses the nakedness of Truth and needs no disguise; is not ashamed, has no sense of guilt, which is a wrong consciousness of self. Dwelling upon a supposed knowledge of evil gained from the suggestion of it is to see, or believe, that knowledge to be good for food, or worthy of acceptance. The partaking of this supposed knowledge discloses its error and discovers its defencelessness before Truth; hence the attempt to hide its nakedness by clothing it with added falsity, or belief. Error must be clothed; it needs every support that belief can supply.

Beware of that thought which introduces itself by subtlety, and which you cannot analyze without shame; beware of that person who suggests, insinuates, but never makes a direct statement. Beware of all that slinks away when the searching eye of Truth is turned upon it.

Beware of, but do not fear, evil suggestion. Remember that, like its symbol, the material serpent, it is a thorough coward. Fearlessness is proof against the attacks of error, but "the heart must be pure to be fearless."

From whence or from whom comes a suggestion of evil? What is its origin? He who has tried to trace back to its beginning the suggestion that has stung him, will admit that his search has been fruitless. No one can seize and pin down a shadow. A suggestion is nothing of itself but is suggestive of something; belief and fear are responsible for its seeming reality. Suggestion is the will-o'-the-wisp of belief that eludes pursuit because it is only the flitting fancy of an evil dream.

"Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." Dust signifies nothing. The mental serpent, suggestion, feeds and thrives upon the dust of belief. Witness the uprightness of Truth before the prostrate lie. The man and woman offer excuses for their conduct when questioned, but the serpent is silent when addressed. The serpent cannot speak, that is, suggestion is powerless to defend itself in the presence of truth.

We should be watchful of suggestion's methods in the disease that slowly creeps upon us, through the error that is entertained, and that attends the steps of advancing sorrow. Destroy the first suggesting thought of sin or sickness, and let it not urge its claims. A suggestion of one disease or sin brings in its train others more formidable, for fear augments with every instant that the suggestion is entertained. Let but the tip of suggestion's tail be seen, and mortal mind immediately begins a search for its head, so anxious is this erring mind to endow its evil with intelligence.

Physicists have applied the term suggestion to animal magnetism, experiments having proved that a suggestion instilled into the mind of a subject is sufficient to make him carry out to its conclusion the train of thought or line of action which the instilled thought suggests. In thus naming animal magnetism, mortal mind has builded better than it knew, for the name defines its character. A suggestion is the thinnest film of error, and is entirely dependent upon some mind asleep in belief to receive it and proceed to make something out of nothing.

The most subtle phase of suggestion is self-mesmerism, or self-deception, not only about one's self but in regard to others. The evil suggestion of one's own thoughts is less guarded against,

and therefore more dangerous, than that which is received from without. Well does the Psalmist say, "Search me, O God, and know my heart; try me, and know my thoughts: and see if there be any wicked way in me."

The malicious evil of mortal mind is hurtful only to those who through the bite of fear absorb its poison. This poison, looked upon with understanding, is harmless. "If they drink any deadly thing, it shall not hurt them." Suggestion possesses no power of attraction: it is fear that disarms us and brings upon us the dreaded danger.

"Incline your ear unto me; hear, and your soul shall live." If we will do this we shall daily demonstrate the nothingness of suggestion, and shall at last stand where "neither death, nor life

nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God," the All Good.

ZOE SEYMOUR LOVELAND.

#### PRE-EXISTENCE.

- "Who deems life not more yearful than the hours,
- "Since first into this world he wept his way,
  - "Erreth much, may-be."

This subject has perhaps been as much thought on and less written on than any other known to man.

In Science and Health it is said: "If man did not exist before his material organization, he cannot exist after the body is disintegrated. If we live after death, and are mortal, we must have lived before birth." I do not understand this to be an affirmation of any of the current or past theories of pre-existence, and I have found in Science and Health no intimation concerning an embodied pre-existence.

But I have thought it a good idea to bring together for the readers of the JOURNAL some of the beliefs that have prevailed at different epochs, and in countries widely separated on this subject.

In Mythology it is said of the river Styx that the gods held it in such veneration that they always swore by it, the oath being inviolable; that the souls drank of it to produce forgetfulness, and that souls always drank of it before coming to this earth, that they might not remember their pre-existence.

A writer says, "It is not altogether fabulous that the souls drink of the river Styx to produce forgetfulness before entering upon this earth life."

The Greek and earlier philosophers asserted the eternity of the soul in order to vindicate its immortality. They held that anything which has being could not have originated out of nothing, neither could return to nothing; and as they were assured of their own existence, they held that that existence could have had no temporal beginning. I find that Plato said that human souls descended from above and were sowed in the generation; that they are stunned or stupefied and intoxicated by this descent and immersion in the animal natures, and that the soul in this slumber forgets her original notions, which are smothered by the false tenets and prejudices of sense.

The terms used in the statement of Plato are not scientific, but, if taken in their undoubted sense, carry plain suggestions of Science.

In the Pennsylvania Monthly, year 1887, it is said: -

"The belief in pre-existence is an essential part to metaphysics, and is held by more than one-third of the race, by the millions of Hindoos and the hundred million Buddhists,— Asiatic.

"From Egypt, if not from farther Asia, it made its way to Europe in the philosophy of Pythagoras and Plato, and reappears in the Neo-platonism of Proclius. . . . . From the Helenic thinkers, who claimed they could remember back to a previous existence, it passed over to Judaism, through Philo of Alexandria, the Pharisees, and the doctors of the Cabala, and to Christian theology through the Alexandrian Gnostics, and Origen and his school.

"It has been received among Christian thinkers like More, and the other Cambridge Platonists in the seventeenth century; as also by the younger Helmont.

"It has attained the sanction of philosophers like Kant, Schelling and the younger Fichte; of poets like Lessing, Wordsworth and Coleridge, and of such theologians as Julius Muller, H. Vinisti, Buckert and Edmond Beecher."

There are many common mental experiences which have a tendency to excite a belief in pre-existence.

"These have been shared in by many of the avowed opponents of the doctrine, so that there is no room to doubt their reality.

"Persons tell us in the midst of some action, or in view of some set of circumstances, that this is exactly a repetition of some past experience, and yet they know they could have had no such experience in this present life.

"Sir Walter Scott, among others, was so impressed with this that it led him to a qualified belief in pre-existence."

The writer then tells of a child of about four years of age.

"She was observed by her older sister to be talking to herself about matters of which she could know nothing,—as was supposed. The older sister would say to her, 'L——, that all happened before you were born.' The little one would reply, 'I would have you know I was old in heaven before I was born.'"

Again, the writer tells us of a personal friend who remembered distinctly of dying, previous to living in this life.

He says: "He describes the bronze attendants gathered about his cradle in their white dresses, and while fanning him he sunk into unconsciousness.

"Much of his description concerned points about which he knew nothing from any external source, but all was true to life, and enabled me to fix on India as the scene which he recalled."

In "Littell's Living Age" I find this personal statement of William Hone:—

"Being called in the course of business to a house in a certain street in a part of London quite new to me, I was shown into a room to wait. On looking round, to my astonishment everything appeared perfectly familiar to me. I seemed to recognize every object.

"I said to myself, 'What is this? I was never here before, and yet I have seen all this. Now, if this is so, there is a very peculiar knot in the shutter.' I opened the shutter, and found the knot. Now, then, here is something I cannot explain on my principles; there must be some power beyond matter."

His biographers state he had been a confirmed atheist for thirty years previous to this time; that this experience converted him to pre-existence, and the immortality of the soul.

I find in Job xxxviii., that the Lord asked Job a good many questions about the creation, and finally says: "Doubtless thou knowest it, for thou wast then born."

In Jeremiah, first verse, it is said that the Lord knew him also before he was born.

The Master knew that, as the Son of God, he had always existed. In his prayer near the close of his earth mission he said: "Now, O Father, glorify Me with Thine own self; with the glory which I had with Thee before the world was."

Paul says we are "heirs of God, and joint heirs with Jesus Christ."

These references and citations seem to me to have a certain interest and value when taken in connection with the statement in Science and Health.

\* \* \*

#### MALICIOUS ANIMAL MAGNETISM.

BY REV. MARY B. G. EDDY.

One of the greatest crimes practiced in, or known to, the ages, is mental assassination. A mind liberated from the beliefs of sense, to do good, by perverting its power becomes warped into the lines of evil without let or hindrance. A mind taught its power to touch other minds by the transference of thought, for the ends of restoration from sickness, or, — grandest of all, the reformation and almost transformation, into the living image and likeness of God, — this mind by misusing its freedom reaches the degree of total moral depravity.

Does the community know this criminal? He sits at the friendly board and fireside; he goes to their places of worship; he takes his victim by the hand, and all the time claims the power and carries the will to stab to the heart, to take character and life from this friend who gives him his hand in full trust, and has perhaps toiled and suffered to benefit and bless him.

What are some of the methods of this evil, this satan let loose? What are some of the means through which these mental assassins effect their purposes? To alienate friends, to divide households, to make people sick and sinners; these are their common instrumentalities.

Their methods of operation are to infuse silently into the thoughts of those they wish to use as instruments, a false sense of the individual selected as their victim. Long acquaintance, tried fidelity, experiences that have knit hearts together, all become as nothing before these endeavors. The mind of the individual on whom they thus operate is filled with hatred of the dearest friend, is made incapable of a just judgment of this friend. Prior knowledge of him seems to be obscured, put out, annihilated, and a new image of thought to be created,— one idea of individual character to be lost and another one formed, in the mind of him whom they would cause to hate his friend.

In this dilemma of thought, they get the audible falsehood into his mind, tell him how his friend has slandered him, is trying to injure him. If he is a Scientist they then say to him, "Mr. Smith," or "Mrs. Jones is preventing your success in healing patients, or is making your family sick, and the only way you can meet this is to take the case up, and to treat your patients against

Mrs. Jones' mental malpractice; if you can destroy your patients' fear of Mrs. Jones, or can choke her off by any means however foul, you are conscientiously bound to do it, and of two evils this is choosing the least." There may be a hundred or more operators all set at work at this very job, to kill Mrs. Jones, or to save their patients or themselves, according as the directing malevolence may dictate. The said Jones is all the while as unconscious of this conspiracy as the unborn babe. The mental assassins are morally responsible for the consequences, and God alone can save her life from the fatal effects of this malice aforethought of the first party, and the culpable blindness of the second, whom they have misguided.

When the work of the mental assassin culminates, and the victim falls, the doctors are consulted and call it heart disease or some other "visitation of God," and thus they try to carry the age along on their deceptions.

This criminal practice, this "wickedness in high places," has accumulated in subtilty of method until it culminates at this period in "spiritual wickedness" and poses its power to do evil against the spiritual power in Christian Science to demonstrate good. When first denounced by me "from the housetops," in SCIENCE AND HEALTH thirteen years ago, the revelation was received with incredulity, with derision, with pity. Today Scientists are learning, and the general public is experiencing more and more, the terrible realities of mental malpractice and assassination.

It is no longer possible to keep still concerning these things,—nay, it is criminal to hold silence and to cover crime that grows bolder and picks off its victims as sharpshooters pick off the officers of an attacking force.

These secret, heaven-defying enormities must be proclaimed, or we become guilty before God as accessory after the fact. If a friend were fallen upon and maltreated or murdered before our eyes, should we hold ourselves guiltless,—should we count ourselves men and women,—if we buried the secret of the violence and our knowledge of the assassins?

Are we such cowards, knowing the facts that we do know, as to turn and run? Shall we see the evil, the deadly danger that threatens our brother and to hide ourselves, flee away not warning him?

The Science of mind uncovers to Scientists secret sin, even more distinctly than so-called physical crimes are visible to the personal senses; crime is always veiled in obscurity, but Science fastens guilt upon its author through mind, with the certainty and directness of the eye of God himself.

Human laws will eventually be framed for these criminals that now go unwhipped of human justice. Human law even now recognizes crime as mental, for it seeks always the motive; rude counterfeit as it is of Divine Justice, it metes out punishment or pardons, according as it finds or finds not the evil intent, the mental element. The time has come for instructing human justice so that these secret criminals shall tremble before the omnipotent finger that points them out to the human executioner.

This is not an invitation to promiscuous denunciation. The time is not ripe for that, but God tells us now to uncover this wickedness, to expose its methods, to accumulate the evidences of its enormities. The human mind must be instructed by facts, taught how to recognize the signs of these secret crimes as they are worked on individuals, and also the method of self protection, the antidotes found only in Divine Science.

God has bidden me to uncover this wickedness, and I follow His voice. Let all Scientists aid in this work, first, by bringing out in their reports on the practice of healing, careful statements of the facts of malicious animal magnetism that are daily passing before their eyes. I am not inviting them to indiscriminating condemnation, but to bring out such facts as have come within their own field of observation.

I have put on paper enough to reveal criminal magnetism, and to meet its developments for time to come, when my voice will be no longer heard. But God does not let us wait. He tells us to denounce now, some of the crimes of malicious mind, and to teach as fully as the age can bear and as the developments of this crime demand, its methods and their unfailing antidote.

I will now answer some questions that correspondents have asked me, concerning my teaching of and ways of dealing with, malicious animal magnetism.

One correspondent asks, "Do I teach the same with regard to mesmerism to all my students?"

My answer is, I do, in substance the same; the manner of expressing my thoughts may vary, but never the idea. Every student who has been through my class understands fully how to handle the ignorant animal magnetism, termed sickness, and latterly, I have taught as fully as God has allowed, how to deal with the malicious element. He tells me now to meet its growing wickedness by fuller revelations.

"Do I approve of treating personally for malicious mesmerism the offending malpractitioner, even when the malpractitioner is attempting to kill some one, and Scientists know it? Shall they treat the offender personally?"

I answer, if they do treat thus, they prolong their own undertaking. The altitude of Christian Science is Omnipotence. Truth is given us for this purpose, — to destroy error and make man free in the impersonal Christ.

"Do I employ students to do the work I have not the time to do?" in other words, in trying to injure fellow beings.

I could commit suicide sooner than do that; I have laid upon the altar too much for my fellow mortals, to undo my life work, and now turn to injure them. The very misguided ones, the deluded ones who would constrain others to believe this for my hurt, know better. These deceivers are under a demoniacal spell. May God open their eyes and save them from future condemnation.

#### COMMUNION. — HYMN OF CHRISTIAN SCIENCE.

REV. MARY BAKER G. EDDY.

Saw ye my Saviour? Heard ye the glad sound?

Felt ye the power of her Word?

'Twas the Truth that made man free,

And was found by you and me

In the life and the love of our Lord.

Mourner, she calls thee: "Come to my bosom;
Love wipes the tears all away,
And will lift the shades of gloom,
And for thee make blessed room
When the darkness hath yielded to-day."

Sinner, she calls thee, daring or dying;
Oh, take my offering in;
And the spirit that makes pure,
Will exalt thee, and will cure
Every sorrow, and sickness, and sin.

Strongest deliverer, friend of the friendless,
Life of all being divine:
Thou the Christ and not the creeds;
Thou the Science of good deeds;
Thou the water, the bread, and the wine.

#### HEALING AND REPORTS OF CASES.

"Christian Science rests on proof, not profession. It is not a theory, but a demonstrative system of healing, and it must be supported by proof of its power to heal. It is only in this way that the false Scientist and the true are discerned, and the people undeceived."

This department of the JOURNAL can be made, perhaps, the most interesting and convincing of any, to inquirers in Christian Science, and the most instructive to Scientists. But to make it so, each must do his or her part in the report of cases.

Many persons have been deterred heretofore from reporting cases, by an unwillingness to put themselves prominently before the public; also, by the fact that reports of cases have sometimes been too much in the nature of certificates to a supposed personal power of the healer, instead of testimonies to the power of Truth. The person healed is naturally grateful, inclined to give undue prominence to personality, and to the external features of the case on which his own attention was mainly fixed. Such reports have no value for the body of Scientists, and depreciate Science with the outside public, who are apt to regard them either as made of the benefit of the healers mentioned, or much in the light of endorsements of a novel patent medicine.

To raise the standard of this department, and make it useful to all classes, and scientific at the same time, the following suggestions are made:

- (1) The name and address of the healer, and that of the patient, must, for obvious reasons, in all cases accompany or be given in the report, but in no case will the name of the healer be published. It would be well to publish that of the patient where no objection is made, but this must be at his option.
- (2) The report should be drawn up with a view to make prominent the action of Truth, and to show specifically its modes of operation in overcoming the beliefs of disease, by stating the successive arguments or applications by which the artifices and opposition of error were met. Truth is the medicine of Science, and to the discerning Scientist, the manner in which it subdues obstinate beliefs, either of disease or of sin, is the real history of any case. The habit of directing observation to the spiritual history, as well as the phenomenal, will prove one of the greatest

aids to growth in the understanding and love of God, Truth, and by consequence to growth of the healing power itself.

- (3) In Science and Health we read:
- "To the Scientist sickness is a dream," and,
- "It is mental quackery to make disease a reality, hold it as something seen and felt, and then to attempt its cure through Mind. . . . Such practice fastens disease on the patients, and it will reappear in some other more alarming form."

From many certificates, exactly the contrary might be inferred: that is, that disease is the reality, and Truth the unreality, or, at any rate, the mystery. Undoubtedly this does represent the concept of the average patient, uninstructed in Science. It is the work of the scientific healer to plant the opposite thought; to bring Truth into the foreground, and to govern the expression of the patient in the true sense. The mere record of external phenomena, with the personality of the healer in the foreground, is not only unscientific, it is an affront to Truth, and it lowers the calling of the Scientist to that of the common pill doctor, or patent medicine vender. The servant of Truth needs to remember the words of our Master, "Whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted." Should not the Scientist, as he recognizes the Divine Presence manifested in the healing of sin and sickness, hear the words, "Loose the shoes from thy feet; for the place whereon thou standest is holv ground"?

- (4) This is not a reproach to reporters of cases in the past. One shrinks from laying bare, over his own signature, the secret workings of the heart. The record of his healing, with the true Scientist, is the record of growth toward God. By making the reports here asked for, strictly impersonal, he can lay bare what passes when he has entered into his closet and has shut the door; he can record—and must to be honest—the defeats of Truth through his own lack of understanding faith; his struggles with error, as well as the glorious victories of Truth. Can any one fail to see the help that he can be to others, and can receive from them, in this way?
- (5) To this department practitioners should bring their difficulties and doubts, to get the aid and sympathy of brother and sister Scientists. There is no Scientist so advanced, none so inexperienced, that this department will not be invaluable. Let each do his or her part to make it so.

(6) Communications should be clearly written and as condensed in statement as possible; but let no one be deterred by consciousness of imperfect power of literary expression. If the Spirit is present, the Editor will welcome the most imperfectly composed, as cordially as the most perfectly expressed communication, and will put it in a suitable form for the readers of the Journal.

Fellow Scientists, this department of the JOURNAL belongs to you. Make it such a demonstration of the power of Spirit to the inquirer into Christian Science, such a means of growth to yourselves individually, as it is in your power to do.

(7) Reports of cases from patients, made up so far as possible on the same principles, and from the same standpoint, will be cordially welcomed. Acknowledgment to God where one has been healed metaphysically is certainly the most self-evident duty, and should be the highest delight. In Science and Health we read, "Whosoever shall deny me before men, him will I also deny before my Father who is in heaven"; "A denial of Truth is fatal to Science. A just acknowledgment of Truth, and what it has done for us, is an effectual help," and, "When helped metaphysically, the sick should never deny their improvement, or impute it to some material cause."

A statement of a case by a person healed may help and encourage many a sufferer.

The name and address of the healer should always be given in reports of cases by patients, but will never be published, for reasons already given. The report of a case should always spring, first, from a spirit of acknowledgment and gratitude to God, unmixed with any consideration of personality, and next, a desire to encourage others and lead them, also, to look to Truth, instead of doctors in matter, for relief.

REPORTS OF CASES. Notice is hereby given that while the names of healers will never be given in these columns, and in many cases, for obvious reasons, those of patients may not be, a record of both is kept by the editor. Any person desiring, for any reason, to be put in communication with either, can do so by addressing the editor, (and enclosing a stamp for return postage,) with reference to the case they are interested in.

This record of cases has two objects, the first to help and strengthen Scientists, and second to lead those unacquainted with Science to look into its claims. Inquiries are therefore invited from all persons interested. That all readers may know whether a particular case is within

the reach of personal investigation, the place of residence of healer or patient, will, as in the cases below, be given. In all cases where objection is not made it is desirable to publish the patient's name. — Editor.

Boston, Jan. 21, 1889.

#### DEAR JOURNAL:

With most people perhaps the first step towards Truth is a desire for relief from physical suffering, which material remedies have failed to bring. The error of mortal thought reflects itself upon the body until the poor sufferer, God-driven, hails with joy the first glimmer of Truth which brings peace and rest. The true Christian Scientist stands ready to lead all such up to a consciousness of the all-power and omnipresence of God, and a realization of His love, and as they begin to see its beautiful meaning the body is restored to health and harmony.

I have in mind the case of one whom physicians and friends felt was a hopeless invalid from what they called organic heart-disease of many years' standing, aggravated by a recent accident resulting in injury in the vicinity of the heart. Neither the patient nor her family knew anything of Christian Science before her treatment, and naturally had great fears lest in leaving off all material remedies she should be made worse and be past help. Clinging to this thought, she continued for a short time, taking something "to give her strength," as she said. This I soon discovered, as I remarked that the case was not progressing just as I had reason to expect. I then told her that her strength did not lie in matter, neither could it be derived from anything material, but that God was her strength, therefore it had no limit; and also that she could not serve both God and Mammon. My advice to her was to leave all to God and see what He would do for her. It was with fear and trembling on her part, and constant watchfulness and anxiety on the part of her family, that she took this first step in the right direction; but their fear was changed to joy unspeakable as Christ was made manifest in the flesh in the overcoming of its discords. It was with delight I watched the assurance that came into her life as her feet were being planted upon the Rock, and she saw for the first time Truth in its demonstration. This demonstration of God in His wondrous Love brought to her strength, health, harmony, and happiness, and revealed to her in proportion, the emptiness of the world in its various claims. She says: "I cannot doubt, for this proves itself to be Truth in what it does for one spiritually even more than in the healing physical." Then came the desire that all might be brought to know the one, true, living

God, and thus be lifted out of their errors of sense. She sees, as never before, the blindness of the world, which shows itself in sin and suffering. The Truth has made her free, and she is a well woman — free from the fetters of sense, which held her to material forms of worship and material remedies, resulting in suffering and discord. Now she sees that they who worship the Father must worship him in spirit and in Truth, and that this brings harmony of mind and body. The book SCIENCE AND HEALTH is her companion, and its author, to her understanding, the one to whom she is indebted, through her healer and next to God, for the revelation of Truth which frees man from sin, sickness, and death. \* \* \*

CARROLTON, Mo., October 8, 1888.

#### DEAR JOURNAL:

For the cause of Truth I submit the following testimonial for publication. May it bring one more, at least, into the fold of divine science! The Truth, as it is stated in Science and HEALTH, has done much toward making our home the abidingplace of peace and harmony. I want now to write of the wonderful demonstration of Truth over the birth of my baby boy two weeks Sunday, September 23d, we went for a long drive of three hours. At night I retired at the usual hour. Toward morning I was given a little warning. When I awoke at 7 o'clock, A. M., the birth took place. Not more than ten minutes after I ate a hearty breakfast, and then had a refreshing sleep. At ten o'clock I walked across the room while my bed was dressed. At twelve I took a substantial dinner. Most of the afternoon I sat up in bed without any support but Truth. At six in the evening I dressed myself and walked to the dining-room, and remained up for two hours. Next morning I arose at the usual hour, and have kept it up ever since. I was not confined to my bed one whole day. The second day was out walking in the yard, and the third day went for a drive in the morning, and received callers in the afternoon. If it had not been for the presence of my young hopeful, it would have been hard to believe that there had been a belief of a birth in the house so recently. But then I was sustained by love, and had no belief of suffering to take my strength away. Before baby was two weeks old I cooked, swept, ran the sewing machine, etc., assisting with the housework generally. How grateful I am for the obstetrics of this grand science. Mothers need no longer listen to the whispering lies of the old serpent, for the law of mortal mind is broken by Truth.

MRS. DORA HOSSICK.

#### THE SUNDAY SCHOOL.

EVERY superintendent of a Christian Science Sunday school, and every teacher of a Sunday class in Christian Science, not connected with a Sunday school, is earnestly requested to send a report of the present number of scholars, and of the foundation and growth of the work. Christian Science is as yet weak in the line of church organization; perhaps it will continue so for a long time to come. But Christian Science thought is planted and is working everywhere, and begins to take form in church and Sunday-school organization. Let both be kept out of the ruts of sectarian conventionalism, and grow only with growth in the Spirit of Science.

The Sunday class in Science is, after the association, the germ of church organization. Most Scientists are remote from church organizations (Scientist), but is there any one who has not neighbors and friends to whom he can talk Science for an hour or two; not as a speaker, but familiarly, accompanied with readings from the Bible and SCIENCE AND HEALTH; or from sermons or Bible lessons published in the JOURNAL?

The message of Science relates to the highest interests of humanity, but it embraces also those that are lowest. Talk the "practical" side of Science, how to get rid of beliefs of sickness; talk it as an economy of doctor's bills, as a means of increased daily comfort, through emancipation from the host of beliefs expressed in "laws of health," and that hedge in the path of daily life with pitfalls and ghosts of fear.

Use these lowest things of life as a ladder to mount on to the higher. When Truth has gained a foothold on the lowest, most selfish plane of mortal mind, plant higher; speak of sin as the cause of disease and of suffering; show your friends that "It is wrong to suffer for aught but sin; and God, or Truth, will destroy all other suffering."

Then come by gentle approaches to the Truth of Science as the war of spirit on material sense, but do not startle and go out of reach of your hearers by talking to them of the unreality of matter, or the more abstract Truth of Science. Feed babes with milk. Go to your friends and neighbors with the sacred fire burning on your own altar, with the longing to bring into their barren and fear-ridden lives the healing of Science, to show them the heavy burdens that material sense has bound on their weary backs, and how they may "find rest unto your (their) souls."

You have come into Science through the healing of sin, or of

sickness, — for there is no other way, — then you know the wants of others and how and where to reach them, and you will search out the ways of entrance into their minds, guided by the love of Christ, — for you know that there is no one that does not need this Truth, — and will plant Truth not as a theory, but with demonstration, as you are able to give it to them.

Should not a part of every Sunday be given by every Scientist to following the Master's example, in seeking out those lost in the pleasures and pains of sense, in pouring balm into the wounds made by sin and suffering? Try it, and see what added power it will give for your daily work.

Give the results of your experience to the Journal, to aid others by your example. Don't think of writing an "article," or something to be published over your signature. But give a thought, a fact of individual experience, told in a half dozen or a dozen lines. Any one can do that, but few can write an article usefully, and space would not allow. If you have not literary culture, never mind. If the Spirit is in what you write, and you write plainly, the Editor of the Journal will gladly put it in shape for publication.

The excellent Bible Lessons of Brother Mason will be found a good basis for such work as is here outlined, where a class can be formed, but do not limit yourself to that. Talk the plain truths of Science, apart from all conventionalism, all hackneyed Sunday-school forms, and then help, by giving your experience, to make this department of the JOURNAL a help to others so that they may help you in turn.

A hint for teachers and pupils in Sunday schools: A Scientist said, the other day, that not long ago she was invited to take a certain class, but she replied, "No, I will get up a class." She first brought in three or four boys, and they brought in their companions, so that in a little while she had a class of twenty-eight boys, got together by her own effort. Who will break the record?

#### BIBLE LESSONS.

#### F. E. MASON, C.S.B.

(These lesson notes began with The Infant Jesus, in the August, 1888, issue of this JOURNAL.)

The Beatitudes. Matthew v. 1-16.

PARALLEL ACCOUNTS: LUKE vi. 20-49. Matthew is much more explicit, containing 107 verses to Luke's 30.

GOLDEN TEXT: Grace and Truth came by Jesus Christ. John 1-17.

TIME: Summer of A. D. 28.

PLACE: According to tradition, the Sermon on the Mount was delivered on the Horns of Hatten, or Mount of Beatitudes, a square-shaped hill, about sixty feet in height, with two tops, near the west coast of the Sea of Galilee, two or three miles distant from the sea, and seven south-west from Capernaum. This, however, is merely conjectural.

RULERS: Same as in last lesson.

INTERVENING HISTORY: Most Bible scholars follow the order of events as given in Mark and Luke. Luke places the "Sermon" as following on the choice of the twelve apostles. (See Matthew x: 2-4, and Luke vi. 12-16.)

Introduction. From a mount, Jesus uttered the memorable Beatitudes which form the topic of this lesson. Such high and holy thoughts must proceed from an elevation above worldly contagion. The spiritual mount from whence utterances so pure, so grand, so holy were spoken can never be reached through the methods of material sense. This mount is an elevation of thought, a condition of mind, a state, not an estate, and it can be found and scaled only through Divine Science. This "secret place of the Most High" can only be reached by the subjugation of material sense, because this obscures the sense of Truth.

The Beatitudes followed a night of prayer (Luke vi. 12), showing that Jesus had prepared himself for his wonderful words.

He rose to the understanding of the Beatitudes through his long continued and intimate communion with God, and from this came the ability to declare with such wonderful power His Truth.

The Sermon on the Mount was an inaugural discourse, as it were, for it set forth to the public and to disciples the character of the kingdom Jesus declared was at hand.

The Beatitudes were the ethical precepts of Jesus. They present a higher ideal of morality, and a promise of joy and peace to his followers. Though the Beatitudes are eight in number, they present only seven distinct features. These seven-fold characteristics denote completeness. The seven-fold blessings are the reward for all who reach the heights of the teaching.

Unlike the commandments, the Beatitudes are positive, while the former are negative in their statements. The commandments constantly repeat "thou shalt not" whereas the Beatitudes say "thou shalt."

The commandments forbid, the Beatitudes enjoin.

The commandments — the letter of the law only, but representing the highest sense of good attainable in those days — were delivered from the barren and desolate height of Sinai.

The Beatitudes were delivered from Mt. Hermon (according to tradition), beautiful, fertile, and enriched with heavenly dews. How vividly these material conditions represent the difference between the letter of the law — void of the warmth of God's love — and the gospel, rich with the gifts of the Holy Spirit.

And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

2. And he opened his mouth, and taught them, saying:-

Truth rises above the multitudinous embodiments of personality into a mountain of spiritual thought.

The disciples of Truth are those who follow the spiritual Saviour, the Christ, not the physical, personal, manifestation. Christian Scientists are followers of Christ, in so far as they follow him into the mountains of thought. Christ, Truth calls his disciples, Truth attracts Truth.

Notice the contrast with verse 1 of the 8th chapter of Matthew, "When he was come down from the Mount great multitudes followed him."

The conventional religious people follow only the personal man Jesus, from the *foot of the Mount*, — from the level of the world,— while on the contrary the true disciples follow the spiritual idea into the mountain tops of Truth.

"Opened his mouth and taught them." The higher impersonal Truth voices itself only to those who apprehend the "new tongue" and abandon the methods, and ways of the world. Each one receives Truth according to his elevation of thought. The Hebrew word "mouth" means "command."

3. Blessed are the poor in spirit: for theirs is the kingdom of heaven.

The Jews were expecting a secular kingdom and a temporal king.

This Jesus knew, and he sought by these words to correct this error.

The establishment of a worldly kingdom required worldly methods. Jesus desired to show the people that not those who seek material riches, and glories, but those who are poor in worldly anticipations are in the fit condition of mind for the kingdom of heaven, which is a condition of mind, a state of consciousness. This was the kingdom to which Jesus was pointing the way and whose requisites He enumerated. The first of these is a consciousness of spiritual penury, to be poor in spirit, to realize the unprofitableness of a material existence. Those who are conscious of this spiritual want, and feel a longing for that which is higher and better than they now possess; who see the nothingness of wealth and worldly ambition,—to such the portals of the kingdom of heaven ever stand open.

That kingdom must be sought in our present condition. "Thy kingdom come on earth as it is in heaven," was our Master's petition.

When man is poor in spirit, he will mourn. He will exhibit meekness; will hunger and thirst after righteousness; will be merciful and pure in heart.

The Publican who cried, "God be merciful to me a sinner," realized his spiritual penury, and he left the Temple justified, while the Pharisee, who in his self-satisfaction desired nothing, left the Temple without a blessing.

Noteworthy is the correspondence between the conditions and the reward of this Beatitude. The *poor* receive the kingdom of heaven! The *merciful* obtain mercy. The *hungry* are fed. Notice, too, the *present* tense of this Beatitude, "Blessed *are* [not will be] the poor in spirit, for theirs *is* [not shall be] the kingdom of heaven." To the "poor in spirit," the kingdom of heaven becomes a present possession, an immediate realization.

"The kingdom of heaven is within you," said Jesus to the Scribes and Pharisees. Simple trust in God, knowing Him to be the author only of goodness, the originator only of Spirit, will insure for us this kingdom on earth.

#### 4. Blessed are they that mourn: for they shall be comforted.

This Beatitude denotes sorrow for wrong doing. It is said that Peter, ever after his denial, would burst into tears when he heard the cock crow. It brought back to his memory the moment when he declared that "he knew not the man."

This mourning afterward strengthened him. Sorrow for wrong-doing is one step in the right direction.

But there is a lament more universal than that of human penitence,—the lament of humanity over daily sorrows; and that Truth alone can heal.

To all who bear such sorrows the gospel comes as a comforter.

5. Blessed are the meek: for they shall inherit the earth.

This Beatitude enjoins gentleness, humility, modesty, submission to divine will, kind-heartedness and patience. To all who obey this injunction earthly dominion is promised. He is meek who when reviled, reviles not again, and in persecution and suffering threatens not. Such shall inherit the earth, the new earth, possession of which is secured by turning from the material.

The spiritual earth is the thoughts, the satisfactions, the pleasures that come from the understanding of Truth.

6. Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

No belief is so imperious as that of eating and drinking. This Beatitude enjoins intensity of desire for righteousness and holiness. Man is good in proportion to his desire to be good. To comply with the injunction of this Beatitude he must desire the heavenly states of mind more than material goods and pleasures. People often say they want religion; they do not want it, they only need it; if they wanted it they would have it. When men really hunger and thirst after righteousness they will be filled.

The blessings are not to those who aspire after material satisfaction or grandeurs, but to those who mourn! Not to the self-satisfied and sensually joyous, but to the poor in spirit; to those who do not set a high value on their own spiritual achievements.

(To be continued.)

#### BOOK NOTICES.

Ursula N. Gestefeld's Statement of Christian Science, comprised in Eighteen Lessons and Twelve Sections.— The only excuse for reviewing this "Statement" in the JOURNAL is the need of warning uninformed persons who may be misled by the words "Christian Science," on the title page, and the fact that it is announced in business circulars over the signature of the compiler, and sent to Scientists as the "interpreter" and "key" to SCIENCE AND HEALTH!

The statement that the book referred to is a "key" to. or "interpretation" of, Science and Health is found only in the circulars. It is an advertising device, used facilitate the sale, where without such introduction it would not be received. On the title page the disguise is thrown off. And what an unconscious self-portrayal is this title page! Christian Science in the background, - second to Ursula N. Gestefeld's name — the eye of God chained, and her hand holding the chain! Was ever the lie of Personality more impiously put forward? Many of the words of this "Statement" are the words of Science and Health; entire consecutive pages are made up of extracts from it, but garbled, travestied, and mumbled, in the vain attempt to hide their parentage.

The infrequent sentences that are honestly quoted from it appear solitary and out of place in "this medley," where "God is not," of formulæ of Science mis-quoted, and tacked on to doctrines of evolution, free will, and theosophy, each in its turn ill-digested and obscurely stated.

The metaphysics of the "Statement" is a procession of lifeless platitudes,—sensual, and that crawls on its belly instead of soaring in the upper airs. In this grotesque masquerade of so-called metaphysical thought and Christian Science falsified, we recognize entire pages that in SCIENCE AND HEALTH have thrilled us and uplifted our thought, but are here, like stolen children, despoiled and disguised, with downcast face, ashamed of their companionship and work—weak in the letter, and devoid of the spirit and power of Science.

Had the property of the author of SCIENCE AND HEALTH been simply misappropriated the offense would have been grave, but her despoiler has transformed and deformed it, and dressed it up in her own fantastic way, and then presents it to her with, — "Lo! the Child of your love."

The following extracts from a letter of a correspondent express perfectly the impression that cannot fail to be made by this "Statement," on any one familiar with SCIENCE AND HEALTH.

"I have just finished reading Mrs. Gestefeld's Christian Science Lectures, or Statement of Christian Science. As a constant reader of Science and Health, I recognize nearly every thought as taken from that book, but as lacking its spiritual benediction. Every chapter in her book is headed with a quotation from Through the Gates of Gold; this naturally sends people to that work for further information, and has a tendency to mislead those who are not so familiar as I am with the text of Science and Health. I recognize the same difference between Mrs. Gestefeld's Lectures and Science and Health, that I do between the zeal of Saul and the zeal of Paul. Her Lectures lack regeneration. She has not yet been to Damascus. Like the Prodigal Son, I return hungry to the parental house, Science and Health."

The body of the text of SCIENCE AND HEALTH is made up of passages that, for beauty, and sublimity, and depth of spiritual meaning, find no parallel outside of Isaiah or the Psalms, the words of Jesus, or of Paul; its rugged sentences, blazing with inspiration, imbued with the love and wisdom of Divine Principle, but without a trace of effort or of art, bear, to the tens of thousands into whose lives they have brought healing, and consolation, and uplifting to God,—inward testimony of their origin.

It is with pain and indignation that we see even the empty garments—all that could be misappropriated—of this inspired Truth figuring in such an ill-assorted company.

Only "the pure in heart shall see God," Truth.

Science and Health is a treasury of Truth, but — to use its own words — "The Spiritual sense of Truth is indigenous to the soil of a 'good and honest heart.'" How can its real meaning be discerned and presented to others by one who goes to it with dishonest intent?

To make clear that it is the rebuke of Truth, and not the

voice of personality, that clothes itself in these severe words, some passages are quoted from SCIENCE AND HEALTH (Revised ed.) and following are paragraphs from the "Statement," that bear as much of resemblance to them as the purposes of the compiler, and her discernment of spiritual meanings, have allowed.

At page 36 of SCIENCE AND HEALTH we read: "When darkness comes over the earth the senses have no evidence of a sun. The human mind knows not where the orb of day is, or if it exists. Astronomy, the interpreter of the solar system, decides that question. The human senses yield to this opposite evidence, willing to leave with astronomy the explanation of the sun and its influence on the earth. If the personal senses see no sun for a week, we still believe there is solar light and heat."

"Science, so far, has beaten illusion out of its crude theory, and established its own theory. Mortals should no more deny the effect of mortal mind on the body, when the cause is not seen,—and when the belief producing the effect is unconscious of its effects,—than it should deny the sunlight when the orb disappears."

And again at page 73: "The evidence of the senses reverses the Science of Being, and establishes a reign of discord, the power of sin, sickness, and death; but the great facts of life, rightly understood, will defeat this trio of errors, with all their false witnesses, and reveal the kingdom of heaven, the reign of harmony on earth." Now turn to Section III., at p. 4 of the "Statement," and we read:

"The fact seems to escape the attention of most people who lay so much stress upon the evidence of the senses. For instance, with his sense of sight a man sees the sun appear above the horizon in the east in the morning; sees it above his head at noon, and its disappearance below the western horizon at night.

"In ignorance of the truth of the matter, he says the sun moves; he saw it; he has the evidence of his senses; his sense of sight has shown him conclusively that the sun moves around the earth.

"He speaks falsely in two ways: first, in saying that the sun moves around the earth, for science reveals that it does not; secondly, in asserting that his sense of sight told him any such thing. It did not. It showed him the sun at different points; showed him its appearance and disappearance, and that is all."

#### Again at page 73 of SCIENCE AND HEALTH:

- "The earth's diurnal rotations are invisible to personal sense, and the sun seems moving from east to west. Until this false testimony of the senses is rebuked by study, it deludes the judgment and offers false evidence.
- "Science, reversing appearances, corrects them by the simple rule that the greater controls the lesser. The sun is the central stillness, and the earth, turning on its axis, revolves around it. Astronomical order, imitating the action of Principle and its reflection, is nearer the spiritual fact; and it is allied to Divine Science in its method of governing man and the universe.
- "Mind, supreme over all its formations and governing them all, is the central sun to its own systems of ideas, the Light and Life of all its own vast creation. Man is tributary to the Divine Mind. The mortal body is not the man, and is subject to the control of error."

#### And at p. 5 of the "Statement" we find the following:

- "The sun rises in the east and sets in the west, and appears at different points between the two places because the earth moves around the sun. The whole trouble lay in the fact that he pronounced wrongfully upon what he saw. When he pronounced according to his belief—and he believed because he misinterpreted the evidence offered him—he made a mistake; and that mistake was truth to him so long as he refused to entertain the possibility that he could make such a mistake.
- "When he ascertained the truth, he arrived at it through his perception in the face of that evidence; and when he understood it, he found that what he had deemed evidence of the truth of his first assertion was really evidence of the truth itself.
- "So it is, all along the line. Man is continually pronouncing upon what he sees or is conscious of; upon what he calls the evidence of the senses; and is constantly making mistakes because spiritual perception is the real sight which shows truth to Man."

# In Science and Health again at p. 73, (Revised ed.) we find:

- "To material sense the severance of the jugular vein takes away life; but to Spiritual sense, and in Science, Life goes on unchanged, being eternal. Temporal life is a false sense of existence. Science takes all evidence out of the hands of matter, and supports the substance of Spirit and the Spiritual fact."
- "Science destroyed Ptolemy's purblind theory that the earth is the astronomic centre, and revealed the true plan of the harmony of the spheres. Material sense, reversing the Science of Soul, would make mortal mind tributary to mortal body, and appoint certain sections of matter, such as brain and nerves, as seats of pain and pleasure, whence matter reports to this mind its status of happiness or misery."
- "Our theories make the same mistake regarding soul and body that Ptolemy made as to the solar system. They insist that Soul is in body, and Mind therefore tributary to matter. Science has destroyed the false

theory as to the relations of the celestial bodies; and Science will also destroy the greater error as to our terrestrial bodies. The true idea and Principle of man will then appear."

And at p. 11, Sect. III. of the "Statement" we read:

"Man's sense of sight or consciousness shows him himself as it shows him the sun and earth — something to be pronounced upon. What is he? A mixture of mind and intelligence in matter and matter ruler?

"This is his decision when he pronounces with the use of only a portion of his senses—the lower ones. The use of the higher ones shows him that the physical organism appears to live; appears to have mind, intelligence, to that sense which perceives. Just as the sun appeared to move to that same sense.

"But as spiritual perception is brought into action and Man is studied, the truth of Man is revealed, and it turns the conclusion upside down; proves its opposite to be true, just as the opposite of man's conclusion about the sun was proved by the same means."

A close comparison of the text of the two books, brings out still more closely than is shown in the above citations, the fundamental dishonesty on which the "Statement" is based, since the plagiarisms, naturally, are not always continuous, but the thoughts of a single paragraph are often taken from two or three, -- sometimes twenty or more pages apart. - in Science and Health. Several numbers of the JOURNAL could be filled with examples like the above of travesties - not paraphrases - of the grand periods of SCIENCE AND HEALTH, but space allows only of reference Section I. e. g. is thus taken from to a few of them. "Science of Being," "Genesis," and "Recapitulation" Section XII. from "Healing and Teaching"; but without, of course, following the arrangement and order of Science AND HEALTH. We cannot refrain from referring to Section IV., "Personality and Individuality," and Section VI., "Belief and Understanding," for further marked examples of this travestying of the thought and language of Science and Health. These passages read like a lesson learned by rote - and badly learned - by a dull or unwilling pupil. Note especially pp. 10 to 14 of Section IV. and 11-13 of Section VI. of the statement, and pp. 260, 262, 269, 270, and occasional paragraphs, 281 to 290 of SCIENCE AND HEALTH, the latter reference being to the wonderful account of the Demonstration of Jesus.

beginning with Gethsemane and ending with the Ascension. In the "Statement" sometimes consecutive pages, sometimes paragraphs of this inimitable spiritual history of Jesus, and the lesson from it, are dressed up in the weak, affected literalism or realism that is one of its main features. The effect is the same as we may imagine it would be, were a commonplace imitator of Zola to undertake to rewrite in the style of that author, under the disguise of a "Statement,"—as an "interpretation" or "key" to those inimitable compositions,—the glowing words of the prophet Isaiah, or the chapters of Matthew containing the Sermon on the Mount.

It is with regret that so much space is given up to this review; but the interests of Science require that the shameless plagiarisms perpetrated by this pretended exponent of Science, hunting for notoriety and profit, should be exposed. Scientists everywhere have an interest that the truth should be protected from these desecrations, and if Mrs. Eddy, in her long-suffering, has not yet taken the offender into Court, she should at least be brought to the bar of public opinion, and her wares be stamped as counterfeit. Science and Scientists are suffering from the effects of this literature on the public, which does not know how, or has not the time, to discriminate, but in a praiseworthy desire to learn the Truth, takes all that is labelled Christian Science, and so forms its judgment oftener from the false than from the true.

What is Personality? By Ellen Brown Linscott, C. S. D.—This little pamphlet goes to the quick of the burning question of personality, that has been like a smothered fire for months past, in Christian Science circles. No personalities nor references to persons are introduced in these eighteen pages, in which the issue is placed, where it belongs, on the broad ground of principles of Science that are accepted, by all who claim any part in Science, as fundamental.

The line of argument can be shown in a few paragraphs, and is as follows:

<sup>(1)</sup> A class of persons have been correctly and thoroughly taught Christian Science by our acknowledged teacher, Rev. Mary Baker G. Eddy, and while professing to be loyal to the teachings

- of Science have withdrawn from the organizations established for its propagation, and from the unity and brotherhood of its disciples.
- (2) The persons referred to claim to have done this to "demonstrate over personality."
- (3) This claim raises two questions, What is personality? and What is meant by demonstrating over personality?
- (4) The word personality cannot be used in this connection, as referring to the Supreme individuality, and must therefore refer to personality in the flesh.
- (5) It is fundamental in Science that the carnal mind, of which personality in the flesh is the highest expression, sets up the claim to Life, Substance, and Intelligence, independent of God. Shut off by this pretension from the only Source of Love and Truth, its only manifestations must be of that which is the opposite and absence of the divine.
- (6) To "demonstrate over personality," then, is to demonstrate over the entire question of evil, "sin, sickness, and death"; is to have conquered all envy, jealousy, hatred, revenge, pride, ingratitude, ambition, self-righteousness, self-love, pride of intellect, and malice, and the long list summed up in the term self-ish-ness.
- (7) The highest attainment of the student highest in Christian Science, is a perception, not a complete understanding, that this so-called personality in the flesh is not the real man or woman, is not the "truth of being." This perception is only the first step towards the destruction—the necessary condition to a full understanding of Truth and Love which can destroy ignorance and evil—of this false personality.
- (8) The pretension of "demonstrating over personality," is therefore without foundation, and the action of those who deny the Teacher from whom they have received Divine Science must be placed on other ground than this.

This résumé of the argument of the first ten pages of Mrs-Linscott's pamphlet will give an idea of the line of discussion. The reading of it entire will do much to settle in the minds of Scientists, and on the basis of the recognized principles of Science, this much mooted question of "personality," in its relation to the cause of Christian Science.

#### EDITOR'S NOTE BOOK.

A CONVENTION of the "Christian Alliance" was held at Berkley Temple, Boston, from January 15th to 17th inclusive. Rev. A. B. Simpson of New York presided, and pastors of Methodist and Baptist churches from Boston, New York, and elsewhere, took part in the exercises, which were fully attended by audiences that showed great interest and earnestness.

The ideas, Divine Healing vs. drugs, and brotherhood in Jesus vs. sectarian walls of separation, were quite prominently brought out.

Christian Scientists have a deep interest in any movement that propagates these ideas, which are a great common ground to meet on and exchange greetings, and from which our respective positions ought to be examined in brotherly love, so as to come in line together, for the great battle with error.

In a meeting held the afternoon of the 17th, for questions and answers, much excellent thought was brought out, the answers being generally given by Rev. Mr. Ryder of Providence. There were sometimes expressions that, from the standpoint of Science, were far short of the Truth; conceptions of Jesus that are shocking to Scientists, who look to the impersonal Christ Principle rather than to the personal Jesus, but only once anything that was directly hostile to Science.

A question was asked by some one in the audience about Christian Science, and the presiding clergyman replied in substance, that he "knew nothing about it; had never known any person to be healed by Science," and then went on to denounce it in terms that were anything but courteous, and that were surprising in view of the statement with which his remarks were prefaced. A clergyman of the Alliance, whose name we did not catch, rose and stated that he had known cases in Christian Science that he recognized as genuine cures.

Many Scientists were present at this meeting, and among them the discoverer, in this age, of Christian Science Mind Healing, Rev. Mary B. G. Eddy. She withdrew from the meeting in sorrow, not in anger, for she would gladly have borne her testimony by relating her experience of Divine healing in her own body. She had even the intention of doing so,—being ignorant at the time that the privilege of bearing such testimony had been officially refused to Scientists—without any reference to the distinctive theories of Science as to the mode of action—to human sense—of this wonderful power, but with the sole desire to strengthen faith, and to encourage inquiry.

When Jesus sent forth his disciples, one of his instructions was, not to enter into the house of any Samaritan. He thus recognized the harmfulness of certain types of mortal thought and that his disciples were to avoid them. It was in this spirit that the author of SCIENCE AND HEALTH withdrew from offense that was, let us hope, unconsciously, offered to the Christ thought. Her word to you, dear brethren of the Christian Alliance is, that the work of healing is wrought by Truth and not by personality; the power of Truth is one and not the property of any class or sect, but the power of God, made apparent to mortals, all-present, waiting always to be recognized, received, and entering wherever love to God and the neighbor rule.

The brother who made the remarks cited above, added that Christian Science was quite the opposite of the kind of healing presented to the Alliance—a kid-glove, parlor variety, in effect. Many Scientists listened to these remarks who have left all to follow Jesus, who devote their lives to the healing work inaugurated by him, and to the efficacy of whose work in Jesus Christ, a great number of persons in and about Boston will gladly testify, if permitted, in any meetings of the Alliance.

Since our brother avowed at the outset his ignorance of Christian Science, his statements about it ought not to be taken too seriously. We need to know one another better, lest, unwittingly, the Lord be wounded in the house of his friends. Those who, in the time of Jesus, repeated the rumors of hostile mortal thought, reported him "a wine bibber and a glutton," though his disciples knew him as "a man of sorrows and acquainted with grief." This

source of information was not then, nor is it now, to be relied on.

Such views of Christian Science are well illustrated in a little incident that happened to the author of Science and HEALTH a year or two ago, when she was the active pastor of the Scientist church in Boston. She had a custom of answering from the platform, questions that were passed up in writing. On one occasion she found this inquiry, "How can a Christian Scientist afford to wear diamonds, and be clad in purple velvet?" She stepped forward and answered, "This ring that I wear was given me several years ago as a thank-offering from one I had brought from death back to life; for a long time I could not wear it, but my husband induced me to accustom myself by putting it on in the night, and finally I came to see it only as a sign of recognition and gratitude to my Master, and to love it as such; this 'purple velvet' is 'purple,' but it is velveteen, that I paid one dollar and fifty cents a yard for, and I have worn it for several years, but it seems to be perpetually renewed, like the widow's cruse."

Come nearer to her and to us, brethren, and see what manner of persons we be. There are many things that we have to reason with you about, but at another time; our only controversy with those who name the name of Jesus is, who of us can most honor his name and do most to make known his power and grace to our sin-stricken and sickness-ridden brothers and sisters.

A letter over the signature of Ursula N. Gestefeld reaches us; a part of it is as follows:

CHICAGO, June 9, 1888.

The following paragraph is from the circular:

<sup>&</sup>quot;Will you be kind enough to send me the names and addresses of persons whom you know to be interested in 'Christian Science,' to whom I can send the enclosed circular? The work mentioned therein . . . is not intended to supplant 'Science and Health,' but is offered as a key for those who are unable to discern its meaning."

<sup>&</sup>quot;The book 'Science and Health,' first published in 1875,

was the first statement of Christian Science given to the public. Though many publications of the same nature are in wide circulation to-day, it still stands pre-eminent among them as the text book of the Science, because its statements are positive, exact, and unmixed with theory. It is yea, yea; nay, nay. At the same time it is a book difficult of comprehension, and much patient study of it, for many, does not suffice for an understanding of its meaning."

Might not any reader of "Science and Health" of average modesty and honesty, who should be tempted to write a "key" to such a book, be supposed to reflect somewhat as follows:

- (1) Who so likely to be able, and who so authorized to interpret Science and Health, as its author?
- (2) Its field of thought is hitherto unexplored, and the book is hard to understand; is it certain that I understand it? In conscience and decency can I, without the author's approval, offer to the public a key to her work?
- (3) Has the author of SCIENCE AND HEALTH property as well as moral rights in her book? And has not God said "Thou shalt not steal"?

None of these considerations have embarrassed the author of these circulars, and she has even gone, in the disregard of good manners and correct morals, far beyond their limits. In the circulars her book is modestly - but not truly - characterized, as an "interpretation" or "key," to Sci-ENCE AND HEALTH; on the title page, by a process of evolution in harmony with its mode of conception, it blooms out, as "Ursula N. Gestefeld's Statement of Christian Science." Paradoxical as it may seem, this title page is wholly true and doubly inexact; wholly true, because it is the personality of Ursula N. Gestefeld — whatever that may be which alone is in question throughout the book; doubly inexact, for the pages it covers are neither Christian Science nor do they emanate from any pretended author. all that emanates from Personality when followed up to its source, this "Statement" has no real paternity. The paragraphs from Science and Health, that, thinly disguised, make up the body of the book, are mixed with evolutionist and theosophical thought, fermented with the leaven of conceit, and — these pages are the result.

We may imagine the author of SCIENCE AND HEALTH saying to the supposed personality that is responsible for this "Statement of Christian Science," "You have not interpreted my book; its meaning as stated by you is perverted and destroyed; you would hide from humanity the Truth meant to free it from bondage to sin and suffering; with all who receive your pretended version of Christian Science, the fetters of sense will be bound more tightly; you have darkened the letter, and wholly left out the spirit and power of Christian Science."

She might then turn to us and say, "O my spell-bound, suffering brethren and sisters! God has sent His healing Truth to lift you above your woes; listen to His voice, and heed not this lying prophet; I brought you the bread of Life; she would give you instead a stone."

Said a visitor the other day, "I have a friend in the town of H. who is much out of health. I told her of my own wonderful cure in Science and urged her to take treatment, when she confessed she had already done so, but was ashamed to own it because it had done her no good. To my questions about the practitioner she replied, "Oh, he is a follower of Mrs. Eddy;" and added that he told her to lie down often to rest, to be very careful about diet and general habits, — gave her, in short, a lecture on hygiene.

Think of that for a pretended student of Mrs. Eddy, who doubtless, to get credit with the public, "recognizes Science and Health as the text-book of Science!" And people all over the country are being defrauded, and the name of Science dishonored by such, or worse, pretenders.

No one that has ever read Science and Health needs to be warned that any practitioner who calls himself a Scientist and at the same time tells a patient to "lie down to rest," or to "be careful about diet," or inculcates "laws of health," or gives material medicine, or talks of the power of the human mind, or uses or recommends anything but Christian Science Mind-healing, is an unprincipled quack—worse than any medical quack.

Scientists often fall short of duty in not exposing these pretenders. They reason, "The public knows nothing of these differences, if I speak it will be laid to envy or pretension," and so conclude to hold their peace.

It is not personal denunciation that is needed in such cases so much as fearless statement of what Christian Science really is, and better demonstration of its Truth. The clear understanding and statement of Science as an uncompromising warfare on the life of material sense, and demonstration of the reality and power of Spirit, will clear up the confusion in the public mind.

Science and Health says that, like Jesus, "we must get away from material sense, into the spiritual sense of all things. Imposition is mental quackery, a mistaken mind-cure of some sort, a patent medicine, or a patent error of mortal mind. Using the letter of healing, but omitting the Spirit, is by no means the Science of Mind-healing, which is seen in a gradual out-growing of the pleasures and pains of personal sense." "The joys and triumphs, as well as the afflictions of the righteous, must place the anchor of hope beyond the veil of matter, in the Shekinah into which Jesus passed before us."

Understanding Christian Science thus, can any Scientist withhold denunciation of spurious Christian Science, or so-called Christian Science literature? But to be effective, rebuke must come with the authority of truth, and not from jealousy or from the plane of human thought. It will fall flat from one who is trying to carry the pleasures of sense along with the practice of Science. It is only as we are transparencies for truth, that it can act through us on others. Science is a straight and narrow way, and one who courts popularity, and floats along with the current of mortal mind, has only the power of that mind.

BROTHER F. D. SNIDER "passed on" in New York, Dec. 17, under circumstances that leave no doubt in the minds of those conversant with them, that the result was due to malicious animal magnetism. He had devoted himself, in the flower of youth, to Science, and he fell, a soldier of the cross, struck down on the post of duty by this cowardly foe, that steals on its victims from behind, and in the dark.

As a Scientist, Brother Snider was perfectly fearless; he never flinched; when to the evidence of the senses his patients were very low, and probably "passing on," he knew God was their Life, and that Life was eternal. When others saw death stamped in faces, he only saw Life—and he

never lost a case. His courage and self-abnegation were fitly set off by modesty, entire delicacy, spiritual uprightness, and a large charity towards others.

The details of this crime will be given for the instruction of others who may be similarly attacked in the March JOURNAL.

At a meeting of the Church of Christ (Scientist), of New York City, January 22d, the following resolutions were unanimously passed.

Whereas, Our esteemed brother in Truth, Mr. Fremont D. Snider, on Dec. 17, 1888, passed from this mortal dream.

Resolved, That in the departure of Brother Snider the Church has lost one of its most faithful, efficient, and conscientious members.

- (1) As a man he was known to all for the purity and unselfishness of his character.
- (2) As a *Christian Scientist* he was second to none in his staunch loyalty and devotion to the fundamental principles of the Science.
- (3) As a practicing Scientist in the work of healing physical disease he had some memorable demonstrations.
- (4) As a member and officer of the church he was instant in season and out of season, and from the foundation of the church in this city he was always one of the most faithful and devoted members. Indeed, the church of this city owed its origin and continuance in no small measure to his labors and sacrifices.

Resolved, That a copy of these resolutions be entered on the record of the church, and a copy be sent to his wife, who has so faithfully shared in his work and labors.

While we recognize the fact that she is sustained by her understanding of Truth, and that she realizes the unreality of even *this* phase of the mortal dream, we desire to convey to her an assurance of our warmest love, and to express the confident hope that she may continue to be held by the Spirit of Truth until she arrives at the fulness of understanding of the Divine love.

#### NEWS FROM ABROAD.

The Church of Christ (Scientist) of New York City, was organized in the fall of 1887. Services were held nearly every Sunday

until late in the spring of 1888. They were resumed again in October of '88, and since then services have been held regularly every Sunday. A Sunday school was started at this time, at the suggestion of Mr. and Mrs. F. D. Snider, and, thanks to their earnestness and devotion, and to the hearty co-operation of the church, it proved to be a success from the start.

One obstacle to the growth and prosperity of the church was the inability to secure a suitable place for worship. After various experiments, the church has at last found a hall of convenient size in a central locality and excellent neighborhood, viz.: Hardman Hall, corner Fifth Avenue and Nineteenth Street, entrance No. 2 West Nineteenth Street. The interior has been newly furnished, is admirably heated, lighted, and ventilated, and so situated that the noises from the street are not heard. Mrs. F. J. Stetson is the regular speaker of the church, and preaches a straight Science sermon every Sunday. The growth and prosperity of the church is in no small measure due to her earnest and self-sacrificing labors. Next Sunday the members of the church will present her with a \$200 purse as a token of their appreciation and esteem. A few Sundays since she exchanged pulpits with Mr. Frank E. Mason, the assistant pastor of the Boston Church of Christ (Scientist). The church gave Mr. Mason a hearty welcome, and listened with much interest to his sermon, entitled "From Adam to Jesus."

Mrs. Charles Thomas, who is an earnest Scientist, and one of the best amateur singers in the city, adds greatly to the interest of the services by her artistic solos. The Sunday school begins at 3 P. M. and the church service at 4 P. M. The attendance at both the Sunday school and church services is increasing steadily.

While the members fully appreciate the material attractiveness of their place of worship, they prize much more highly the spiritual harmony that has been characteristic of its work and worship this winter. Strangers who happen in feel the influence of this, and see a message of glad tidings and cheerfulness written on the faces of its members. If every church member can be a "living epistle of truth" read of all men, who can place a limit to the work and influence of this church? Amongst the cherished hopes of the church one must ardently and frequently express is that some time they may have the unspeakable pleasure of extending a welcome to the beloved Discoverer of Christian Science.

The extract from a letter of Bro Knott to a friend in Boston, given below, affords a striking instance both of the extremes to

which malicious mind can be moved by Truth and of abuse of the machinery of justice in the legal proceedings of this nature.

We have been in some anxiety in regard to the result of the trials in Toronto, to which my sister and husband have been subjected. Such a legal persecution for religion has not, I think, been heard of in this country or century. They have again and again been dragged before magistrates and fined heavily; and, while their appeals were pending in the superior court, they were, contrary to all law and precedent, brought up again. In open court the boast was made that Christian Science would be driven out of the city. Detectives were set to watch their house at night, and were sent to take treatments, so that evidence might be found against them. In her husband's absence my sister was taken before a magistrate and sentenced to pay seventy-five dollars and costs, or go to prison three months. "Numbered with transgressors," as of old. Last week, however, the Chief Justice gave a decision in their favor in one cause, and threw the costs on the prosecution. So it is already clear that it will be all overruled for good, as every thing will be for Christ, who at first was "The faithful witness," and is now "Ruler of the kings of the earth."

Extracts from the decision of Chief Justice Galt, of the Supreme Court of Ontario, setting aside the conviction of Brother Stewart before a Police Magistrate, for the unlawful practice of medicine, and the remarks of Associate Justice MacMahon, received since the above was put in type, will be published in next month's Journal, and will be read with interest by all Scientists. The points brought out in these decisions will doubtless be found of practical value for Science practitioners in many States of the United States, where the provisions of the statutes concerning the practice of medicine are similar to those of Ontario.

#### CHRISTIAN SCIENTIST ASSOCIATION.

#### ANNUAL MEETING.

THE Christian Scientist Association of the Massachusetts Metaphysical College held its annual meeting for the first time in their new quarters, the Christian Science Reading Room, Jan. 2, 1889.

The meeting, which was largely attended, was opened by the President in the customary manner, with prayer.

After transacting the usual business, the election of officers took place, resulting in the unanimous re-election of (the then present incumbents) Calvin A. Frye for President, Wm. B. Johnson for Secretary, Mrs. Mary W. Monroe for Treasurer.

For the good of the cause, most gratifying accounts of the progress it is making were given. Not only in the United States

is the interest in the work rapidly increasing, but in foreign lands also, where the light of Christian Science has dawned, the people there are calling for true claimants to discipleship of this Science to go to them, to heal their sick, and to preach and teach the Gospel of a full salvation.

It was the opinion of the speakers that, while the prospects for the advancement of Christian Science never were brighter than now, never was there a time when the demand upon Christian Scientists to do their whole duty was more imperative than the present. Not only must they present the Christian in their lives, but they must uncover and point out to the world the evil that comes in the name of Christian Science, that it may, if possible, deceive the very elect.

If we fear to do this, then shall we be classed with the hireling, of whom Jesus said, he fleeth because he is an hireling, and careth not for the sheep.

W. B. J.

EDITORIAL NOTICE.—Beginning with the present number, Rev. M. B. G. Eddy will endeavor to furnish an article every month in the JOURNAL on some leading, live topic of interest, not only to Scientists but to all investigators of mental phenomena. In the March number she will continue the graphic portrayal of the oper ations of malicious animal magnetism, and will give an account of her own experiences.

A statement, in detail, of a recent crime of maliciors mesmerism—referred to on another page of this month's JOURNAL—will also be given in the March issue. This will be found—taken in connection with the articles of our Teacher—rich in suggestion and instruction as to the methods and antidotes of this supposed power of evil mind, whose operations are coming to be recognized as a factor of human experience, as well as of practice in Christian Science.

New features of interest will be duly announced, and no pains will be spared to keep the Journal in vital relations with the best Christian Science thought, and with liberal thought outside of Science. It will thus be found by every Scientist, and every friend or inquirer, not only a clear-spoken and determined advocate of Science, but of value to all interested observers of what is recognized by all as a most significant movement—a new departure—of human thought.

Friends of the JOURNAL are earnestly requested to lend their active cooperation in extending its circulation, as a pioneer and aid to their own work. The list of premiums offered will, besides, be found to give substantial reward for such efforts.

Publications of Rev. M. B. G. Eddy.—Attention is called to the announcement on the first page of advertisements of the new prices of all the minor works, "Unity of Good" included. This change is made to meet the constant demand for the Author's smaller works for gratuitous circulation. Interesting announcements from the Publishing Society, in the same direction, may be looked for.

WILL THE AUTHOR of the article, "Pre-Existence," favor with his address?

Notice.— Will the members of the Christian Scientist Association of the Massachusetts Metaphysical College please notify the Secretary promptly of change of residence.— Wm. B. Johnson, Secretary, 41 G Street, South Boston, Mass.

Association Treasury. — Mrs. M. W. Monroe is the Treasurer of the Christian Scientist Association of the Massachusetts Metaphysical College, and to her all money due the Association should be paid. Address, 408 Columbus Avenue, Boston.

A WORD OF WARNING.—The first number of a periodical published in this city and said, in its prospectus, to be "devoted to the interests of Christian Science," may have reached some of our subscribers during the last month.

The periodical in question is understood to be issued by persons who have been expelled, for just cause, from the Christian Scientist Association, and by one or more of whom the names of subscribers to the Journal—as the list stood several months ago—are believed to have been dishonorably obtained for the purpose of the present publication.

This periodical is appropriately published, under these circumstances, anonymously. As the handkerchief of St. Paul conveyed healing to those who received it, so these mischievous periodicals, our Teacher tells us, are the intended media of malicious animal magnetism to the homes that do not send them away.

Return the aforesaid periodical, through the mail, to Sarah H. Crosse, 19 Berwick Park, Boston, Mass,

To Contributors to the Journal.—The pressure of new duties, and the need of careful consideration of plans relating to the Journal, prevent, for a little time, prompt attention to correspondents. This will be shortly remedied.

Special Notice.— Only those who can show credentials to that effect have been my students.

M. B. G. EDDY.

N. B. Mrs. Eddy declines to consult on disease.

# SPECIAL TO SUBSCRIBERS.

For three months from date the following premiums are offered for the names of *new subscribers* to the Christian Science Journal.

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Names and remittances may be sent in instalments, when so expressed with the first remittance, the premium to be forwarded on completion of the full number. Subscriptions should be made to commence with the present (February) number, in order to have the complete series of articles by Rev. M. B. G. Eddy.

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April, 1888.

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March, 1888.

MRS. ELLEN P. CLARK. Dorchester, Mass.

You have the one true Philosophy of Life,that which begins and ends in God's goodness. I am overjoyful to have a copy of Science and Health.

July, 1888.

LILLIAN WHITING, Boston.

In reading your books, if passages were difficult to understand, instead of going to others for help, I have said: "The explanation is right here in the book; and if I have patience it will be revealed to me." Sure enough, light has always come from this source -- sometimes during a treatment; sometimes during the night — a perfect flood of light. MRS. W. T. BURGESS,

July, 1888.

Chicago.

I owe my success to having adhered strictly to the study of Science and Health, and its explanations of the Bible.

MRS. M. H. PHILBRICK,

February, 1888. Anamosa, Iowa.

Many thanks for the good received from our books. When I commenced reading your books. them, I was carrying about a very sick body. Your books have healed me. I am now in perfect health. People look at me with surprise, and say they do not understand it. But when they see the sick ones made well they are not always willing to believe it. MRS. JOSEPH TILLSON,

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