

Christian Science

Mark Twain

August 25, 2002

Chapter 1

VIENNA 1899.

This summer, was on back to from Cure in I fell cliff twilight, some and legs thing and by luck by some who had ass, carried the nearest which of those low, roofed houses, apartments garret family, cunning porch the deep decorated boxes colored

last when I my way Vienna the Appetite- the mountains, over a in the and broke arms and one or another, good was found peasants lost an and they me to habitation, was one large, thatch-farm-with in the for the and a little under gable with of bright flowers

and cats; on the floor and light room, from cattle by a and in yard stately the wealth of the the manure- That is Germanic, that I that mastery art and of the which a man all day sentence changing

ground a large sitting-separated the milch-apartment partition; the front rose and fine and pride house, pile. sentence and shows am acquiring sort of the spirit language enables to travel in one without cars.

There was a village away, horse lived but there was a mile and a doctor there, was no

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| surgeon. | It seemed | a boulder | at the |
| a bad | outlook; | bottom | and bounced?" |
| mine | was distinctly | | |
| a surgery | case. | "Yes." | |
| Then it | was remembered | | |
| that a | lady | "And | struck |
| from | Boston | another | one and |
| was summering | in that | bounced | again?" |
| village, | and she | | |
| was a | Christian | "Yes." | |
| Science | doctor | | |
| and could | cure | "And | struck |
| anything. | So she | another | one and |
| was sent | for. | bounced | yet again?" |
| It was | night | | |
| by this | time, | "Yes." | |
| and she | could | | |
| not conveniently | come, | "And | broke |
| but sent | word | the boulders?" | |
| that it | was no | | |
| matter, | there | "Yes." | |
| was no | hurry, | | |
| she would | give me | "That | accounts |
| "absent | treatment" | for it; | she is |
| now, | and come | thinking | of the |
| in the | morning; | boulders. | Why didn't |
| meantime | she begged | you tell | her I |
| me to | make | got hurt, | too?" |
| myself | tranquil | | |
| and comfortable | and remember | "I did. | I told |
| that | there | her what | you told |
| was nothing | the matter | me to | tell |
| with | me. I | her: | that |
| thought | there | you were | now but |
| must be | some | an incoherent | series |
| mistake. | | of compound | fractures |
| | | extending | from |
| | | your | scalp- |
| "Did | you tell | lock to | your |
| her I | walked | heels, | and that |
| off a | cliff | the comminuted | projections |
| seventy- | five | caused | you to |
| feet | high?" | look | like a |
| | | hat-rack." | |
| "Yes." | | | |
| | | | |
| "And | struck | "And | it was |

| | | | |
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| after that me to that was nothing with | this she wished remember there the matter me?" | "She you would nothing | said need at all." |
| "Those her words." | were | "But hungry and in pain." | I am and thirsty, desperate |
| "I do it. I she has the case sufficient Did she like a who was or did like has fallen herself to the abstract the confirmations experience?" | not understand believe not diagnosed with care. look person theorizing, she look one who off precipices and brings aid of science of personal | "She you would these but must attention She wants particularly that are no things and thirst | said have delusions, pay no to them. you to remember there such as hunger and pain." |
| "Bitte?" | | "She does | does she?" |
| It was a contract Stubenmadchen's she couldn't the hand. the subject there, for something and smoke, hot to and a to pile in; but not have these | too large for the vocabulary; call I allowed to rest and asked to eat and something drink, basket my legs I could any of things. | "It is she said." | what |
| "Why?" | | Does to be and functionable of her plant, it is?" | she seem in full possession intellectual such as |
| | | "Bitte?" | |
| | | "Do let her large, they up?" | they run at or do tie her |
| | | "Tie | her up?" |
| | | "There, | good- |

night, run along,
you are a good
 girl, but your
 mental Geschirr
 is not arranged
for light and airy
conversation. Leave
 me to my delusions.”

Chapter 2

| | | | |
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| It was of anguish, at least, it was, had all of it— passed and the Scientist and I She was aged, and bony, and had face resolute a Roman and was in the degree, name I was to get and find but she deliberate. and unhooked her upholsteries one, the wrinkles flirt hand, the articles off her and disposed | a night of course- I supposed for it the symptoms but it at last, Christian came, was glad middle- and large and erect, an austere and a jaw and beak a widow third and her was Fuller. eager to business relief, was distressingly She unpinned and uncoupled one by abolished with a of her and hung up; peeled gloves of them, | got a out of bag, drew a to the descended without and I out my She said, pity passion: | book her hand- then chair bedside, into it hurry, hung tongue. with but without |
| | | “Return its receptacle. with only, its dumb | it to We deal the mind not with servants.” |
| | | I could my pulse, the connection but she the apology I could it, and by a tilt of that was another servant she had for. thought tell | not offer because was broken; detected before word indicated negative her head the pulse dumb that no use Then I I would her my |

symptoms
 I felt,
 she would
 the case;
 was another
 she did
 to know
 things;
 my remark
 how I
 was an
 of language,
 of terms.

“One
 not feel,”
 “there
 such
 as feeling:
 to speak
 non-existent
 as existent
 contradiction.
 has no
 nothing
 but mind;
 cannot
 pain,
 only
 it.”

“But
 hurts,
 the same—

“It
 A thing
 is unreal
 exercise
 of reality.
 unreal;
 pain
 hurt.”

In making
 gesture

and how
 so that
 understand
 but that
 inconsequence,
 not need
 those
 moreover,
 about
 felt
 abuse
 a misapplication

does
 she explained;
 is no
 thing
 therefore,
 of a
 thing
 is a
 Matter
 existence;
 exists
 the mind
 feel
 it can
 imagine

if it
 just
 ”

doesn't.
 which
 cannot
 the functions
 Pain is
 hence,
 cannot

a sweeping
 to indicate

the act
 the illusion
 out of
 she raked
 on a
 her dress,
 “Ouch!”
 tranquilly
 her talk.
 should
 allow
 to speak
 you feel,
 others
 you how
 feeling;
 never
 that
 ill,
 others
 about
 or pain
 or similar
 in your
 Such
 only
 the mind
 its empty
 Just at
 point
 madchen
 the cat's
 and the
 fly a
 of cat-
 I asked,
 caution:

“Is a
 opinion
 pain

“A cat
 opinion;
 proceed
 mind

of shooin
 of pain
 the mind,
 her hand
 pin in
 said
 and went
 on with
 “You
 never
 yourself
 of how
 nor permit
 to ask
 you are
 you should
 concede
 you are
 nor permit
 to talk
 disease
 or death
 nonexistences
 presence.
 talk
 encourages
 to continue
 imaginings.”
 that
 the Stuben-
 trod on
 tail,
 cat let
 frenzy
 profanity.
 with

cat's
 about
 valuable?”

has no
 opinions
 from
 only;

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| the lower being perishable, not been mind; mind, is impossible.” | animals, eternally have granted without opinion | some a mysterious usable her tail on which, moment, cat and in one brotherhood | kind of emotion when is trodden for the joins Christian common of—” |
| “She imagined a pain— | merely she felt the cat?” | She broke an irritated— | in with |
| “She imagine for imagining effect without there imagination. has no | cannot a pain, is an of mind; mind, is no A cat imagination.” | “Peace! feels the Christian nothing. empty imaginings and blasphemy, do you It is and better to recognize that is no thing or pain | The cat nothing, feels Your and foolish are profanation and can an injury. wiser and holier and confess there such as disease or death.” |
| “Then a real | she had pain?” | | |
| “I have told is no thing pain.” | already you there such as real | | |
| “It is and interesting. wonder was the with Because, being thing real and she able to an imaginary would that His pity the cat | strange I do what matter the cat. there no such as a pain, not being imagine one, it seem God in has compensated with | “I am imaginary I said, I do I could more if they real What do to of them?” | full of tortures,” “but not think be any uncomfortable were ones. must I get rid |
| | | “There occasion rid of since not exist. | is no to get them. they do They |

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| are illusions by matter, has no there such as matter." | propagated and matter existence; is no thing | 2. God Good is God, being nothing 4. Life, omnipotent deny evil, disease. | is good. Mind 3. Spirit, all, is matter God, Good, death, sin, |
| "It right but yet in a elusive; to slip just you think getting on it." | sounds and clear, it seems degree it seems through, when you are a grip | There— see." | now you |
| "Explain." | | It seemed it did to say about in hand— existent can propagate I said, some | nebulous; not seem anything the difficulty how non- matter illusions with hesitancy: |
| "Well, if there such as matter, matter things?" | for instance: is no thing how can propagate | "Does— explain?" | does it |
| In her she almost She would smiled were thing smile. | compassion smiled. have if there any such as a | "Doesn't Even if backward do it." | it? read it will |
| "It is simple," "the propositions Science it, and are summarized four self- propositions: is All | quite she said; fundamental of Christian explain they in the following evident 1. God in all. | With a hope, her to backwards. "Very Disease death Good God life is nothing Spirit is Good God all | budding I asked do it well. sin evil deny omnipotent matter all being God Mind good is in All |

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| is God. do you now? | There understand | I blushed word, was out I could it. | for the but it before stop |
| “It— it is than it still— | it—well, plainer was before; ” | “A what?” | |
| “Well?” | | “A— structure— so to of profound unthinkable um—” | wonderful combination, speak, thoughts— ones— |
| “Could it some ways?” | you try more | | |
| “As you like; means Interchanged way you it cannot to mean different what it when any other Because perfect. jumble up, and no difference: comes way it It was mind produced a mental force without it defies the simple, and the | many as it always the same. in any please be made anything from means put in way. it is You can it all it makes it always out the was before. a marvelous that it. As tour de it is a mate, alike the concrete, occult.” | It is Read or forward, or at angle, four will be found in statement | true. backward, or perpendicularly, any given these propositions always to agree and proof.” |
| | | “Ah— Now we at it. agree; agree with— they I noticed but what they I mean, | proof. are coming The statements they with— anyway, agree; that; is it prove in particular?” |
| | | “Why, could They | nothing be clearer. prove: |
| | | 1. GOD— Life, Love, Spirit, Do you | Principle, Truth, Soul, Mind. get that?” |
| “It to be | seems a corker.” | | |

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| <p>“I— I seem on, please.”</p> | <p>well, to. Go</p> | <p>death.”</p> | <p>“Phantasms, unrealities, understand</p> | <p>madam— as I it.”</p> |
| <p>“2. God’s idea, perfect, Is it</p> | <p>MAN— universal individual, eternal. clear?”</p> | <p>“Every SECOND Evil I. Moral- affection, hope, meekness, Is it</p> | <p>one. DEGREE: Disappearing. Honesty, compassion, faith, temperance. clear?”</p> | <p>“Crystal.”</p> |
| <p>“3. An image the immediate of understanding. it is— sublime of Christian in a Do you weak in it</p> | <p>IDEA— in Mind; object There the whole Arcana Science nutshell. find a place anywhere?”</p> | <p>“THIRD Spiritual I. Spiritual- wisdom, purity, health, You see and co- interdependent it all this Degree, know by of Christian mortal disappears.”</p> | <p>DEGREE: Salvation. Faith, power, understanding, love. how searchingly ordinately and anthropomorphous is. In Third as we the revelations Science, mind</p> | <p>“Not earlier?”</p> |
| <p>“Well— seems</p> | <p>no; it strong.”</p> | <p>“No, the teaching for the Degree</p> | <p>not until and preparation Third are completed.”</p> | <p>“It is then one is to take Christian</p> |
| <p>“Very There Those constitute Definition Mind. we have Definition Mind. FIRST Depravity Passions fear, will, envy, hatred, sin,</p> | <p>well is more. three the Scientific of Immortal Next, the Scientific of Mortal Thus. DEGREE: I. Physical- and appetites, depraved pride, deceit, revenge, disease,</p> | <p>not until that enabled hold of Science</p> | <p>not until that enabled hold of Science</p> | <p>not until that enabled hold of Science</p> |

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| effectively, the right of sympathy as I you. to say, not succeed the processes Second because would be remains left; but I you. about explain results from and disintegrations by the Degree. very go on, | and with sense and kinship, understand That is it could during of the Degree, there still of mind and therefore— interrupted You were to further the good proceeding the erosions effected Third It is interesting; please.” | be all- “It is And with exhaustive your and arrangement confirm what claimed powers of the Degree. could produce temporary of mind; reserved Third it permanent. framed the auspices Second have a meaning— of deceptive of it— it is under of the that defect disappear. without it is Degree contributes remarkable to Christian viz., and flow of words, and swing There a special for this?” | inclusive.” beautiful. what exactness choice of words and establish you have for the and functions Third The Second probably only absence it is to the to make A sentence under of the could kind of a sort semblance whereas only the magic Third that would Also, doubt, the Third that another specialty Science— ease and lavishness and rhythm and smoothness. must be reason |
| “Yes, was saying, Third mortal disappears. so reverses before human as to this testimony our hearts, last be first first be last,’ God and may be what really must of | as I in this Degree mind Science the evidence the corporeal senses make scriptural true in 'the shall and the shall that His idea to us— divinity is, and necessity | | |

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| <p>“Yes– all, God, God, Matteration, Bones,</p> <p>“That it.”</p> <p>“There in Christian that is for God Time is Individuality and may of a one of as an man, horse; God is not one series, alone an equal.”</p> <p>“These thoughts. make to know How does Science the spiritual of systematic to incidental</p> <p>“Christian reverses relation and body– reverses perception movement</p> | <p>God– all– good non-Matter, Spirit, Truth.”</p> <p>explains</p> <p>is nothing Science not explicable; is one, one, is one, be one series, many, individual individual whereas one, of a but one and without</p> <p>are noble They one burn more. Christian explain relation duality deflection?”</p> <p>Science the seeming of Soul as astronomy the human of the of the</p> | <p>solar and makes tributary Mind. is the which motion, the sun rest, in viewing rise it impossible the sun be really so the but the servant restful though otherwise sense; shall understand while that in body, in matter, man is in non- Soul is unchangeable and man with Soul, All-in- the Altogether, Altogether the All- Soul- Mind- Love, Bones, one of alone an equal.”</p> <p>system– body to the As it earth is in While is at though the sun one finds to believe not to rising, body is humble of the Mind, it seems to finite but we never this we admit soul is or mind and that included intelligence. God, and eternal; coexists and reflects for the all is and the embraces one, Mind, Soul, Spirit, Liver, a series, and without</p> |
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| <p>“What origin Science? a gift or did happen?”</p> | <p>is the of Christian Is it of God, it just</p> | <p>down in here,</p> | <p>the book and—”</p> |
| <p>“In a it is of God. to say, are from but the of the and what are for to an lady.”</p> | <p>sense, a gift That is its powers Him, credit discovery powers they is due American</p> | <p>“Did write</p> | <p>the lady the book?”</p> |
| <p>“Indeed? did this</p> | <p>When occur?”</p> | <p>But she to bring</p> | <p>she wrote herself. is Science with the Scriptures— explains they not understood Not even twelve She begins I will to you.”</p> |
| <p>“In That is date pain and death from to return forever. is, the for which terms disappeared. themselves existed; as soon was perceived there such they easily The history of the discovery</p> | <p>1866. the immortal when and disease disappeared the earth no more That fancies those stand The things had never therefore, as it that were no things, were banished. and nature great are set</p> | <p>“Well, no matter,” “I remember indeed, Scientists the book it is in our We should make and do She begins ’ In 1866 I the Science Healing, it Christian And She quite I think— Christian religion are inspired</p> | <p>had forgotten her glasses.</p> <p>it is she said. the words— all Christian know by heart; necessary practice. otherwise mistakes harm. thus: the year discovered of Metaphysical and named Science.’ says beautifully, ’ Through Science, and medicine with a</p> |

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| diviner and essence, pinions to faith and thoughts themselves with Her very | nature fresh are given and understanding, acquaint intelligently God.’ words.” | see the seemed way inconsistent, | mention in some and—” |
| “It is And it fine too— religion instead to the in the for religion properly together, being of all and physical What medicine give ordinary such | elegant. is a thought, marrying to medicine, of medicine undertaker old way; and medicine belong they the basis spiritual health. kind of do you for the diseases, as—” | “There inconsistencies Science. is impossible, Science It cannot since directly the All- and the in-Which, Soul, Truth, a series, and without It is purified material and made | are no in Christian The thing for the is absolute. be otherwise, it proceeds from in-all Everything- also Bones, one of alone equal. Mathematics from dross spiritual.” |
| “We give in any whatever! | never medicine circumstances We—” | “I can but—” | see that, |
| “But, it says— | madam, ” | “It upon basis Apodictical | rests the immovable of an Principle.” |
| “I don’t what it and I wish to about | care says, don’t talk it.” | The word itself my mind to get disordered little, I could into she was throwing light: | flattened against in trying in, and me a and before inquire its pertinency, already the needed |
| “I am if I offended, | sorry have but you | “This Principle | Apodictical is the |

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| absolute of Scientific healing, Omnipotence delivers of men pain, decay, ill that is heir | Principle Mind- the sovereign which the children from disease, and every flesh to.” | and inquired concerning of the | further the Discoverer Science. |
| “Surely ill, decay?” | not every every | “Did come like or after study like | the discovery suddenly, Klondike, long and calculation, America?” |
| “Every there exceptions; is no thing it is it has | one; are no there such as decay- an unreality, no existence.” | “The are not since refer but let I will in the own words: had been fitting many for the of a revelation absolute of Scientific healing.” | comparisons respectful, they to trivialities- it pass. answer Discoverer’s ’God graciously me, during years, reception final of the Principle Mind- |
| “But your your eyesight not permit ” | without glasses failing does you to- | “Many How many?” | years. |
| “My cannot nothing the Mind and the permits | eyesight fail; can fail; is master, Mind no retrogression.” | “Eighteen | centuries!” |
| She was the inspiration Third therefore could profit this the subject. to other | under of the Degree, there be no in continuing part of I shifted ground | “All- God- good- Truth, Liver, a series, and without it is | God, good, God, Bones, one of alone equal- amazing!” |
| | | “You say it, Yet it | may well sir. is but |

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| <p>the truth American our revered Founder, referred her coming in the chapter Apocalypse; not have more indicated John actually her name.”</p> <p>“How how wonderful!”</p> <p>“I will her own from to the ’The chapter Apocalypse special in connection this century.’ do you that? note it</p> <p>“But— does it</p> <p>“Listen, will I quote words ’In the of the Seal, of six years</p> | <p>This lady, and sacred is distinctly to, and prophesied, twelfth of the she could been plainly by St. without mentioning</p> <p>strange,</p> <p>quote words, her Key Scriptures: twelfth of the has a suggestiveness with nineteenth There— note Think— well.”</p> <p>what mean?”</p> <p>and you know. her inspired again: opening Sixth typical thousand since</p> | <p>Adam, is one feature has special to the age.</p> <p>”’Revelation I. And appeared wonder a woman with and the under and upon a crown stars.’</p> <p>“That Head, our Discoverer Science— can be nothing And note</p> <p>”’Revelation 6. And fled the wilderness, she had prepared</p> <p>“That I recognize These things, I never these before; go on the— the—</p> <p>“Very</p> | <p>there distinctive which reference present Thus:</p> <p>xii. there a great in heaven— clothed the sun, moon her feet, her head, of twelve</p> <p>is our our Chief, of Christian nothing plainer, surer. this:</p> <p>xii. the woman into where a place of God.’</p> <p>is Boston. it, madam. are sublime and impressive; understood passages please with with proofs.”</p> <p>well.</p> |
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| | | | |
|-----------------|---------------|----------------|-------------|
| Listen: | | voice | from |
| | | harmony | cry, |
| ”’And | I saw | “Go | and take |
| another | mighty | the little | book: |
| angel | come | take it | and eat |
| down | from | it up, | and it |
| heaven, | clothed | shall | make |
| with a | cloud; | thy belly | bitter; |
| and a | rainbow | but it | shall |
| was upon | his head, | be in | thy mouth |
| and his | face | sweet | as honey.” |
| was as | it were | Mortal, | obey |
| the sun, | and his | the heavenly | evangel. |
| feet as | pillars | Take up | Divine |
| of fire. | And he | Science. | Read it |
| held in | his hand | from | beginning |
| a little | book.’ | to end. | Study |
| | | it, ponder | it. It |
| “A little | book, | will | be, indeed, |
| merely | a little | sweet | at its |
| book— | could | first | taste, |
| words | be modester? | when it | heals |
| Yet how | stupendous | you; | but murmur |
| its importance! | Do you | not over | Truth, |
| know | what | if you | find |
| book | that | its digestion | bitter.’ |
| was?” | | You now | know |
| | | the history | of our |
| “Was | it— | dear | and holy |
| | | Science, | sir, |
| “I hold | it in | and that | its origin |
| my hand— | Christian | is not | of this |
| Science!” | | earth, | but only |
| | | its discovery. | I will |
| “Love, | Livers, | leave | the book |
| Lights, | Bones, | with | you and |
| Truth, | Kidneys, | will | go, now; |
| one of | a series, | but give | yourself |
| alone | and without | no uneasiness— | I will |
| equal— | it is | give | you absent |
| beyond | imagination | treatment | from |
| for wonder!” | | now till | I go to |
| | | bed.” | |
| “Hear | our Founder’s | | |
| eloquent | words: | | |
| ’Then | will a | | |

Chapter 3

Under influence near and the treatment my bones gradually inward from The good took a start, and went My body straining this that, the processes and every or two a dull inside that ends of had been joined. muffled and gritting and rasping during three and then the connections been All except

the powerful of the treatment absent together, were retreating and disappearing view. work brisk now, on swiftly. was diligently and stretching, way and to accommodate of restoration, minute I heard click and knew the two a fracture successfully This clicking and grinding continued the next hours, stopped— had all made. dislocations;

there only of these: shoulders, neck; was soon one after they into sockets sound pulling cork, jumped good as to framework, for the doctor.

I was obliged to do this because I had a stomach-ache and a cold in the head, and I was not willing these things in the hands of a woman whom I did not know, and whose ability to successfully treat mere disease I had

lost all confidence.
 My position was justified
 by the fact
 that the cold
 and the ache
 had been in her
 charge from
 the first, along
 with the fractures,
 but had experienced
 not a shade
 of relief; and,
 indeed, the ache
 was even growing
 worse and worse,
 and more and more
 bitter, now,
 probably on account
 of the protracted
 abstention from
 food and drink.

The horse- doctor
 came, a pleasant
 man and full of
 hope and professional
 interest in the
 case. In the
 matter of smell
 he was pretty
 aromatic- in fact,
 quite horsy-
 and I tried
 to arrange with
 him for absent
 treatment, but it
 was not in his
 line, so, out
 of delicacy, I did
 not press it. He
 looked at my
 teeth and examined
 my hock, and said
 my age and general
 condition were
 favorable to energetic

measures; therefore
 he would give me
 something to turn
 the stomach- ache
 into the botts
 and the cold in
 the head into
 the blind staggers;
 then he should
 be on his own
 beat and would
 know what to
 do. He made up
 a bucket of bran-
 mash, and said
 a dipperful of it
 every two hours,
 alternated with a
 drench with
 turpentine and axle-
 grease in it,
 would either
 knock my ailments
 out of me in
 twenty- four
 hours, or so
 interest me in
 other ways as
 to make me forget
 they were on
 the premises. He administered
 my first dose
 himself, then
 took his leave,
 saying I was
 free to eat and
 drink anything
 I pleased and in
 any quantity I liked.
 But I was not
 hungry any more,
 and did not care
 for food.

I took up the
 Christian Science

| | | | |
|-------------------|----------------|----------------------|---------------------|
| book | and read | fine | success, |
| half of | it, then | but I | think |
| took a | dipperful | that | this |
| of drench | and read | result | could |
| the other | half. | have | been |
| The resulting | experiences | achieved | with |
| were | full of | fewer | materials. |
| interest | and adventure. | I believe | the mash |
| All through | the rumblings | was necessary | to the |
| and grindings | and quakings | conversion | of the |
| and effervescings | accompanying | stomach- | ache |
| the evolution | of the | into | the botts, |
| ache | into | but I | think |
| the botts | and the | one could | develop |
| cold | into | the blind | staggers |
| the blind | staggers | out of | the literature |
| I could | note | by itself; | also, |
| the generous | struggle | that | blind |
| for mastery | going | staggers | produced |
| on between | the mash | in this | way would |
| and the | drench | be of | a better |
| and the | literature; | quality | and more |
| and often | I could | lasting | than |
| tell | which | any produced | by the |
| was ahead, | and could | artificial | processes |
| easily | distinguish | of the | horse- |
| the literature | from | doctor. | |
| the others | when | | |
| the others | were | For of | all the |
| separate, | though | strange | and frantic |
| not when | they | and incomprehensible | and uninterpretable |
| were | mixed; | books | which |
| for when | a bran- | the imagination | of man |
| mash | and an | has created, | surely |
| eclectic | drench | this | one is |
| are mixed | together | the prize | sample. |
| they | look | It is | written |
| just | like | with a | limitless |
| the Apodictical | Principle | confidence | and complacency, |
| out on | a lark, | and with | a dash |
| and no | one can | and stir | and earnestness |
| tell it | from | which | often |
| that. | The finish | compel | the effects |
| was reached | at last, | of eloquence, | even |
| the evolutions | were | when | the words |
| complete, | and a | do not | seem to |

have any traceable
 meaning. There
 are plenty of people
 who imagine they
 understand the book;
 I know this,
 for I have
 talked with
 them; but in
 all cases they
 were people
 who also imagined
 that there
 were no such
 things as pain,
 sickness, and death,
 and no realities
 in the world;
 nothing actually
 existent but Mind.
 It seems to me
 to modify the value
 of their testimony.
 When these
 people talk
 about Christian
 Science they do
 as Mrs. Fuller
 did: they do
 not use their
 own language, but the
 book's; they
 pour out the
 book's showy
 incoherences, and leave
 you to find
 out later that
 they were
 not originating, but merely
 quoting; they
 seem to know
 the volume by heart,
 and to revere
 it as they
 would a Bible—
 another Bible,

perhaps I ought
 to say. Plainly
 the book was written
 under the mental
 desolations of the
 Degree, Third
 and I feel
 sure that
 none but the
 membership of that
 Degree can discover
 meanings in it.
 When you read
 it you seem to
 be listening to a
 lively and aggressive
 and oracular speech
 delivered in an
 unknown tongue,
 a speech whose
 spirit you get
 but not the particulars;
 or, to change
 the figure, you seem
 to be listening
 to a vigorous
 instrument which
 is making a noise
 which it thinks
 is a tune,
 but which, to persons
 not members of the
 band, is only
 the martial tooting
 of a trombone,
 and merrily stirs
 the soul through
 the noise, but does
 not convey a meaning.
 The book's serenities
 of self-satisfaction
 do almost seem to
 smack of a
 heavenly origin—
 they have no

blood-kin in
 the earth. It is
 more than
 human to be
 so placidly certain
 about things,
 and so finely
 superior, and so
 airily content
 with one's
 performance. Without
 ever presenting
 anything which
 may rightfully be called
 by the strong
 name of Evidence,
 and sometimes without
 even mentioning
 a reason for a
 deduction at all,
 it thunders out the
 startling words,
 "I have Proved"
 so. It
 takes the Pope
 and all the great
 guns of his Church
 in battery assembled
 to authoritatively settle
 and establish the meaning
 of a sole
 and single unclarified
 passage of Scripture,
 and this at vast
 cost of time
 and study and reflection,
 but the author
 of this work is
 superior to all
 that: she finds
 the whole Bible
 in an unclarified
 audition, and at
 small expense
 of time and no
 expense of mental

effort she clarifies
 it from lid to
 lid, reorganizes
 and improves the meanings,
 then authoritatively
 settles and establishes
 them with
 formulas which
 you cannot tell
 from "Let
 there be light!"
 and "Here you have
 it!" It is the
 first time
 since the dawn-
 days of Creation
 that a Voice
 has gone crashing
 through space
 with such
 placid and complacent
 confidence and command.

[January, 1903.
 The first reading
 of any book
 whose terminology
 is new and strange
 is nearly sure to
 leave the reader
 in a bewildered
 and sarcastic state
 of mind. But now
 that, during
 the past two months,
 I have, by diligence
 gained a fair
 acquaintanceship with
 Science and Health
 technicalities, I no
 longer find
 the bulk of that
 work hard to
 understand.—
 M. T.]

P.S. The wisdom

harvested from
 the foregoing thoughts
 has already done me
 a service and saved
 me a sorrow.
 Nearly a month
 ago there came to
 me from one of
 the universities a tract
 by Dr. Edward
 Anthony Spitzka
 on the "Encephalic
 Anatomy of the
 Races." I judged
 that my opinion
 was desired by the
 university, and I
 was greatly pleased
 with this
 attention and wrote
 and said I would
 furnish it as
 soon as I could.
 That night
 I put my plodding
 and disheartening
 Christian
 Science mining
 aside and took
 hold of the matter.
 I wrote an eager
 chapter, and was
 expecting to finish
 my opinion the next
 day, but was
 called away
 for a week,
 and my mind
 was soon charged
 with other
 interests. It was
 not until to-day,
 after the lapse
 of nearly a month,
 that I happened
 upon my Encephalic
 chapter again.

Meantime, the new
 wisdom had come
 to me, and I
 read it with
 shame. I recognized
 that I had entered
 upon that
 work in far from
 the right temper
 –far from
 the respectful and judicial
 spirit which
 was its due of
 reverence. I had
 begun upon it
 with the following
 paragraph for fuel:

"FISSURES OF THE
 PARIETAL AND OCCIPITAL
 LOBES (LATERAL
 SURFACE).– The Postcentral
 Complex–
 Fissural hemicerebrum,
 In this and subcentral
 the postcentral are combined
 to form
 a continuous fissure,
 attaining a length
 of 8.5 cm.
 Dorsally, the fissure
 bifurcates, embracing
 the gyre indented
 by the caudal
 limb of the paracentral.
 The caudal limb of
 the postcentral is joined
 by a transparietal
 piece. In all,
 five additional
 rami spring
 from the combined
 fissure. A vadum
 separates it from
 the parietal; another
 from the central."

It humiliates me, now,
 to see how angry
 I got over
 that; and how
 scornful. I said
 that the style
 was disgraceful; that it
 was labored and tumultuous,
 and in places
 violent, that
 the treatment was involved
 and erratic, and almost,
 as a rule,
 bewildering; that to
 lack of simplicity
 was added a lack
 of vocabulary; that
 there was quite
 too much feeling
 shown; that if
 I had a dog
 that would
 get so excited
 and incoherent over a
 tranquil subject
 like Encephalic
 Anatomy I would
 not pay his tax;
 and at that
 point I got
 excited myself
 and spoke bitterly
 of these mongrel
 insanities, and said
 a person might
 as well try to
 understand Science
 and Health.

 [I know, now,
 where the trouble
 was, and am
 glad of the interruption
 that saved
 me from sending
 my verdict to the

university. It makes
 me cold to think
 what those
 people might
 have thought
 of me.— M. T.]

Chapter 4

No one doubts—
certainly not I—
that the mind
exercises a powerful
influence over
the body. From
the beginning of time,
the sorcerer, the interpreter
of dreams, the fortune-
teller, the charlatan,
the quack, the wild
medicine- man,
the educated physician,
the mesmerist, and the
hypnotist have
made use of
the client's imagination
to help them in
their work.
They have
all recognized the potency
and availability of that
force. Physicians
cure many
patients with a
bread pill;
they know
that where
the disease is only
a fancy, the patient's
confidence in the
doctor will
make the bread
pill effective.

Faith in the
doctor. Perhaps
that is the entire
thing. It seems
to look like
it. In old times
the King cured
the king's evil by
the touch of the
royal hand.
He frequently made
extraordinary cures.
Could his footman
have done
it? No—not
in his own clothes.
Disguised as the
King, could
he have done
it? I think
we may not doubt
it. I think
we may feel
sure that it
was not the King's
touch that
made the cure
in any instance,
but the patient's
faith in the
efficacy of a
King's touch.
Genuine and remarkable
cures have
been achieved

through contact
 with the relics
 of a saint.
 Is it not likely
 that any other
 bones would
 have done as
 well if the substitution
 had been concealed
 from the patient?
 When I was a
 boy a farmer's
 wife who lived
 five miles
 from our village
 had great fame as
 a faith-doctor—
 that was what
 she called herself.
 Sufferers came to
 her from all around,
 and she laid
 her hand upon
 them and said,
 "Have faith—
 it is all that
 is necessary," and they
 went away
 well of their
 ailments. She was
 not a religious
 woman, and pretended
 to no occult
 powers. She said
 that the patient's
 faith in her
 did the work.
 Several times
 I saw her make
 immediate cures
 of severe toothaches.
 My mother was the
 patient. In Austria
 there is a
 peasant who drives
 a great trade

in this sort of
 industry, and has
 both the high
 and the low for
 patients. He gets
 into prison
 every now and
 then for practising
 without a diploma,
 but his business
 is as brisk
 as ever when he
 gets out,
 for his work is
 unquestionably successful
 and keeps his reputation
 high. In Bavaria
 there is a
 man who performed
 so many great
 cures that he
 had to retire
 from his profession
 of stage-carpentering
 in order to meet
 the demand of his
 constantly increasing
 body of customers.
 He goes on from
 year to year
 doing his miracles,
 and has become
 very rich.
 He pretends to no
 religious helps,
 no supernatural aids,
 but thinks there
 is something in his
 make-up which
 inspires the confidence
 of his patients,
 and that it is
 this confidence
 which does
 the work, and not
 some mysterious

| | | | |
|---|--|---|---|
| power from | issuing himself. | Cure Prayer probably harm they do since not forbid to help cure medicines wants the others and claim to cure conceivable ailment the application mental alone. would be an of danger It has of claiming I think. confidence probably if less claimed. | and the Cure do no when no good, they do the patient out the with if he to; but bar medicines, ability every human through of their forces There seem to element here. the look too much, Public would be increased were |
| Within quarter century, several of curers appeared various and have notable in the healing without of medicines. are the Cure Cure, Cure, Science and the Science and apparently all do miracles the same powerful the patient's Differing but no in the But they give instrument each claims its way from of the | the last of a in America, sects have under names done things way of ailments the use There Mind the Faith the Prayer the Mental Cure, Christian- Cure; they their with old, instrument- imagination. names, difference process. do not that the credit; sect that differs the ways others. | The Christian was not cure my ache cold; horse- did it. convinces Christian claims In my it ought diseases and confine to surgery. it would | Scientist able to stomach- and my but the doctor This me that Science too much. opinion to let alone itself There have |
| They some there question it; and | all achieve cures, is no about the Faith | | |

everything its own
way.

The horse- doctor
charged me thirty
kreutzers, and I
 paid him; in
 fact, I doubled
it and gave
him a shilling.
Mrs. Fuller
brought in an
itemized bill
for a crate
of broken bones
mended in two
hundred and thirty-
four places-
one dollar per fracture.

“Nothing exists
but Mind?”

“Nothing,” she answered.
 “All else is
substanceless, all else
is imaginary.”

I gave her an
imaginary check,
and now she is
 suing me for
substantial dollars.
It looks inconsistent.

Chapter 5

Let us consider
that we are all
partially insane.
It will explain
us to each
other; it will
unriddle many
riddles; it will
make clear
and simple many
things which
are involved in haunting
and harassing difficulties
and obscurities now.

Those of us
who are not in
the asylum, and not
demonstrably due there,
are nevertheless, no doubt,
insane in one
or two particulars.
I think we must
admit this;
but I think
that we are otherwise
healthy-minded.
I think that
when we all see
one thing alike,
it is evidence
that, as regards
that one thing,
our minds are perfectly
sound. Now there

are really several
things which
we do all see
alike; things
which we all
accept, and about
which we do
not dispute. For instance,
we who are outside
of the asylum
all agree that
water seeks
its level; that
the sun gives
light and heat;
that fire
consumes; that
fog is damp;
that six times
six are thirty-
six, that
two from ten leaves
eight; that
eight and seven
are fifteen. These
are, perhaps,
the only things
we are agreed
about; but,
although they
are so few,
they are of
inestimable value,
because they
make an infallible

standard
 Whosoever
 them
 know to
 sane;
 sane;
 working
 sane.
 disputes
 one of
 him we
 be wholly
 and qualified
 asylum.

Very
 the man
 none of
 concede
 entitled
 at large.
 is concession
 We cannot
 further
 that;
 know
 all matters
 opinion
 same
 insane—
 insane
 are;
 insane
 was. We
 exactly
 to put
 upon
 it is
 his opinion
 from

of sanity.
 accepts
 him we
 be substantially
 sufficiently
 in the
 essentials,
 Whoever
 a single
 them
 know to
 insane,
 for the

That is
 rule,
 to remember.
 a thoughtful
 Presbyterian,

well,
 who disputes
 them we
 to be
 to go
 But that
 enough.
 go any
 than
 for we
 that in
 of mere
 that
 man is
 just as
 as we
 just as
 as Shakespeare
 know
 where
 our finger
 his insanity:
 where
 differs
 ours.

the Koran,
 that
 any question
 Mohammedan
 not in
 but in
 matters.
 thoughtful
 Mohammedan
 the Westminster
 he knows
 beyond
 I am
 insane.
 prove
 that he
 because
 can prove
 to a
 for that
 part of
 and the
 of it.
 prove
 that I
 for my
 has the
 defect
 afflicts
 All Democrats
 but not
 them
 it; none
 Republicans
 know
 All the
 are insane,
 the Democrats
 can perceive
 The rule
 in all
 of opinion
 are insane.
 look
 me, I
 troubled

I know
 beyond
 every
 is insane;
 all things,
 religious
 When a
 and unblessed
 examines
 Catechism,
 that
 any question
 spiritually
 I cannot
 to him
 is insane,
 you never
 anything
 lunatic—
 is a
 his insanity
 evidence
 He cannot
 to me
 am insane,
 mind
 same
 that
 his.
 are insane,
 one of
 knows
 but the
 and Mugwumps
 it.
 Republicans
 but only
 and Mugwumps
 it.
 is perfect:
 matters
 our adversaries
 When I
 around
 am often
 to see

| | | | |
|---|--|--|---|
| how many are mad. only a | people To mention few: | one another's I recognize his special the Christian is insane, he does as I I hail my mate because insane insane his point and his of view authoritative and worth That is worth farthing. great or political the opinion dullest the world the same opinion brightest the world— farthing. we arrive It is | lunacies. that in belief Scientist because not believe do; but him as and fellow, I am as as he from of view, point is as as mine as much. to say, a brass Upon a religious question, of the head in is worth as the of the head in a brass How do at this? simple. opinion stupid neutralized negative of his neighbor is reached; opinion intellectual Gladstone by the opinion intellectual Newman— |
| The Atheist, The Infidel, The Agnostic, The Baptist, The Methodist, The Christian The Laurence Harrisites, and the sects, excepted, Lama's The Monarchists, The 72 sects, The Republicans not the The Buddhist, Buddhist, Curists, Curists, The Mental The Confucian, The Allopaths, East sects, The Electropaths, People, | The Theosophists, The Swedenborgians, The Shakers, The Millerites, The Mormons, Scientist, Oliphant The Catholic, 115 Christian the Presbyterian The Grand people, The Imperialists, Mohammedan The Democrats, (but Mugwumps), The Blavatsky- The Mind- The Faith- The Nationalist, Scientists, The Spiritualist, The 2000 Indian The Homeopaths, The Peculiar The— | The affirmative of a man is by the opinion stupid no decision the affirmative of the giant is neutralized negative of the giant | |
| But there's to the there of them! insane; his own insane his pet opinion, sane This move us charitable | no end list; are millions And all each in way; as to fad or but otherwise and rational. should to be towards | | |

no decision is reached.
 Opinions that
 prove nothing
 are, of course,
 without value
 any but a dead
 person knows
 that much.
 This obliges
 us to admit
 the truth of the
 unpalatable proposition
 just mentioned
 above—that,
 in disputed matters
 political and religious,
 one man's opinion
 is worth no more
 than his peer's,
 and hence it follows
 that no man's
 opinion possesses
 any real value.
 It is a humbling
 thought, but there
 is no way to
 get around it: all
 opinions upon
 these great
 subjects are brass-
 farthing opinions.

 It is a mere
 plain, simple
 fact—as clear
 and as certain
 as that eight
 and seven make
 fifteen. And by
 it we recognize
 that we are all
 insane, as concerns
 those matters.
 If we were
 sane, we should
 all see a political

or religious doctrine
 alike; there
 would be no
 dispute: it would
 be a case of
 eight and seven—
 just as it is
 in heaven, where
 all are sane
 and none insane.
 There there
 is but one religion,
 one belief; the harmony
 is perfect; there
 is never a discordant
 note.

 Under protection
 of these preliminaries,
 I suppose I may
 now repeat without
 offence that
 the Christian Scientist
 is insane. I mean
 him no discourtesy,
 and I am not
 charging—nor even
 imagining—that he
 is insaner than
 the rest of the
 human race.
 I think he is
 more picturesquely
 insane than
 some of us. At
 the same time,
 I am quite
 sure that in
 one important and splendid
 particular he is
 much saner
 than is the vast
 bulk of the race.

 Why is he insane?
 I told you before:

it is because
 his opinions are not
 ours. I know
 of no other
 reason, and I
 do not need
 any other; it is
 the only way we
 have of discovering
 insanity when it
 is not violent.
 It is merely
 the picturesqueness of his
 insanity that
 makes it more
 interesting than my
 kind or yours.
 For instance, consider
 his "little book";
 the "little book"
 exposed in the
 sky eighteen centuries
 ago by the flaming
 angel of the
 Apocalypse, and handed
 down in our day
 to Mrs. Mary
 Baker G. Eddy,
 of New Hampshire,
 and translated by her,
 word for word,
 into English
 (with help of
 a polisher), and now
 published and distributed
 in hundreds of editions
 by her at a
 clear profit
 per volume, above
 cost, of seven
 hundred per cent.!—
 a profit which
 distinctly belongs
 to the angel
 of the Apocalypse,
 and let him collect

it if he can;
 a "little book"
 which the C.S.
 very frequently
 calls by just
 that name,
 and always enclosed
 in quotation-marks
 to keep its high
 origin exultantly
 in mind; a "little
 book" which
 "explains" and reconstructs
 and new-paints
 and decorates the Bible,
 and puts a mansard
 roof on it and
 a lightning-rod and
 other improvements;
 all the modern
 a "little book"
 which for the
 present affects
 to travel in yoke
 with the Bible
 and be friendly
 to it, and within
 half a century
 will hitch
 the Bible in the
 rear and thenceforth
 travel tandem,
 itself in the
 lead, in the
 coming great
 march of Christian
 Scientism through
 the Protestant dominions
 of the planet.

Chapter 6

“Hungry
throng
the Bible
connection
the text-
Christian
Science
with
the Scriptures,
Baker
These
only
They
word of
“Christian
Journal”,
1898.

Is that
A lady
me that
chapel
Mosque
there
picture
of Mrs.
and that
it burns
extinguished
Is that
How long
think
be before
Scientist
worshipping

ones
to hear
read in
with
book of
Science,
and Health,
Key to
by Mary
G. Eddy.
are our
preachers.
are the
God.
Science
October,

picturesque?
has told
in a
of the
in Boston
is a
or image
Eddy,
before
a never-
light.
picturesque?
do you
it will
the Christian
will be
that

picture
and praying
How long
think
be before
claimed
Mrs.
a Redeemer,
and Christ’s
Already
of disciples
of her
as “Our

or image
to it?
do you
it will
it is
that
Eddy is
a Christ,
equal?
her army
speak
reverently
Mother.”

How long
be before
place
the steps
Throne
the Virgin-
later,
higher?
Mary
and Mary
later,
change
Mary
and Mary
Let the
get ready
his canvas
brushes;
Renaissance
its way,
will be

will it
they
her on
of the
beside
and,
a step
First,
the Virgin
the Matron;
with a
of precedence,
the Matron
the Virgin.
artist
with
and his
the new
is on
and there
money

| | | | | |
|---------------|----------------|--|-------------------|--------------|
| in altar- | canvases- | | under | her feet," |
| a thousand | times | | etc. | |
| as much | as the | | | |
| Popes | and their | | The woman | clothed |
| Church | ever | | with | the sun |
| spent | on the | | will be | a portrait |
| Old Masters; | for their | | of Mrs. | Eddy. |
| riches | were | | | |
| poverty | as compared | | Is it | insanity |
| with | what is | | to believe | that |
| going | to pour | | Christian | Scientism |
| into | the treasure- | | is destined | to make |
| chest | of the | | the most | formidable |
| Christian- | Scientist | | show | that |
| Papacy | by-and- | | any new | religion |
| by, let | us not | | has made | in the |
| doubt | it. We | | world | since |
| will | examine | | the birth | and spread |
| the financial | outlook | | of Mobammedanism, | and that |
| presently | and see | | within | a century |
| what it | promises. | | from | now it |
| A favorite | subject | | may stand | second |
| of the | new Old | | to Rome | only, |
| Master | will be | | in numbers | and power |
| the first | verse | | in Christendom? | |
| of the | twelfth | | | |
| chapter | of Revelation- | | If this | is a |
| a verse | which | | wild | dream |
| Mrs. | Eddy | | it will | not be |
| says | (in her | | easy to | prove |
| Annex | to the | | it so | just |
| Scriptures) | has "one | | yet, I | think. |
| distinctive | feature | | There | seems |
| which | has special | | argument | that it |
| reference | to the | | may come | true. |
| present | age"- | | The Christian- | Science |
| and to | her, as | | "boom," | proper, |
| is rather | pointedly | | is not | yet five |
| indicated: | | | years | old; |
| | | | yet already | it has |
| "And | there | | two hundred | and fifty |
| appeared | a great | | churches. | |
| wonder | in heaven; | | | |
| a woman | clothed | | It has | its start, |
| with | the sun, | | you see, | and it |
| and the | moon | | is a | phenomenally |

good one.
 Moreover, it is
 latterly spreading
 with a constantly
 accelerating swiftness.
 It has a better
 chance to grow
 and prosper and achieve
 permanency than
 any other existing
 “ism”; for it
 has more to offer
 than any other.
 The past teaches
 us that in order
 to succeed, a movement
 like this
 must not be
 a mere philosophy,
 it must be a
 religion; also,
 that it must
 not claim entire
 originality, but content
 itself with
 passing for an
 improvement on a
 existing religion,
 and show its hand
 later, when
 strong and prosperous—
 like Mohammedanism.

Next, there
 must be money—
 and plenty of it.

Next, the power
 and authority and capital
 must be concentrated
 in the grip of
 a small and irresponsible
 clique, with
 nobody outside
 privileged to ask
 questions or find

fault.

Next, as before
 remarked, it must
 bait its hook
 with some
 new and attractive
 advantages over
 the baits offered
 by its competitors.
 A new movement
 equipped with
 some of these
 endowments—like
 spiritualism, for instance
 may count upon a
 considerable success;
 a new movement
 equipped with
 the bulk of them—
 like Mohammedanism,
 for instance—may count
 upon a widely
 extended conquest.
 Mormonism had all
 the requisites but one
 it had nothing
 new and nothing
 valuable to bait
 with. Spiritualism
 lacked the important
 detail of concentration
 of money and authority
 in the hands
 of an irresponsible
 clique.

The above equipment
 is excellent, admirable,
 powerful, but not
 perfect. There
 is yet another
 detail which
 is worth the whole
 of it put together
 and more; a detail

| | | | |
|--|--|---|--|
| which been (in the of a movement) supremely working since began, now: a to worship. had the but at and for it lacked and concentrated | has never joined beginning religious to a good equipment the world until new personage Christianity Saviour, first generations money power. | estimate do you | is admissible, not? |
| In Mrs. Christian possesses personage and in here in beginning— equipment has not in it. beginning, had no and it had anything its client nothing below was valuable. to heaven Christian has present and a spirit and in with bribe this- bribes and cheap. that | Eddy, Science the new for worship, addition— the very a working that a flaw In the Mohammedanism money; has never to offer but heaven— here that In addition hereafter, Science health cheerful to offer; comparison this all other world are poor You recognize this | To whom Bellamy's appeal? to the people and dream, compassionate, for the and the driven. does appeal? to the its "boom" for half and I it claims of four of adherents Who are by Swedenborgianism of the fine "isms"? again: people, organized, superior endowments, lofty of thought their there. are attracted Science? is no its field its appeal universal the appeal itself. to the the poor, | does "Nationalism" Necessarily few: who read and are and troubled poor hard- To whom Spiritualism Necessarily few; has lasted a century, believe short millions in America. attracted and some other and delicate The few educated sensitively with mental who seek planes and find contentment And who by Christian There limit; is horizonless; is as as is of Christianity It appeals rich, the high, |

| | | | |
|--|--|--|---|
| the low, the ignorant, the stupid, the vain, the silly, the civilian, the coward, the worker, the godless, the slave, the child; who are in body they friends are ailing or mind. it in its clientage Human Will it I think | the cultured, the gifted, the modest, the wise, the soldier, the hero, the idler, the godly, the freeman, the adult, they ailing or mind, who have that in body To mass a phrase, is the Race. march? so. | other force None know this be world that And a one- well as well those and fretting ones? it seem there as much weather used to think | (organized) do it? that I of. Would a new when was accomplished? pleasanter for us people, as for fussy sick Would as if was not gloomy as there be? I so. |
| Remember great to rid of pain Can it In large yes. of the and disease world by the of the and then alive same Four- Not anything of that, think. Science that fifths so. | its principal offer: the Race and disease. do so? measure, How much pain in the is created imaginations sufferers, kept by those imaginations? fifths? short I should Can Christian banish four- ? I think Can any | In the time, the Scientist off a many I think More get killed by the methods will that presently. | mean would kill good patients? so. than off now legalized ? I take up question |
| | | At present, to ask examine the Scientist's as registered magazine, Science -October 1898. a Baptist gives | I wish you to some of performances, in his The Christian Journal number, First, clergyman us this |

true
of "the
orthodox
and he
have
that it
true
of the
(civilized)
being:

"He is
and fretted
man;
of himself
propensities,
of colds
afraid
on serpents
deadly

a worried
and fearful
afraid
and his
afraid
and fevers,
of treading
or drinking
things."

Then he
us this

gives
contrast:

"The
Christian
has put
and fretting
his feet.
have a
over
and care
not achieved
average
Christian."

average
Scientist
all anxiety
under
He does
victory
fear
that is
by the
orthodox

He has
anxiety
under
What
of your
or income
you be
to pay
frame
year

put all
and fretting
his feet.
proportion
earnings
would
willing
for that
of mind,
in, year

out?
outvalues
that
put upon
Where
purchase
any outlay
sort,
Church
of it,
the Scientist's?

It really
any price
can be
it.
can you
it, at
of any
in any
or out
except

Well,
the anxiety
about
and fevers,
and getting
wet,
forbidden
eaten
of indigestion,
brings
cold
fever
indigestion
most of
ailments;
if the
can banish
anxiety
the world
it can
the world's
and pain
four-

it is
and fretting
colds,
and draughts,
our feet
and about
food
in terror
that
on the
and the
and the
and the
our other
and so,
Science
that
from
I think
reduce
disease
about
fifths.

In this
number
the redeemed
and give
and not
but with
gratitude.
rule
seem
with

October
many of
testify
thanks;
coldly,
passionate
As a
they
drunk
health,

| | | | |
|---|--|--|---|
| and with of it, of it, glory of it, a long, spell in inventing diseases them doctor- The first testifies when most Truth dawned he had all the that is heir that he did he thought -and made about What natural Why, he dump- all the druggists, medicines country.” Science his help, old sick passed and along them forebodings” he had accustomed in conjuring And so | the surprise the wonder the unspeakable and splendor after sober spent imaginary and concreting with stuff. witness that “this beautiful first on him” “nearly ills flesh to”; those not have he had this the tale complete. was the result? was a pit “for doctors, and patent of the Christian came to and “the conditions away,” with the “dismal which been to employ up ailments. he was | a healthy man, and astonished. But I astonished, other I know must been of applying Science. in the he watchfully diverted from channels it to in healthy Nothing by human could formidably than in banishing ailments closing against applicants breed. his method keep “I am I am sound well Perfectly perfectly I have there’s thing I have there’s thing Nothing but Mind; | and cheerful now, am not for from sources what have his method Christian If I am right, and diligently his mind unhealthy and compelled travel ones. contrivable invention be more effective that, imaginary and in the entrances sub-sequent of their I think was to saying, well! sound!- and well! and sound! sound, well! no pain; no such as pain! no disease; no such as disease! is real all is |
|---|--|--|---|

| | | | |
|---|---|---|--|
| Mind, Good- Life, Liver, one of ante the buck!" | All-Good Good, Soul, Bones, a series, and pass | "an trouble," the doctor surgeon nursing drugs knife years. | old organic which and the had been with and the for seven years. |
| I do that was exactly used, it doubtless the spirit The Scientist attach to the formula, and to spirit it was I should that that divert from channels it into ones answer purpose some though all. I it most that a religious find of the spirit reinforcement case. | not mean that the formula but that contains of it. would value exact no doubt, the religious in which used. think any formula would the mind unwholesome and force healthy would every with people, not with think likely very man would the addition religious a powerful in his | He calls "claim." miner think not his at all, property doctor pal the for he be misled word, is Christian- slang The Christian has no to him is no thing, will the hateful All that to him upon an imaginary sometimes itself claims an ailment | it his A surface- would it was claim but the of the and his surgeon- would by that which Science for "ailment." Scientist ailment; there such and he not use word. happens is that his attention disturbance obtrudes which to be but isn't. witness testimony clergyman years had preached years Christian |
| The second testifies the Science | witness that banished | in a | |

| | | | |
|--|--|---|---|
| church, now gone the new He was blind He was by the method, he heard of Truth spiritually.” | and has over to sect. “almost and deaf.” treated C. S. and “when the voice he saw Saw spiritually? | Stiffness those Excruciating most of | of all joints, pains the time. |
| It is indefinite; had better him again. testimonies properly basketed, there no lack ones but this magazine edited, mistakes kind expected. | a little they treat Indefinite might be waste- since is evidently of definite procurable; C. S. is poorly and so of this must be | These have a substantial They exposure campaigns. did all could, was little. were but “I realized relief that After years he went Christian and took treatment home Two days he “began like a man.” “the vanished— once, more finally, have entirely And— which still value— now “contented That is which, remarked, Scientist- | claims very sound. came of in the The doctors they but it Prayers tried, never any physical from source.” thirty of torture, to a Scientist an hour’s and went painless. later, to eat well Then claims some at others gradually”; “they almost disappeared.” a thing is of greater he is and happy.” a detail as earlier is a Church |
| The next is a of the War. Christian found had in the following : | witness soldier Civil When Science him, he stock claims | | |
| Indigestion, Catarrh, deposits joints, Hand- Insomnia, of the of Arms. | Rheumatism, Chalky in Shoulder- Arm-joints, joints, Atrophy muscles Shoulders, | | |

| | | | |
|--|--|---|---|
| <p>specialty. indeed, go further with or no that it Christian- monopoly. thirty- effort, Church succeeded it to harassed</p> | <p>And, one may and assert little exaggeration is a Science With one years' the Methodist had not in furnishing this soldier.</p> | <p>the fiction masquerades the name The children, as the share blessings Science. the study 'little they how to peaceful, Sometimes are cured little by the healer, more children the formula themselves.</p> | <p>which under of Chilblains." as well adults, in the of the "Through of the book' are learning be healthful, and wise." they of their claims professional and sometimes advanced say over and cure</p> |
| <p>And so goes Witness witness his claims, their abolishment, Mrs. Discovery Milk- cured; prostration consumption and St. dance a pastime. without And now an interesting to the slang on the We have over and such It seems a curtailed saying of the of Christian- Truth</p> | <p>the tale on. after bulletins declares prompt and gives Eddy's the praise. leg is nervous is cured; is cured; Vitus's is made Even a fiddle. and then new addition Science appears page. "demonstrations chilblains" things. to be way of "demonstrations power Science over</p> | <p>A little girl of equipped adult states and says, I would a demonstration She had derived getting over a head on a She saved from by remembering "God while in the couldn't done shouldn't</p> | <p>Far-Western nine, with an vocabulary, her age "I thought write to you." a claim, from flung pony's and landed rockpile. herself disaster to say is All" she was air. I have it. I even</p> |

have thought
 of it. I should
 have been
 too excited. Nothing
 but Christian Science
 could have
 enabled that
 child to do
 that calm
 and thoughtful and judicious
 thing in those
 circumstances. She came
 down on her head,
 and by all the
 rules she should
 have broken
 it; but the intervention
 of the formula
 prevented that,
 so the only
 claim resulting
 was a blackened
 eye. Monday
 morning it was
 still swollen
 and shut. At school
 "it hurt
 pretty badly—
 that is, it
 seemed to."
 So "I was excused,
 and went down to
 the basement and said,
 'Now I am depending
 on mamma instead
 of God, and I
 will depend
 on God instead
 of mamma.'" No doubt
 this would
 have answered;
 but, to make
 sure, she added
 Mrs. Eddy to
 the team and recited
 "the Scientific

Statement of Being,"
 which is one
 of the principal
 incantations, I judge.
 Then "I felt
 my eye opening."
 Why, dear,
 it would have
 opened an oyster.
 I think it is
 one of the touchiest
 things in child-
 history, that
 pious little
 rat down cellar
 pumping away at
 the Scientific Statement
 of Being.

 There is a
 page about
 another good
 child—
 Gordon. Little
 Gordon "came
 into the world
 without the assistance
 of surgery or anaesthetics."
 He was a "demonstration."
 A painless one;
 therefore, his coming
 evoked "joy
 and thankfulness to God
 and the Discoverer
 of Christian Science."
 It is a noticeable
 feature of this
 literature—the so
 frequent linking
 together of the
 Two Beings in an
 equal bond;
 also of Their
 Two Bibles. When
 little Gordon
 was two years

old,
 was playing
 on the
 where
 left my
 book.'
 him stop
 play,
 the book
 in his
 hands,
 softly,
 look
 for the
 place
 his arms
 reach,
 it there."
 pious
 the mother
 such a
 of thought
 had never
 before.
 of the
 mother
 ago who
 things
 heart,"
 It is
 comparison;
 unconscious
 are about
 in the
 of the
 ship of
 Church
 frank
 ones in
 of its
 chiefs.

 Some
 later,
 library-
 Science

"he
 horse
 bed,
 I had
 'little
 I noticed
 in his
 take
 carefully
 little
 kiss it
 then
 about
 highest
 of safety
 could
 and put
 This
 act filled
 "with
 train
 as I
 experienced
 I thought
 sweet
 of long
 kept
 in her
 etc.
 a bold
 however,
 profanations
 as common
 mouths
 lay member
 the new
 as are
 and open
 the mouths
 consecrated

 days
 the family
 Christian-
 books-

was lying
 deep-
 window.
 was another
 for the
 child
 off.
 his play
 there
 all the
 to one
 except
 "It he
 both
 slowly
 it to
 then
 it carefully,
 himself
 window."
 seemed
 mother
 to be
 that
 time;
 she was
 that
 imagination
 had anything
 with
 Later,
 Gordon
 author
 being
 do it.
 that he
 frequently;
 every
 anybody
 I would
 have
 child
 chromo.
 tale
 object,
 to intimate

in a
 seated
 This
 chance
 holy
 to show
 He left
 and went
 and pushed
 books
 side,
 the Annex
 took in
 hands,
 raised
 his lips,
 removed
 and seated
 in the
 It had
 to the
 too wonderful
 true,
 first
 but now
 convinced
 "neither
 nor accident
 to do
 it."
 little
 let the
 of his
 see him
 After
 did it
 probably
 time
 was looking.
 rather
 that
 than a
 If this
 has any
 it is
 that

the inspired
 was supernaturally
 convey
 of its
 and awful
 to this
 little
 without
 of outside
 The magazine
 edited
 high-
 discretion.
 has a
 and he
 to get

Among
 witnesses
 is one
 a "jumping
 which
 times
 her to
 that
 was sensation
 but each
 was overcome
 power
 She would
 the dentist
 cocaine,
 there
 him punch
 and split
 the tooth,
 and slash
 and pull
 nerve,
 out fragments
 and she
 once
 that it
 And to
 day she
 it didn't,

book
 able to
 a sense
 sacred
 character
 innocent
 creature,
 the intervention
 aids.
 is not
 with
 priced
 The editor
 "claim,"
 ought
 it treated.

other
 there
 who had
 toothache,"
 several
 tempted
 "believe
 there
 in matter,
 time it
 by the
 of Truth."
 not allow
 to use
 but sat
 and let
 and drill
 and crush
 and tear
 its ulcerations,
 out the
 and dig
 of bone;
 wouldn't
 confess
 hurt.
 this
 thinks
 and I

have
 doubt
 she is
 tenths
 and that
 Science
 did her
 service
 she could
 gotten
 cocaine.

not a
 that
 nine-
 right,
 her Christian-
 faith
 better
 than
 have
 out of

There
 account
 boy who
 all up
 small
 an accident,
 over
 Statement
 or some
 other
 and got
 and sound
 having
 any real
 and without
 of a

is an
 of a
 got broken
 into
 bits by
 but said
 the Scientific
 of Being,
 of the
 incantations,
 well
 without
 suffered
 pain
 the intrusion
 surgeon.

Also,
 is an
 of the
 to perfect
 in a
 night,
 fatally
 horse,
 application
 Science.
 stand
 deal,
 recognize
 the ice
 thin,
 That
 had as

there
 account
 restoration
 health,
 single
 of a
 injured
 by the
 of Christian
 I can
 a good
 but I
 that
 is getting
 here.
 horse
 many as

fifty claims;
 how could he demonstrate
 over them?
 Could he do
 the All-Good,
 Good-Good,
 Good-Liver,
 Truth, All down
 but Nine, Set them
 up on the Other
 Alley? Could
 he intone the Scientific
 Statement of Being?
 Now, could
 he? Wouldn't
 it give him a
 relapse? Let us
 draw the line
 at horses
 and furniture.

There is plenty
 of other testimonies
 in the magazine,
 but these quoted
 samples will
 answer. They
 show the kind
 of trade the Science
 is driving. Now we
 come back to
 the question, Does
 the Science kill a
 patient here
 and there and now
 and then? We must
 concede it.
 Does it compensate
 for this? I am
 persuaded that it
 can make a plausible
 showing in that
 direction. For instance:
 when it lays
 upon a

soldier who has
 suffered thirty
 years of helpless
 torture and makes
 him whole in body
 and mind, what is
 the actual sum of
 that achievement?
 This, I think:
 that it has restored
 to life a subject
 who had essentially
 died ten deaths
 a year for thirty
 years, and each
 of them a long
 and painful one.
 But for its interference
 that man in
 the three years
 have elapsed,
 would have
 essentially died
 thirty times
 more. There
 are thousands
 of young
 people in the
 land who are
 now ready to enter
 upon a life-
 death
 long to that
 similar Every
 man's. the Science
 time one of
 captures and secures
 these life-
 to him immunity
 long from imagination-
 manufactured disease,
 it may plausibly
 claim that in
 his person it has
 saved three
 hundred lives.

Meantime, it will
 kill a man every
 now and then.
 But no matter,
 it will still
 be ahead on the
 credit side.

[NOTE.— I have
 received several
 letters (two
 and ostensibly educated
 persons), intelligent
 which contained, in substance,
 this protest:
 “I don’t object
 to men and women
 chancing their
 lives with
 these people,
 but it is a
 burning shame
 that the law
 should allow
 them to trust
 their helpless
 little children
 in their deadly
 hands. “Isn’t
 it touching? Isn’t
 it deep? Isn’t
 it modest? It is
 as if the person
 said: “I know
 that to a parent
 his child is the
 core of his heart,
 the apple of his
 eye, a possession
 so dear, so precious
 that he will
 trust its life
 in no hands
 but those which
 he believes, with

all his soul,
 to be the very
 best and the
 very safest,
 but it is a
 burning shame
 that the law
 does not require
 him to come to
 me to ask what
 kind of healer
 I will allow
 him to call.”
 The public is merely
 a multiplied “me.”—
 M.T.]

Chapter 7

| | | | |
|--|---|--|--|
| <p>“We declare Science with the Scriptures, as well author, Baker in Revelation is the angel,’ highest to this 1), giving spiritual of the in the book (verse Thus we that Science second of Christ- Spirit.” by Dr. Tomkins, C.S.</p> <p>There it in speech. the mighty she is and officially</p> | <p>consciously that and Health, Key to was foretold, as its Mary Eddy, x. She 'mighty or God's thought age (verse us the interpretation Bible 'little open' 2). prove Christian is the coming Truth- -Lecture George D.D.</p> <p>you have plain She is angel; the divinely sent</p> | <p>bearer highest For the she brings Advent. expect before been in fifty she will by her as having herself Advent. already and we expect feeling territorially, to deepen</p> <p>Particularly her death; as any foresee, Worship taught Sunday- and pulpits cult. whatever her trade- on, though only a spoon,</p> | <p>of God's thought. present, the Second We must that she has her grave years be regarded following been the Second She is worshiped, must this to spread, and also in intensity.</p> <p>after for then, one can Eddy- will be in the schools of the Already she puts mark it be memorial- is holy</p> |
|--|---|--|--|

and is eagerly
 and gratefully bought
 by the disciple,
 and becomes a fetish
 in his house.
 I say bought,
 for the Boston
 Christian- Science
 Trust gives
 nothing away;
 everything it has
 is for sale.
 And the terms
 are cash; and not
 only cash,
 but cash in advance.
 Its god is Mrs.
 Eddy first,
 then the Dollar.
 Not a spiritual
 Dollar, but a
 real one.
 From end to
 end of the Christian
 Science literature
 not a single
 (material) thing
 in the world
 is conceded to be
 real, except
 the Dollar. But all
 through and through
 its advertisements that
 reality is eagerly
 and persistently recognized.

The Dollar is hunted
 down in all sorts
 of ways; the Christian-
 Science Mother-
 Church and Bargain-
 Counter in Boston
 peddles all kinds
 of spiritual wares
 to the faithful,
 and always on the

one condition—
 cash in
 The Angel
 Apocalypse of the
 not go could
 and get there
 of his a copy
 book on own pirated
 credit.
 Many, many
 precious Christian-
 Science things
 are to be had
 there for cash:
 Bible Lessons;
 Church Manual;
 C. S. Hymnal;
 History of the
 building of the
 Mother- Church;
 lot of Sermons;
 Communion Hymn,
 “Saw Ye My
 Saviour,” by Mrs.
 Eddy, half a
 dollar a copy,
 “words used by
 special permission
 of Mrs. Eddy.”
 Also we have
 Mrs. Eddy’s
 and the Angel’s
 little Blue-
 Annex in eight
 styles of binding
 at eight kinds
 of war- prices;
 among these
 a sweet thing
 in “levant, divinity
 circuit, leather
 lined to edge,
 round corners,
 gold edge,
 silk sewed,
 each, prepaid,
 159396,” and if

| | | | |
|----------------|-----------------|---------------|----------------|
| you take | a million | of the | Mother- |
| you get | them a | Church | Headquarters |
| shilling | cheaper | Factory | in Boston; |
| -that | is to | none | genuine |
| say, | "prepaid, | without | the trade- |
| 159395.75." | Also we | mark of | the Trust. |
| have | Mrs. | You must | apply |
| Eddy's | Miscellaneous | there | and not |
| Writings, | at 'andsome | elsewhere. | |
| big prices, | the divinity- | One hundred | dollars |
| circuit | style | for it. | And I |
| heading | the exertions, | have a | case |
| shilling | discount | among | my statistics |
| where | you take | where | the student |
| an edition | Next | had a | three |
| comes | Christ | weeks' | course |
| and Christmas, | by the | and paid | three |
| fertile | Mrs. | hundred | for it. |
| Eddy- | a poem- | The Trust | does |
| would | God I | love | the Dollar, |
| could | see it! | when it | isn't |
| -price | 159393, | a spiritual | one. |
| cash in | advance. | | |
| Then | follow | In order | to force |
| five | more | the sale | of Mrs |
| books | by Mrs. | Eddy's | Bible- |
| Eddy, | at highwayman's | Annex, | no healer, |
| rates, | some of | Metaphysical- | College- |
| them in | "leatherette | bred or | other, |
| covers," | some of | is allowed | to practice |
| them in | "pebble | the game | unless |
| cloth," | with | he possesses | a copy |
| divinity- | circuit, | of that | book. |
| compensation- | balance, | That | means |
| twin- | screw, | a large | and constantly |
| and the | other | augmenting | income |
| modern | improvements; | for the | Trust. |
| and at | the same | No C.S. | family |
| bargain- | counter | would | consider |
| can be | had The | itself | loyal |
| Christian | Science | or pious | or pain- |
| Journal. | | proof | without |
| Christian- | Science | an Annex | or two |
| literary | discharges | in the | house. |
| are a | monopoly | | |

| | | | |
|--|--|---|--|
| That an income Trust, near of millions; millions | means for the in the future, not thousands- a year. | formidable, 1940 power Republic- that, And I it a guess the Trust is already day pretty in its will the most and unscrupulous politico- master has dominated since days of And a master the strongest times, this have a strength of by as effective of irresponsible as any has had; railway, and the newspaper, facilities and managing than has had; after or two, probably Christendom the Catholic The Roman | and in the governing in the to remain permanently. think reasonable that (which in our brusque ways) then be insolent and tyrannical religious that a people the palmy the Inquisition. stronger than of bygone because one will financial not dreamed any predecessor; a concentration power predecessor in the the telegraph, subsidized better for watching his empire any predecessor and, a generation he will divide with Church. Church |
| No member, or old, branch Scientist can acquire membership Mother- unless “capitation (of “not than a say the to the Trust year. means for the in the future, us venture millions per year. | young of a Christian- church and retain in the Church he pay tax” less dollar,” By-Laws) Boston every That an income Trust, near of-let to say- more | | |
| It is safe that in in 1920 will be Christian and three in Great that figures trebled that in in 1920 Scientists a political in 1930 | a reasonably guess America there ten million Scientists, millions Britain; these will be in 1930; America the Christian will be force, politically | | |

| | | | |
|----------------|---------------|-----------------|-----------------|
| has a | perfect | offerings | at her |
| organization, | and it | shrine | no crutches |
| has an | effective | of cured | cripples |
| centralization | of power- | received, | and no |
| but not | of its | imitations | of miraculously |
| cash. | Its multitude | restored | broken |
| of Bishops | are rich, | legs | and necks |
| but their | riches | allowed | to be |
| remain | in large | hung up | except |
| measure | in their | when | made |
| own hands. | They | out of | the Holy |
| collect | from | Metal | and proved |
| two hundred | millions | by fire- | assay; |
| of people, | but they | cash | for miracles |
| keep | the bulk | worked | at the |
| of the | result | tomb: | these |
| at home. | The Boston | money- | sources, |
| Pope of | by-and- | with a | thousand |
| by will | draw | to be | yet invented |
| his dollar- | a-head | and ambushed | upon |
| capitation- | tax from | the devotee, | will |
| three | hundred | bring | the annual |
| millions | of the | increment | well up |
| human | race, | above | a billion. |
| and the | Annex | And nobody | but the |
| and the | rest of | Trust | will |
| his book- | shop | have | the handling |
| stock | will | of it. | In that |
| fetch | in as | day, | the Trust |
| much | more; | will | monopolize |
| and his | Metaphysical | the manufacture | and sale |
| Colleges, | the annual | of the | Old and |
| Pilgrimage | to Mrs. | New Testaments | as well |
| Eddy's | tomb, | as the | Annex, |
| from | all over | and raise | their |
| the world- | admission, | price | to Annex |
| the Christian- | Science | rates, | and compel |
| Dollar | (payable | the devotee | to buy |
| in advance)- | purchases | (for | even |
| of consecrated | glass | to-day | a healer |
| beads, | candles, | has to | have |
| memorial | spoons, | the Annex | and the |
| aureoled | chrome- | Scriptures | or he |
| portraits | and bogus | is not | allowed |
| autographs | of Mrs. | to work | the game), |
| Eddy; | cash | and that | will |

bring several
hundred million
dollars more.
In those days,
the Trust will
have an income
approaching five
million dollars
a day, and no
expenses to be
taken out of
it; no taxes
to pay, and no
charities to support.
That last
detail should
not be lightly
passed over by
the reader; it is
well entitled
to attention.

No charities to support.
No, nor even to
contribute to.
One searches in vain
the Trust's advertisements
and the utterances
of its organs
for any suggestion
that it spends
a penny on orphans,
widows, discharged
prisoners, hospitals,
ragged schools,
night missions,
city missions,
libraries, old people's
homes, or any
other object
that appeals
to a human
being's purse
through his heart.

I have hunted,

hunted, and hunted,
by correspondence and otherwise,
and have not yet
got upon the track
of a farthing
that the Trust
has spent upon
any worthy object.
Nothing makes
a Scientist so uncomfortable
as to ask him
if he knows
of a case
where Christian
Science has spent
money on a
benevolence, either
among its own
adherents or elsewhere.
He is obliged
to say "No"
And then one discovers
that the person
questioned has been
asked the question
many times
before, and that
it is getting
to be a sore
subject with
him. Why a
sore subject?
Because he has
written his chiefs
and asked with
high confidence
for an answer
that will
confound these
questioners—and the
chiefs did not
reply. He has
written again,
and then again—
not with confidence,
but humbly, now—

and has begged
for defensive ammunition
in the voice
of supplication. A reply
does at last
come to this
effect: "We
must have
faith in Our
Mother, and rest
content in the
conviction that
whatever She does
with the money
it is in accordance
with orders
from Heaven,
for She does no
act of any kind
without first
'demonstrating
it."

That settles
it—as far as
the disciple is concerned.
His mind is satisfied
with that
answer; he gets
down his Annex
and does an incantation
or two, and that
mesmerizes his spirit
and puts that to
sleep—brings
it peace. Peace
and comfort and joy,
until some
inquirer punctures
the old sore
again.

Through friends
in America I asked
some questions,
and in some

cases got definite
and informing answers;
in other cases
the answers were
not definite and not
valuable. To the
question, "Does
any of the money
go to charities?"
the answer from an
authoritative source
was: "No,
not in the sense
usually conveyed
by this word."
(The italics
are mine.) That
answer is cautious.
But definite, I think—
utterly and unassailably
definite—although
quite Christian-
Scientifically foggy
in its phrasing.
Christian-Science
testimony is generally
foggy, generally
diffuse, generally
garrulous. The writer
was aware that
the first word in
his phrase answered
the question which
I was asking,
but he could
not help adding
dark words.
Meaningless
ones, unless
explained by him.
It is quite
likely, as intimated
by him, that
Christian Science
has invented a new
class of objects

to apply the word
 "charity" to, but
 without an explanation
 we cannot know
 what they
 are. We quite
 easily and naturally
 and confidently guess
 that they
 are in all cases
 objects which
 will return
 five hundred
 per cent. on the
 Trust's investment
 in them, but guessing
 is not knowledge;
 it is merely,
 in this case,
 a sort of nine-
 tenths certainty
 deducible from
 what we think
 we know of the
 Trust's trade
 principles and its
 sly and furtive
 and shifty ways.

Sly? Deep?
 Judicious? The Trust
 understands its business.
 The Trust does
 not give itself
 away. It defeats
 all the attempts
 of us impertinents
 to get at its
 trade secrets.
 To this day,
 after all our
 diligence, we have
 not been able to
 get it to confess
 what it does
 with the money.

It does not even
 let its own disciples
 find out.
 All it says
 is, that the matter
 has been "demonstrated
 over." Now and
 then a lay Scientist
 says, with a
 grateful exultation,
 that Mrs.
 Eddy is enormously
 rich, but he
 stops there;
 as to whether
 any of the money
 goes to other
 charities or not,
 he is obliged
 to admit that he
 does not know.
 However, the Trust
 is composed of human
 beings, and this
 justifies the conjecture
 that if it had
 a charity list
 which it was
 proud should
 hear of
 it.

"Without money
 and without price."
 Those used to
 be the terms.
 Mrs. Eddy's
 Annex cancels
 them. The motto
 of Christian Science
 is, "The laborer
 is worthy of his
 hire." And now
 that it has been
 "demonstrated over,"

we find its spiritual
 meaning to be,
 "Do anything
 and everything your
 hand may find
 to do; and charge
 cash for it,
 and collect the money
 in advance." The Scientist
 has on his tongue's
 end a cut-and-
 dried, Boston-
 supplied set of
 rather lean
 arguments, whose
 function is to
 show that it
 is a Heaven-
 commanded duty to
 do this, and that
 the croupiers of the
 game have no
 choice but to
 obey.

The Trust seems
 to be a reincarnation.
 Exodus xxxii.
 4.

I have no reverence
 for the Trust,
 but I am not
 lacking in reverence
 for the sincerities
 of the lay membership
 of the new Church.
 There is every
 evidence that
 the lay members
 are entirely sincere
 in their faith,
 and I think
 sincerity is always
 entitled to honor
 and respect, let the

inspiration of the
 sincerity be what
 it may. Zeal
 and sincerity can carry
 a new religion
 further than
 any other missionary
 except fire
 and sword, and I
 believe that
 the new religion
 will conquer
 the half of Christendom
 in a hundred
 years. I am
 not intending this as
 a compliment to the
 human race;
 I am merely
 stating an opinion.
 And yet I think
 that perhaps
 it is a compliment
 to the race.
 I keep in mind
 that saying
 of an orthodox
 preacher—quoted
 further back.
 He conceded that
 this new Christianity
 frees its possessor's
 life from
 frets, fears,
 vexations, bitterness,
 and all sorts
 of imagination-
 propagated and pains,
 and fills his world
 with sunshine
 and his heart
 with gladness.
 If Christian Science,
 with this
 stupendous equipment—
 and final salvation

added— cannot
win half the Christian
globe, I must
be badly mistaken
in the make-
up of the human
race.

I think the Trust
will be handed
down like Me
other Papacy,
and will always
know how to
handle its limitless
cash. It will
press the button;
the zeal, the energy,
the sincerity, the enthusiasm
of its countless
vassals will do
the rest.

Chapter 8

| | | | |
|-----------------|------------------|------------------|--------------|
| The power | which | imagine | that |
| a man's | imagination | his incantations | are the |
| has over | his body | healing- | power |
| to heal | it or | that is | curing |
| make it | sick is | A, and | A must |
| a force | which | imagine | that |
| none of | us is | this is | so. I |
| born | without. | think | it is |
| The first | man had | not so, | at all; |
| it, the | last | but no | matter, |
| one will | possess | the cure | is effected, |
| it. If | left to | and that | is the |
| himself, | a man | main | thing. |
| is most | likely | The outsider's | work is |
| to use | only | unquestionably | valuable; |
| the mischievous | half of | so valuable | that it |
| the force— | the half | may fairly | be likened |
| which | invents | to the | essential |
| imaginary | ailments | work | performed |
| for him | and cultivates | by the | engineer |
| them; | and if | when he | handles |
| he is | one of | the throttle | and turns |
| these— | very | on the | steam; |
| wise | people, | the actual | power |
| he is | quite | is lodged | exclusively |
| likely | to scoff | in the | engine, |
| at the | beneficent | but if | the engine |
| half of | the force | were | left |
| and deny | its existence. | alone | it would |
| And so, | to heal | never | start |
| or help | that | of itself. | Whether |
| man, | two imaginations | the engineer | be named |
| are required: | his own | Jim, or | Bob, or |
| and some | outsider's. | Tom, it | is all |
| The outsider, | B, must | one— | his services |

| | | | |
|--|---|---|---|
| are necessary, is entitled wage as get you Whether named Scientist, Scientist, Curist, Evil or Hypnotist, all one; merely he simply on the old steam engine the whole | and he to such he can to pay. he be Christian or Mental or Mind or King's- Expert, it is he is the Engineer; turns same and the does work. | in the the rocks earth since began- going all the In our have that and wandering and set work, the business capital, it in competent and the are as | air and and the and everywhere time and was to waste while. time we organized scattered force it to and backed with and concentrated few and hands, results we see. |
| The Christian- engineer exactly trade other yet he the whole put together. | Scientist drives the same as the engineers, out-prospers of them | The Christian has taken which lying every of the race time and has it, and the business capital, it at headquarters hands small competent and there | Scientist a force has been idle in member human since began, organized backed with and concentrated Boston in the of a and very Trust, are results. |
| Is it he has the takingest I think that is small it. I that of his prosperity elsewhere. | because captured name? that only a part of think the secret high lies | Therein the promise this is going its commerce the earth. that if | lies that monopoly to extend wide in I think the business |
| The Christian has organized Now that a gigantic Electricity, volume, | Scientist the business. was certainly idea. in limitless has existed | | |

were conducted
in the loose
and disconnected fashion
customary with
such things,
it would achieve
but little more
than the modest
prosperity usually
secured by unorganized
great moral
and commercial ventures;
but I believe
that so long as
this one remains
compactly organized
and closely concentrated
in a Trust,
the spread of its
dominion will
continue.

Chapter 9

| | | | |
|---------------|-----------------|----------------|--------------|
| Four | years | less | embarrassed. |
| ago I | wrote | For a | moment. |
| the preceding | chapters. | Only | for a |
| I was | assured | moment. | Then he |
| by the | wise | waylays | the first |
| that | Christian | spectre | of a |
| Science | was a | reason | that |
| fleeting | craze | goes | fitting |
| and would | soon | through | the desert |
| perish. | This | places | of his |
| prompt | and all- | mind, | and is |
| competent | stripe | at once | serene |
| of prophet | is always | again | and ready |
| to be | had in | for conflict. | Serene |
| the market | at ground- | and confident. | Yet he |
| floor | rates. | should | not be |
| He does | not stop | so, since | he has |
| to load, | or consider, | had no | chance |
| or take | aim, | to examine | his catch, |
| but lets | fly just | and cannot | know |
| as he | stands. | whether | it is |
| Facts | are nothing | going | to help |
| to him, | he has | his contention | or damage |
| no use | for such | it. | |
| things; | he works | | |
| wholly | by inspiration. | The impromptu | reason |
| And so, | when he | furnished | by the |
| is asked | why he | early | prophets |
| considers | a new | of whom | I have |
| movement | a passing | spoken | was this: |
| fad and | quickly | | |
| perishable, | he finds | “There | is nothing |
| himself | unprepared | to Christian | Science; |
| with a | reason | there | is nothing |
| and is | more or | about | it that |

| | | | |
|--|--|---|---|
| <p>appeals intellect; will be to the the mentally the people not think.”</p> | <p>to the its market restricted unintelligent, inferior, who do</p> | <p>were in degree through the aforesaid would and sufficient, the inquirer Christian might unconvinced But we that are seldom that that thing serious and fairly inquiry the claims religion a political is a occurrence; the vast men and are far being of making examination. are not for the that minds, good may be, trained examinations. not trained work is competent it than and farmers to make clothes learning</p> | <p>any considerable achieved the intellect, reason be sound no doubt; into Science go away and unconverted. all know conversions made in way; such a as a and painstaking competent into of a or of dogma rare and that mass of women from capable such an They capable, reason their howsoever they are not for such The mind for that no more to do are lawyers competent successful without the tailor’s</p> |
| <p>They that a why the would and endure. the equivalent</p> | <p>called reason cult not flourish It seems of saying:</p> | <p>is no in tinware; is nothing it that to the its market restricted poor.”</p> | <p>like forward reason world Science flourish and then offering a reason should and die.</p> |
| <p>“There money there about appeals rich; will be to the</p> | <p>It is bringing the best in the why Christian should and live, blandly it as why it sicken</p> | <p>That was furnished the complacent prophets years and it furnished to-day. to new or to</p> | <p>reason me by and unfrightened four ago, has been me again If conversions religions old ones</p> |

| | | | |
|--------------------|-----------------|----------------|-----------------|
| trade. | There | Within | these |
| are seventy- | five | limits | alone |
| million | men and | are their | opinions |
| women | among | and judgments | valuable; |
| us who | do not | outside | of these |
| know | how to | limits | they |
| cut out | and make | grope | and are |
| a dress- | suit, | lost- | usually |
| and they | would | without | knowing |
| not think | of trying; | it. In | a church |
| yet they | all think | assemblage | of five |
| they | can competently | hundred | persons, |
| think | out a | there | will be |
| political | or religious | a man | or two |
| scheme | without | whose | trained |
| any apprenticeship | to the | minds | can seize |
| business, | and many | upon | each |
| of them | believe | detail | of a |
| they | have | great | manufacturing |
| actually | worked | scheme | and recognize |
| that | miracle. | its value | or its |
| But, | indeed, | lack of | value |
| the truth | is, almost | promptly; | and can |
| all the | men and | pass | the details |
| women | of our | in intelligent | review, |
| nation | or of | section | by section, |
| any other | get their | and finally | as a |
| religion | and their | whole, | and then |
| politics | where | deliver | a verdict |
| they | get their | upon | the scheme |
| astronomy- | entirely | which | cannot |
| at second | hand. | be flippantly | set aside |
| Being | untrained, | nor easily | answered. |
| they | are no | And there | will be |
| more | able to | one or | two other |
| intelligently | examine | men there | who can |
| a dogma | or a | do the | same |
| policy | than | thing | with a |
| they | are to | great | and complicated |
| calculate | an eclipse. | educational | project; |
| | | and one | or two |
| Men are | usually | others | who can |
| competent | thinkers | do the | like |
| along | the lines | with a | large |
| of their | specialized | scheme | for applying |
| training | only. | electricity | in a |

| | | | |
|---|---|--|--|
| new and of way; or two who can with a scheme the scientific accepted regarding And so so on. manufacturing will competent the educational intelligently, opinion it would valuable; of these will be understand upon scheme; these batches will be understand upon revolution; not one the entire be competent capably, of a or religious new or and deliver upon it any one regard | unheard- and one others do it showy for revolutionizing world's notions geology. on, and But the experts not be to examine scheme and their about not be neither two groups able to and pass the electrical none of three of experts able to and pass the geological and probably man in lot will to examine, the intricacies political scheme, old, a judgment which need as precious. | and seventy- men and present draw their and deliver judgments cheese, and cattle, and soap, and candles, medicines, and apparitions, trucks, and baby and warts, and time- and freight- and summer and whiskey, and surgery, and blacksmithing, and dancing, candy, and dog and obstetrics, and sausages, goods, and railroad and horses, and labor and vegetables, and lamb's and etiquette, And not the five let their be ever and bright- competent, of the specialized training, hold of abstraction kind | five women who can upon training incontrovertible concerning and leather, and hardware, and tar, and patent and dreams, and garden and cats, food, and hymns, tables, rates, resorts, and law, and dentistry, and shoemaking, and Huyler's and mathematics, fights, and music, and dry and molasses, stocks, and literature, unions, and morals, fries, and agriculture. ten among hundred- minds so good will be by grace requisite mental to take a complex of any and make |
| There the top There four | you have crust. will be hundred | | |

| | | | |
|---|--|---|--|
| head or it. | tail of | their | environment. |
| The whole hundred and they capable but only the narrow of their trainings. hundred of them competently either plan or one. A few of examine that think do. results as when the nebular and explain myself. | five are thinkers, are all thinkers— within limits specialized Four and ninety cannot examine a religious a political scattering them do both— is, they they With as precious I examine theory it to | Environment chief to be when proposing the future Science. not the to reason makes or the or the or the or the or the it is If religions got by we should the extraordinary of an family Presbyterian and a a Methodist, a Mohammedan, and a A Presbyterian does Catholic or other brands, its own and not processes, association. also Mohammedanism, which day is with of a conflagration | is the thing considered one is to predict of Christian It is ability that the Presbyterian, Baptist, Methodist, Catholic, Mohammedan, Buddhist, Mormon; environment. were reasoning, have spectacle American with a in it, Baptist, a Catholic, a Buddhist, Mormon. family not produce families religious it produces kind; by intellectual but by And so with the cult in our spreading the sweep world- through |
| If the hundred got their through minds, weighed detail, Science not be apparition. don't; get a of it their more of their and the bulk of | four and ninety religion their and by and measured Christian would a scary But they they little through minds, it through feelings, overwhelming it through | | |

| | | | |
|---|--|--|---|
| the Orient, native profound and of intellectual that womb has sprung great that Including for with brains invent and market | that home of thought subtle fence, fertile whence every religion exists. our own; all our we cannot a religion it. | it, and along well it. | can get quite without |
| The language quoted recurs now, wonder how small in the the mighty Church be occupying a successful in its goods conditioned exhibit would to the instead “the the mentally the people not think.” | of my prophets to us and we to think a space world Mohammedan would now, if trade line of had been upon an that “appeal intellect” of to unintelligent, inferior, who do | Provided. what? can secure thing is worth three thousand more “appeal intellect”– Can it Will it menace Christianity gets Is it for regular to get Or shall Christianity a smile over another Won’t wise for regular to do way, Me way, way– the stable– after is gone? Protestantism and nodded long (while and diligent was slipping capturing schools), | Provided That it that which two or hundred times than an to the an environment. get that? be a to regular if it that? time Christianity alarmed? regular smile and turn and take nap? it be and proper Christianity the old customary the historical lock door the horse Just as has smiled this time the alert Catholic in and the public and is |
| The Christian Church, the Mohammedan makes appeal intellect, occasion | Science like Church, no embarrassing to the has no to do | | |

| | | | |
|---|--|---|---|
| now beginning around key when too late? | to hunt for the it is | some factories. | more |
| Will Science chance its wares? already that Will it and spread if it create the one essential conditions— It has created There of Christian in every in America, family factory; family out a Science at the intervals, it to in the way in contributions to Churches made on scale— puissant of personal and association. family agency Cause, converts the neighbors, | Christian get a to show It has secured chance. flourish and prosper shall for itself thing to those an environment? already an environment. are families Scientists community and each is a each turns Christian product customary and contributes the Cause only which of recruits are ever a large by the forces contact Each is an for the and makes among and starts | Four ago there six Christian in a town am acquainted a year were and fifty they built and its now numbers hundred. has all quietly done frenzied without brass street corner or any other persuasions godly Christian like is “restricted” “unintelligent, who do There the danger. Christian formidable. “restricted” nine of the race, be reckoned regular And will soon as | years were Scientists certain that I with; ago there two hundred there; have a church, membership four This been done; without revivals, uniforms, bands, parades, oratory, of the customary to a life. Science, Mohammedanism, to the the people not think.” lies It makes Science It is to ninety- one-hundredths human and must with by Christianity. be, as it is |

too late.