

not a mind; or he is Principle, Life, Truth, and Love—not an honest god at all; and yet such mere human concepts are, with insufferable cant, invoked as Our Heavenly Father, the Creator, the Infinite, the Good Shepherd, etc.

With some of the hymns ascribed to Mrs. Eddy and adopted into the liturgy of her divine science, orthodoxy is either propitiated or deceived:

“Shepherd, show me how to go  
O'er the hill-side steep;  
How to gather, how to sow,  
How to feed thy sheep.  
Lead thy lambkins to the fold,  
Take them in thine arms,” etc., etc.

In another hymn there is this apostrophe to Spirit, which, according to the glossary in “Science and Health,” means “Divine substance, mind, principle, all that is good”:

“Sinner, it calls you, come to this fountain,  
Cleanse the *foul senses* within;  
'Tis the spirit that makes pure,  
That exalts thee, and will cure  
All thy sorrow and sickness and sin.”

The *foul senses within* are held to be on a par with matter and “mortal mind.” They are said to “defraud, lie and cheat.” They are “the only source of evil or error,” but “Christian Science shows them to be false, since matter has no sensation.”

Of those who have rashly invested three dollars in the “Precious Volume,” decoyed by its title and alleged wealth of editions, some may have been looking for real knowledge, others may have been in quest of health, while some may even have been allured by the hope of obtaining something new in Biblical interpretation, for a promise of all these—science, health, and a key to the Scriptures—has been artfully woven into the title of the book. How grossly deceived they must have been who expected to find any kind of knowledge or science in it; and as for health, or the means of preserving and restoring it, although promised as a reward for simply reading the book, the search must have turned out to be a fool's errand. Imagine, if possible, the mental condition of a professor of therapeutics capable of diagnosing a malady such as a boil in the following terms: “You say a boil is painful; but that is impossible, for matter without mind is not painful. The boil simply manifests your belief in pain through inflammation and swelling, and you call this a boil.” The professor is quite as serious in proposing the following treatment for a boil: “Now, administer *mentally* to our patient a high attenuation of truth on this subject, and it will soon cure the boil” (“Science and Health,” p. 47). The curative agent here is some specific truth, not Truth with a capital T; but why it should be diluted is far from being clear. Take the case of palsy: “Palsy is a belief which

attacks n  
portions  
show mo  
supreme,  
various t  
pain in th  
body.”  
ease, all t  
unfortuna  
him that  
ease, then  
God—the  
ill.” Thi  
that it wo  
In adm  
said to be  
silently wi  
at the bed  
what she l  
you that s  
how they s  
the presen  
thoughts o  
as to what

“I said to  
disease is a f  
solute good.  
at you, and I  
yourself disea  
fect, but it ha  
Why, it was a  
as sound as th  
that beautifu  
since man is t  
diseased? Y  
more divine th  
have that pain  
seemed to act

This is “  
that they ca  
nor time to  
transferred  
strong enou

“Seat yours  
but your thoug