

Mortal mind, we are told, "is a lazar-house—a dismal cell and slaughter-house of infamy;" it is "the worst foe of the body," "it is the cause of organic disease," and so on, in quite superfluous iteration; for, after all, as in the case of matter, it has really no existence. Mortal mind, we are assured, "is a solecism in language, and involves an improper use of the word mind." "As the phrase is used in Christian Science, it is meant to designate something which has no real existence."

The triad, "sin, sickness and death," in Christian Science, go hand in hand, like the Erinyes in Greek and the Parcae in Roman mythology. The Greeks gave their three Furies a good name to propitiate them, but with more unique optimism Christian Science converts her triad into mere illusions of the fancy, "due to a belief in matter." We are told that "if sin, sickness and death were *understood as nothingness*, they would disappear;" that "the belief in sin is an unconscious error in the beginning." The conception of sin as a *belief* is of undoubted originality.

In one of her pamphlets, entitled "Unity of Good and Unreality of Evil," Mrs. Eddy informs us, in her usual oracular style, that God himself (the god of Christian Science, of course) knows nothing whatever of sin, or "has no knowledge of its existence," as she elsewhere puts it. "No doctrine of Christian Science rouses so much natural doubt and questioning as this, that God knows no such thing as sin." Of course, if sin has no existence, ignorance of its existence on the part of omniscience is quite excusable; but Mrs. Eddy ought to be far more candid here, for a doctrine like this is not to be trifled with.

Some of the doctrines and oracular statements of Christian Science, if they were only true, would be rather startling; as it is, they excite no little surprise, to say the least of it, none more so than the doctrine that God knows nothing about sin. But even more surprising than the doctrine are the alleged extraordinary results that sometimes attend the holding of it, and it would appear that the magnitude of the results is directly proportional to the strength of the belief in the doctrine. It is not the mere truth of a doctrine that counts for much in Christian Science, but one's belief in it; that is the principal factor. In her pamphlet, "Unity of Good," page 8, Mrs. Eddy says:

"When I have most clearly seen and most sensibly felt that the Infinite recognizes no sin, this has not separated me from God, but has so bound me to him as to enable me instantaneously to *heal a cancer which had eaten its way to the jugular vein*. In the same spiritual condition I have been able to replace dislocated joints and raise the dying to speedy health."

The inference is that to be a successful practitioner in "divine metaphysical healing"—or "spiritual scientific mind-healing," one is all the better of being able to clearly see and sensibly feel that the "Infinite" is wholly ignorant of the existence of sin.

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