

redeeming feature, however, and that is its bewildering absurdity. This has rendered it impregnable to criticism, but has made it sometimes amusing. Let us take the conception it has about matter; no poet in his wildest imagination, no philosopher or scientist in his most extravagant hypothesis, has anything to compare with it.

"The sun, the moon, the stars, the seas, the hills, and the plains,  
Are not these, O Soul, the vision of Him who reigns?"

is the conception of the Higher Pantheism, and like it is that of Goethe's—"Matter is the living garment of God." The modern scientist conceives matter to be that which contains "the promise and potency of all terrestrial life," and this conception is all but universally entertained, even by those who subscribe to the "vortex ring theory." In Christian Science matter is a kind of *bete noire*, if that which is said to have no existence at all can be anything. "Science and Health" assures us that "matter is unknown in the universe of mind," that "the first idolatry was faith in matter," that "belief in it is a moral contagion," that "it cannot ache, swell, or be inflamed, cannot believe, cannot be weary, cannot change the eternal facts of being," etc., etc.

For purposes best known to its discoverer and founder, Christian Science has not only jumped the claim of Idealism, but with still greater effrontery has attempted to jump the claim of Christianity, to elevate itself into a religion, to have a "service," forsooth, and even a liturgy. The liturgy consists mainly of what is called "The Scientific Statement of Being," which is repeated audibly, standing, like the creed in other churches. In the 75th and perhaps later editions of "Science and Health," this "Scientific Statement of Being" reads as follows:

"There is no life-substance or intelligence in matter. All is mind; there is no matter. Spirit is immortal truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal. Spirit is God, and man is his image and likeness; hence, man is spiritual and not material."

Of a thing which is said to have no existence, it seems redundant to speak of it as being destitute of certain specified attributes, for it must obviously be destitute of all conceivable attributes, and this the author of the "Statement" appears to have realized, for in the 91st edition of "Science and Health," published in 1894, the "Scientific Statement of Being" is amended thus: "There is no life, *truth*, substance, or intelligence in matter; all is infinite mind and its manifestations," etc. Why the constitution of matter should thus be arbitrarily bereft of only one of the cardinal virtues is left wholly to conjecture.

In the esoteric nomenclature of Christian Science there is a something called "Mortal Mind," which has no place in any recognized system of philosophy, and must be an altogether original conception. I am not sure that I know what it is; for, although "Science and Health" gives a scientific definition of it, that only makes it more obscure. Whatever it is, it does not appear to be held in any greater repute than matter.