

HISTORICAL SKETCH
OF
METAPHYSICAL HEALING.

BY
MARY BAKER G. EDDY,
PRESIDENT OF MASSACHUSETTS METAPHYSICAL COLLEGE.

BOSTON, 571 COLUMBUS AVENUE :
PUBLISHED BY THE AUTHOR.
1885.



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HISTORICAL SKETCH

OF

METAPHYSICAL HEALING.

I LEFT my native hills and rock-ribbed State, New Hampshire, to breathe in the old Bay State the invigorating atmosphere of progress, and to plant the standard of a diviner freedom.

It was in Massachusetts, the year of 1866, that I discovered the science of metaphysical healing, and afterwards named it Christian Science. It came to pass after this manner. Twenty years prior to my discovery I had been tracing all physical effects to a mental cause, and in January of that year gained the certainty in science that all causation is Mind, and every effect a mental phenomenon.

Constant invalidism, the early loss of all I loved, hungering and thirsting after diviner things, something higher, purer, and apart from matter, caused me from childhood to seek diligently the knowable of God, — the one great, ever-present remedy for all human woe. The physical side of this research was aided by hints from homœopathy, sustaining my final conclusion that mortal belief instead of the drug governs the action of all material medicine. I wandered through the dim mazes of *Materia Medica*, weary of "scientific guessing," and, to restore my health, sought aid of the different schools — Allopathy, Homœopathy, Hydropathy, Electricity — and the various humbugs, but without permanent help.

I found in the two hundred and sixty-two remedies of the *Jahr* but one secret; namely, that the less matter and more

mind does the work, and also proves the principle of mental healing. One drop of the thirtieth attenuation of Natrum Muriaticum in a tumbler full of water, and one teaspoonful of the water mixed with the faith of ages, cured patients that a decent dose could not cure. The drug disappears in the higher attenuations of homœopathy, by which matter is reduced to mortal mind ; but the curative principle remains, and is found more active.

The mental virtues of the material methods of medicine, when understood, were insufficient to answer my question. I must know more of the unmixed, unerring source, to gain the science of Mind, the All in all of Spirit, where matter is obsolete ; nothing less could solve the mental problem. If I sought this solution of the schools the way was dark, contradictory, unilluminated. Neither ancient nor modern philosophy could clear the clouds, or give me one statement of the science of Mind. Human reason was not equal to it ; the divine Mind alone must embrace it and be found its Principle. And I must acquaint myself with God to be at peace ; He must be mine practically, guiding my every thought and action, else I can not understand the omnipresence of Good (the Saxon term for God) sufficiently to demonstrate in part the science of perfect Mind and its divine healing. I learned that thought must spiritualize to apprehend Spirit ; it must be pure to have the least understanding of God in divine science. The "first must become last ;" the estimate placed on material things must be transferred to the perception and enjoyment of spiritual things. For Spirit to be supreme in demonstration, it must be clad with the divine instead of human power. Purity, self-renunciation, faith, and understanding must reduce matter to their own denomination, Mind, to handle it, divide, subdivide, increase, diminish, constitute, and sustain, according to the law of Mind.

About the year 1862, my health failing rapidly, I employed

a distinguished mesmerist, Dr. P. P. Quimby, a sensible old gentleman, with some advanced views on healing. His method of treatment was manipulation and the use of water: there were no metaphysical healers then; the science of mental healing had not been discovered. He helped me at the time; and I treated successfully cases that he failed to cure, but returned home not healed myself.

Four years afterwards, when Dr. Quimby had passed away, my immediate recovery from the effects of an injury caused by an accident that neither surgery nor *Materia Medica* could reach, was the falling apple to my discovery, — how to be well myself, and make the way for others suffering as I had done. I had learned that Mind reconstructs the body, and nothing else can; how it was done the science of Mind must reveal. It was a mystery to me then; but since then I have understood it. All science is a revelation, its Principle divine not human, reaching higher than Arcturus or his sons.

The Bible was my text-book; it answered my question as to how I was healed. But the Scriptures had a new meaning, a new tongue; their spiritual signification appeared, and I apprehended for the first time their spiritual meaning, Jesus' teachings and demonstration, and the Principle and rule of metaphysical healing, — Christian Science. I withdrew from society about three years, to ponder my mission, search the Scriptures, and find the science of Mind, that should take of the things of God and show them to man, revealing the great curative Principle, — Jehovah. I wrote my notes on the Scriptures, giving their spiritual interpretation and the science of the Bible, that laid the foundation of "Science and Health," published in 1875. My notes on the Scriptures had not yet been published. The miracles recorded that had seemed supernatural grew divinely natural and possible to understand. It was the uninspired interpreter whose ignorance of Christ's healing had named it a miracle instead of divine law.

Jesus of Nazareth was a natural and divine scientist. He was that before the material world saw him. He who antedated Abraham and dated time, the Christian era, was a Christian Scientist that needed no discovery of the science of being to rebuke the evidence of the material senses with spiritual evidence and proof. To him, born of the flesh, divine science must be a discovery. Woman must give it birth; and it must be begotten of purity, since none but the pure in heart shall see God, the Principle of all things pure; shall be able to state this Principle; to know-yet more and more of the Infinite; to utilize Truth in a higher sense, and reduce the demonstration of Spirit in divine science to the apprehension of the age.

Whatever diverged from the one divine Mind named God, or divided Mind into minds, Spirit into spirits, I found to be a broken link in the chain of science, that threw out the meaning of God's omnipotence and omnipresence, and was of human not divine origin. These two statements of Deity, interpolated by every theorem, doctrine, and hypothesis of finite conclusions, I found were fundamental in science; and we must abide by them.

I learned that war is waged between the evidences of Spirit and the evidences of the five personal senses; and this contest must go on until peace be declared on the side of immutable harmony. Divine science wars against sin, sickness, and death, on the basis of the omnipotence and omnipresence of God, good.

All sensation is Mind, and Mind is God; hence there is but one Mind, and this one is infinite, supplying all mind by the reflection, not subdivision, of Himself. The sun sends forth light, but not suns; so God reflects Himself, Mind, but does not subdivide Mind into minds both good and evil. Divine science demands mighty wrestlings with mortal beliefs, as we drift into more spiritual latitudes and float into the unfathomable sea of possibilities.

Neither ancient nor modern philosophy furnishes a scientific basis for metaphysical healing. Plato believed his soul must be doctored to heal his body ; this is like correcting the principle of music to destroy discord. If Soul is not right the body cannot be. Soul is the synonym of Spirit, God ; hence there is but one Soul, and this one infinite. Man shines by borrowed light ; he reflects God as Mind. Evil or error is not Mind, and infinite Mind is sufficient to supply all manifestations of intelligence. More than one Mind or Life is as unsatisfying as unscientific. All must be His alone, and not our own.

Science reveals the grand verity that man has no finite, erring, hence mortal mind, soul, or life. The terms of science have not opposite significations. Life does not mean that which is temporal, but eternal, without beginning or ending. The term never means that which is the source of good and the source of evil ; such inferences of terms is unscientific, and like saying addition means subtraction in one instance, in another it means addition, then applying this rule to demonstrate the science of numbers, even as mortals apply God to finity in demonstration of infinity. Life is a term used for Deity, and every other term for the Supreme Being properly employed has the signification of Life. Whatever errs is mortal, and is a departure from Life, God, in principle, idea, and demonstration.

This period, blessed with the advent of metaphysical healing, — Christian Science, — is also cursed, as all others have been, with false notions, false teachers and healers, wilfully ignorant of the whole subject, or claiming to understand and demonstrate that of which they comprehend but a tithe. The little such people know may render their error and ignorance more plausible but not less dangerous. Charlatan teachers, healers, and authors are flooding the community with their mixtures, and call them metaphysical healing. A mental, unscientific theory and practice are more fatal to

sanitary reform, sound morals, health, and longevity than the old empirical blood-letting, poisonous drugs, and various means of frightening people to death. Some silly publications, whose only correct or salient points are borrowed without credit from "Science and Health," would set the world right on metaphysical healing, like children thrumming a piano and teaching or criticising Mozart.

"Science and Health," first published in 1875, is the only work ever known of its kind, and the only complete statement of the science of metaphysical healing, its principle, rule, and demonstration. When first issued, the critics took pleasure in saying, "That book is purely original, and will never be read!" Now that it is in the eleventh edition, — its first edition one thousand copies, — and people are healed by reading it, those who knew it was original then point to Berkeley, Hume, Emerson, the schools of German philosophy, or an unlearned mesmerist, for the originators of mental science. Emerson's ethics are models of their kind; but even that good man and philosopher lost his faculties of mind before death, because he did not understand the science of Mind elaborated in that book.

Historical portions of the Bible not more inspired than the history of the United States, human systems of philosophy and religion, are departures from Christian Science. Mistaking Principle for person; ingrafting into one Cause such opposite effects as good and evil, sickness and health, life and death; making matter the status and rule of Spirit, — can never reach the perfection or demonstration of metaphysical science. Stating the divine Principle, Omnipotence (*Omnis potens*), then departing from this statement and taking the rule of finity, matter, to work out the problem of infinity, Spirit; employing hygiene, drugs, animal magnetism, etc., in contradistinction to divine power, — is like trying to compensate for the absence of the *Omnis potens* of Omnipotence.

The principle and rule of metaphysical healing are spiritual. Any material method whereby to demonstrate it is a departure from science. The use of drugs, hygiene, manipulation, alcohol, tobacco, or anything but Mind to make or keep man well and happy, are so many conspiracies against his health and happiness, and an honest metaphysical practice. Hereby you can discern the mal-practitioners and mal-teachers of this period.

Science reveals Mind, God, and all that is made by Him, harmonious, immortal, and spiritual ; the five material senses define mind and matter, making each dependent on the other for intelligence and life. Science defines man as immortal, co-existent, and co-eternal with God, also His own image and likeness ; material sense defines Life as beginning and ending, and man very far from His likeness. Science reveals Life as a sphere, and eternal, self-existent Mind ; material sense defines life as a broken sphere, organized matter and mind, something separate from God. Science reveals Spirit as all, and nothing beside Him : material sense saith matter, His antipodes, is something beside Him ; also that Spirit created matter, and matter and evil are as real as Spirit and good. Science reveals God and his idea as the All and Only, that evil is the absence of good ; hence evil is unreal, and good all that is real. Science saith to the wave and storm, " Be still," and there is a great calm ; material sense saith in its ignorance of science, " When will their raging cease ? " Science saith to all manner of disease, " Know that God is all power and presence, and there is nothing beside Him," and they are healed ; material sense saith, " Oh, when will my sufferings cease ! Where is God ? There is something beside Him, and He cannot or does not heal man." Science saith to fear, " You are the cause of all sickness ; but you are a self-constituted lie, darkness, nothingness, ' without hope and without God in the world ; ' you do not exist, and have no right to, for ' perfect

Love casteth out fear.'” God is everywhere ; “ there is no place where His voice is not heard,” — and this voice is Truth destroying error, and Love casting out fear.

Sickness is a belief, a latent fear made manifest on the body in different forms of inflammation or disease. This fear is formed unconsciously in the silent thought, as when you waken from sleep feeling sick, feeling the effect of the fear you do not realize ; but if you had fallen asleep conscious of the truth of science, — namely, that man’s harmony is no more to be invaded than the rhythm of the universe, — you could not have wakened in fear or suffering of any sort. Science reveals the great fact that suffering exists as mortal mind only, for matter has no sensation and cannot suffer. If you rule out every sense of disease and suffering from mortal mind, it cannot be found in the body, matter.

Test the science of mental healing on Christianity, and you will find that the views predicated of the unreality of sin, sickness, and death bring forth better fruits of health, righteousness, and life than believing in their reality has done. Demonstrating the unreality of evil destroys it. Science is the only sure basis of harmony. Material sense contradicts science because it takes no cognizance of the spiritual facts of the universe, or of man and God. Science declares but one Truth, Life, Love ; but one Spirit, Mind, Soul : any divisibility of these is the fallibility of sense, mortal man’s ignorance, and hatred of God and divine science.

If any so-called evangelical church should refuse fellowship with the Church of Christ or Christian Science, they must rest their opinions of Truth and Love on the evidences of the senses, rather than on the works of the spirit. Ritualism and dogma lead to self-righteousness and bigotry, that freeze out the spiritual element. Phariseeism killeth ; Spirit giveth life. The odor of pride, tobacco, and alcohol brings not the

sweet-smelling savor of Truth and Love. Feasting the senses, gratifying appetite and passion, have no authority in the Gospel or the Decalogue. Mortals must take up the cross to follow Christ, and "they that worship him must worship him in spirit and in truth."

The Jewish religion was not evangelical, and Jesus denounced it. If the religion of to-day is constituted of such elements as ruled Christ out of the synagogues of old, it will keep apart from whatever follows the example of our Lord out of the creed into Christ. Christian Science is the most evangelical religion on earth, according to the spirit and tenor of the Gospel, and the power of Christ as taught in the four Gospels. Truth casting out evils and healing the sick, Love fulfilling the law, keeping man unspotted from the world, is the only evangelical Christianity, and it has not a creed in it. As soon determine the magnitude and distances of the stars without astronomy, as obtain health, harmony, or holiness of an unspiritual religion. Christianity reveals God as an ever-present Truth and Love; a good to be utilized, healing the sick, casting out error, raising the dead; a divine good that gives life to the religion buried in materiality, that resurrects men from a material sense of Truth and Love, to their spiritual understanding and demonstration.

FAITH CURE.

It is asked, "Why are some 'faith cures' more immediate than some of the cures wrought by Christian Scientists?" Because faith is belief instead of understanding; and it requires less of man to believe than to understand spiritual truth. It demands less cross-bearing, self-renunciation, and divine science to admit the claims of the personal senses, and appeal for relief to a personal God, than to deny those

claims and learn the way, "drinking his cup," being baptized with His baptism,—gaining the way through *persecution* and *purity*. Millions are believing in God, good, without the fruits of goodness, not having reached its science. Belief is mental blindness if it admits Truth without understanding it, and cannot say, as the Apostle, "I know in whom I have believed." There is even danger in the mental state called belief; for if Truth is admitted, not understood, error may enter in through the same channel, and because of this ignorance of Truth. The faith cure has devout followers, whose Christian practice is in advance of their theory.

SCHOOLS OF METAPHYSICAL HEALING.

"Has Boston four schools of metaphysical healing?" In 1870 I copyrighted a pamphlet on metaphysical healing, entitled "The Science of Man." This little book was so new, the basis it laid down for health, physical and moral healing, so hopelessly original, that mankind were too unfamiliar with our subject for me to venture its publication until 1876. I must prove the merits of Christian Science, which I did before publishing it. Five years after taking out my first copyright, I taught and practised metaphysical healing by writing my manuscripts for students, and distributing them unsparingly. This may account for my unpublished manuscripts extant that the evil-minded would insinuate are not mine. As far back as 1862 I left my manuscripts on mental healing in the hands of Dr. P. P. Quimby.

In 1867 I taught the first student ever taught since the days of the Apostles Christian Science, a purely metaphysical system of healing.

Dr. Evans had on his professional card in 1878, "Massage

Treatment ;” and in 1883-84, “Magnetism in its higher applications.” His public works at that time enjoined the material methods of treating disease to such an extent that I advised my students not to read them ; it clouded all scientific sense of metaphysical healing.

After Dr. P. P. Quimby’s death, in 1865, Mr. Julius A. Dresser addressed me a letter in 1866 implying that he had been healed by Dr. Quimby, but was ignorant of how he did it ; also, that he, Mr. Dresser, was not capable of healing,— could not help his wife of a slight ailment. But in 1884 this same gentleman declares he learned his practice of Dr. Quimby ! Neither Mr. D. nor his wife was one of my students.

Since “Science and Health” was published, I have been constantly in receipt of letters informing me that people are healing themselves and others by the knowledge gained from that book. I knew it would be so, and for this I wrote it.

The third claimant to a new school is one who it is said announced himself at first as a professor of metaphysics from Germany ! but he was an illiterate mechanic from a workshop in Lynn, whom, in 1878, my husband, the late Dr. Asa G. Eddy, taught his first sentence of metaphysical healing, as those in his class well knew. At the close of his class, lured into the vortex by the first subverter of metaphysical healing, he took my text-book that he had studied, published the entire substance of it and thirteen verbatim paragraphs in a pamphlet that he said was his own, entitling it “The Understanding of Christianity or God.” After I stopped this publication he caused another book to be written, and his name put to it, contradicting his former “*Understanding of Christianity or God*” remarkably. The following is from the first book : “*Life is God. Life is infinite, death and the finite understanding are unknown to life. Error produces all sin, sickness, and death.*” In his second book, “Old Theology,”

he is supposed to interpret for the age as follows: "The thoughts and fears of the parents are unconsciously engrafted in the *life* of the child; and the thought of a *weak stomach* becomes a *portion* of that *life*; and life being the actor *produces* a weak stomach according to its thought, etc." Such absurd contradictions he is teaching in the name of science, and misleading many.

When I prosecuted him for infringement of copyright, his replication to the "Bill of Complaint" denied having infringed my book, on the ground that it was not mine originally; it was Dr. Quimby's! The case was brought for trial on that issue: the plaintiff had a hearing, but the defendant could put in no evidence his attorney would accept, and was enjoined by the United States Circuit Court never to repeat the offence, under penalty of \$10,000.¹

According to veritable history, the first school of metaphysical healing, Christian Science, was founded in 1867, when I taught my first class of one student, and from this beginning established the Massachusetts Metaphysical College in Boston, chartered in 1881.

Mrs. Elizabeth G. Stuart, of Hyde Park, and Mrs. Anna B. Newman, of Boston, entered my class in 1881. Mrs. Stuart had been mistaught my system of healing by the aforesaid plagiarist. At the close of my instructions she certified in writing that she had learned what was worse than nothing from her first teacher, and that I had made the subject clear to her. Prior to entering my class Mrs. Newman had been treated and healed of an internal tumor by one of my students, but knew nothing further of metaphysical healing.

My Christian students speak with delight of their pupilage, — what it has done for them and others. I am thankful to

¹ See record of the United States Circuit Court in Boston, case 1850.

say that I have had a good class of minds to instruct, with a few exceptions. What is abnormal in the conduct of my students toward their teacher has its explanation in *unseen influences*. I do not allude to "spirit influences," since mediumship has no foundation in science, and Spirit never misguides.

"My Christian students, earnestly impressed with a sense of the great work to be done, enter the path and work for the ages, helping and loving their teacher. This period, as of old, has its Judases betraying Truth for thirty pieces, dividing its raiment, and for its vesture casting lots. Posterity demands that Christian Science be stated and demonstrated in its correctness and grandeur; that however little be taught or learned, that little shall be right: milk for babes, but let the milk be unadulterated. Unless this method be pursued, the science of Christian healing will again disappear, and human suffering be augmented.

Does it occur to the young practitioner, teacher, or scribbler on "Mind-cure," that the rare bequests science makes to the ages are *costly*? Christian Science has won fields of battle that its dainty borrower would have fled. It was ceaseless toil, self-renunciation, moral courage, love, that cleared the path of Christian Science through persecution for posterity; and the pioneer stood alone in the conflict, laying the axe of Truth at the root of all error. Spiritualists hissed at the science of mental healing eighteen years ago; now they declare veritable spirits first heralded it.

Who would deny the mathematician the right to say an example is wrought correctly or incorrectly, or the musician, who gives the true tone, to detect the discord? I have been eighteen years founding Christian Science, and familiar with its beneficial effects on health and morals. Thirteen years I have watched with critical acumen the effects of the subversion of truth by a mental mal-practice. If one has a disposition to kill, and break the Ten Commandments, he has

also a purpose to conceal it. The mental mal-practice, of which the community knows nothing, affords ample opportunity for all this. Visit the mental mal-practitioner, and he receives you as a gentleman, a "wolf in sheep's clothing;" he guards it well. But is it practised when hunting up a criminal to ask him if he is this criminal, and accept his reply as authority to escape his attacking you? To cover the iniquity of mental mal-practice there are two motives; namely, not to be found out as a mal-practitioner yourself, or to escape the mal-practitioner's fire. There is but one right way to deal with sin; namely, if you cannot stop it, to expose it for the safety of others. The motive of my earliest labors has never changed; it was to relieve the sufferings of humanity by a sanitary system that should include all moral and religious reform. To silently look at this system being traduced by mental mal-practice more subversive of health and good morals than any other method known to this period, would be to incur the sentence of the Scripture, "He that covereth iniquity shall not prosper."

Ignorance of the subject of mental mal-practice produces scepticism; and the question comes, "Why do you say God and his idea is the only reality, and then insist on the existence of sin?" Because science heals sin as it heals sickness. You attack the sinner's belief in the reality of sin, whereby he is a sinner, to destroy this belief and save him from it, as you attack the belief of the sick in the reality of sickness to heal them. When you denounce sin, you begin to remove it; its denunciation must precede its destruction. God is good, hence good is the Life of all men; then its opposite, named evil, is a conspiracy against man's life and goodness; and do you not feel bound to expose this conspiracy to save him from it? He is accessory to evil that hides it; and sin is more dangerous than sickness, more subtle and difficult to heal. Saint Augustine said, "The devil

is but the ape of God." Sin is less scientific than sickness. But recollect that it encourages sin to say there is no sin and leave it there; since there is a false claim to sin that is sin in belief and must be met and mastered, we classify both sin and sickness as beliefs, — claims, but false ones. Our duty is to abide in Truth; and, to do this, mortals must get their eyes open to every subtlety of error and destroy it.

All sin has but one statement; namely, mortal belief, alias error, — the belief that Life, Substance, and Intelligence are matter; and this belief is *animal magnetism*, alias mesmerism, opposed to spiritual Life, Truth, and Love. This question then must be met in all its subtleties, — its so-called pleasures, or pains, of sense, passion, appetite, lust, hatred, envy, malice, revenge, etc.

Sticklers for the rights of sin, or the improbability of any of its methods, should realize the great wrong they are doing humanity. I have been too charitable sometimes through sheer ignorance, but God has opened my eyes. I regard some of my students' seeming blindness on this question of a perniciously directed mental influence with great pity; but those who commit this offence, or cover it, and in either case expose the innocent to its attack, are like the wretch who cries, "Leave me alone in my crimes," or the coward who covers his eyes. Let us follow the example of Jesus, the great Metaphysician, by having sufficient knowledge of human hate and error to destroy them with divine Truth and Love; never to resist evil with evil, but to overcome evil with good. So shall we bring out the nothingness of error, and the great somethingness of Truth; vindicate Principle, not person; and, standing at the post of honor, accept the responsibility of doing right so far as we understand it.

TO WHOM IT CONCERNS.

Duty demands a word of instruction from me on the unscrupulous methods of mental mal-practice, to stay the progress of those entering the path as metaphysical healers, or Christian Scientists. My responsibility in this matter is great, and rests solemnly upon my consideration.

If, as I understand, my Father has shown me the way in mental science, He also has shown me this awful abuse of it that I may forewarn and forearm the age. If I shrink from meeting this responsibility, according to the Scripture, "their blood shall be upon my own head." As watchman upon the walls of Zion I must speak, leaving the results to Him "who tempers the wind to the shorn lamb." When I discovered this secret sin in practice, and could not deter the mental mal-practitioner, for the safety of others I felt that I must expose it, and did.

What is the motive of mental mal-practice?

The motive its leader declared unto me; namely, first, revenge; second, envy; third, a habit of sin.

The following is the mental *modus* of crime. To produce physical sufferings, family discords, losses in business, inability to heal yourself or others, etc. If these tortures fail to *discourage* the honest mental healers, the next attempt is to make them believe that mesmerism, *alias mental mal-practice*, had nothing to do with their experience, and that Mrs. Eddy had scared them on this question to the result of producing it! If they can deceive you into believing this, it deprives you of understanding enough of the question for self-defence, and leaves you in their power, relieved of suffer-

ing and rejoicing in FREEDOM(?) If they cannot produce this blindness, their next step is to beg a quarrel between you and Mrs. Eddy; no matter how great your obligations or how highly you have had reason to respect her, you will hate her more or less. This abnormal effect is your proof that it is mesmerism, *alias* mental mal-practice. Without cause you will then drop all intercourse with her, give her no opportunity to see you or to defend herself. Now you are ready for their next step,—to make you suffer over again, and believe that Mrs. Eddy or some of her students are causing it. This finishes the programme. They have covered their own crimes now, and you are in their power without knowing it, and cannot progress in metaphysical healing.

I and my students would make oath that nothing of the kind is done by us, and that the entire thing is a delusion practised only by the grossest mind, and impossible to a Christian. We once had to defend ourselves from their attacks; but God has delivered us from this necessity, and protects all who are faithful. This crime is referred to by the Apostle as “spiritual wickedness in high places,”—sin under solemn trust concealed in every possible way, claiming even to love those they would kill, and to work in the interests of Christianity when committing this awful offence before God and upon the rights of man. A larger license than ever before is given falsehood by the mental mal-practitioner’s practice and teaching, that inoculates his own dishonesty into other minds.

N. B. I hereby notify the public that all persons claiming to have been my pupils, who cannot show credentials legally certifying to that effect, are preferring false claims, and are unfit to be employed as metaphysical healers. These false pretensions, spreading throughout the country, are disgraceful to the Massachusetts Metaphysical College and dangerous to the community.





