



**Animal
Magnetism**
– Unmasked

Max Kappeler

Animal Magnetism — Unmasked

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An analysis of the chapter
“Animal Magnetism Unmasked”
in the Christian Science textbook
Science and Health with Key to the Scriptures
by Mary Baker Eddy



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by Kathleen Lee

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Abbreviations

used to reference the works by and about Mary Baker Eddy

- S&H Throughout this book, quotations from the Christian Science textbook, *Science and Health with Key to the Scriptures*, will be noted with only a page and line number, for example: (254:19). Quotations that occur in this form will always be referencing the 1910 Textbook.
- Coll. *Course in Divinity and General Collectanea*, published by Richard F. Oakes, London, 1958 (also known as the “blue book”)
- Journal *The Christian Science Journal*
- Mis. *Miscellaneous Writings*
- My. *The First Church of Christ, Scientist, and Miscellany*
- Ret. *Retrospection and Introspection*

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Introduction

In 1958, in London, I gave a series of lectures on the structure of the Christian Science textbook, “Science and Health with Key to the Scriptures” by Mary Baker Eddy. These lectures included an analysis of the chapter “Animal Magnetism Unmasked” (Oct. 4 and 5), the tapes and transcripts of which have been in constant demand ever since. There have also been requests for the text to be made available in book form. This is the book of that text. The first chapter, however, has been expanded to cover those new forms of animal magnetism with which we have to deal today.

This book is thus meant primarily for students of Christian Science. It presupposes an acquaintance with “Science and Health” (also referred to as “the Textbook”), as well as some knowledge of the history of Christian Science and the general outline of Mrs. Eddy’s life.

Experience shows that many Christian Scientists are not only ill-informed on the subject of Dr. Franz Anton Mesmer and animal magnetism, which he discovered, but are also apt to form a very distorted image of both. It is true that two centuries have elapsed since Mesmer’s discoveries, but the aftermath of mesmerism, with its magical, mythical, mystical, mental, and psychic elements, lives on now more than ever. In bookshops nowadays one finds shelves full of books on astrology, esoteric magic, psi and psi cures, psychokinesis, spiritualism, reincarnation, and many other occult subjects. Today one can truly speak of a renaissance of occultism.

For a large part of the western world a materialistic conception of science has become suspect. A reaction has set in, with the short-cut remedy of “Back to the occult”! It is all the more important that today the Christian Scientist should counter this tendency to find the answer in the occultism of the past with a new solution—namely, the Science of Spirit. This Science is, moreover, the complete answer to mesmerism.

Chapter 1 gives a brief account of Dr. Mesmer and his discovery of animal magnetism, and traces the historical development of animal magnetism from Mesmer to the present day. It shows the progress from mesmeric magnetism through the magnetic trance, hypnotism, suggestion, the exploration of the unconscious, right on to psychosomatics and parapsychology. Among the names in this line of development is that of Phineas Parkhurst Quimby, with whom Mrs. Eddy was associated for some years.

Chapter 2 looks at the various editions of the Textbook, which appeared between 1875 and 1910, and shows that changes were constantly being made by Mrs. Eddy in her chapter on animal magnetism. These changes provide a fascinating insight into how she investigated, step-by-step, the beliefs and methods of animal magnetism and mental malpractice, and altered her statements accordingly.

Chapter 3 analyzes the text of the chapter “Animal Magnetism Unmasked” as it appears in the final edition of the Textbook. The purpose of this analysis is to find its underlying structure and translate it into the language of the synonymous terms for God.

Since Christian Science also acknowledges the Bible as authority, Chapter 4 seeks to show from the book of

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Joel the correspondence between the Prophet's message and that of the chapter "Animal Magnetism Unmasked" in the Textbook, thus establishing the fact that in both texts the Principle for handling animal magnetism is the same.

After the symbolism of the Bible and the Textbook have been translated into the higher symbolism of the 7 synonymous terms for God, we come in Chapter 5 to the practical handling of animal magnetism through Christianly scientific laws, based entirely on the new system of reference of the divine Being, as discovered by Mrs. Eddy. The Christian Scientist is thereby given access to a method that is both prophylactic (preventive) and therapeutic (healing), providing systematic mastery over the conscious and unconscious claims of evil.

The final chapter goes to the root of the question of animal magnetism. The whole complex problem can be reduced to this common denominator: Do we think from the basis of our finite, mortal, human mind, or do we acknowledge the infinite, immortal, divine Mind as our basis—the basis of all our deductions and actions? The former is animal magnetism or anti-Christ, the latter is the healing, redeeming Mind of Christ.



Max Kappeler
2001

Chapter 1

The History of Animal Magnetism

Franz Anton Mesmer (1734–1815)

Franz Anton Mesmer was born in the German village of Iznang, near Radolfzell, on the shore of Lake Constance, in 1734. He attended the local village school and later, thanks to his multifaceted intellectual gifts, he was admitted, in spite of his humble origin, to the Jesuit College of Constance. From there he went to the Jesuit Theological School in Dillingen, where he studied theology and afterwards philosophy. From Dillingen he went to Ingoldstadt University, where he obtained a doctorate of philosophy. By the year 1759 he was in Vienna. There he first studied law, but he soon turned to medicine, and became a doctor of medicine in 1766. The title of his doctoral thesis is significant: *De planetarum influxu, to which he later added in corpus humanum* “Concerning the influence of the planets on the human body.” In it he sought to prove that the planets, particularly the sun and moon, influence our bodies as much as they do the earth (in the ebb and flow of tides).

In 1768 Mesmer married a widow ten years older than himself, as wealthy as she was extravagant, and with her help he started a thriving practice in a luxurious villa on the outskirts of Vienna. Besides medicine his interests now included geology, physics, chemistry, mathematics, and art. He played the cello and piano and was, up to an advanced age, an enthusiastic performer on the glass harmonica. His

villa soon became a cultural center. The Mozart family belonged to the circle of friends who gathered there; indeed, the twelve-year-old Wolfgang Amadeus's one-act operetta "Bastien and Bastienne" was composed specially for Mesmer and first performed in his beautiful garden theater in the year 1768.

Mesmer was striking in appearance, tall, and elegant. He radiated serenity, cheerfulness, and inner composure. A magnetic power is said to have shone from his eyes. Even his critics always spoke of his perfect manners. His medical practice attracted not only the higher ranks of society, but also the lower, whom he often treated free of charge.

Discovery of Animal Magnetism

While Mesmer was still practicing orthodox medicine, he made the acquaintance of *Father Maximilian Hell* (1720–1792), the scholarly court astronomer. They had something in common—Mesmer was experimenting, though unsuccessfully, with the newly discovered electricity in the treatment of nervous diseases, while Father Hell was manufacturing artificial magnets. The year 1774 marked the turning point in Mesmer's fortunes. An English baroness, staying at the Viennese court, was suffering from stomach cramps and sent for Father Hell to treat her with *magnets*. She had already heard in England of such illnesses being cured by strong magnets and, remarkably, the magnets worked. Father Hell duly reported the case to Mesmer. Now Mesmer had for two years been treating a young woman of 28, Franziska Oesterlin, who suffered from unusually severe convulsions in all parts of her body, and was regarded as incurable. Mesmer tried using the magnets and in three

weeks the patient was cured. From then on he devoted all his energies to investigating the use of the magnetic currents in the human body for healing disease.

The novelty spread like wildfire in Austria and throughout Europe. Patients flocked to Mesmer's salon in droves. His villa became a clinic; his successful cures started a huge cult.

Was the use of magnets in medicine a new discovery? Today we know, as Mesmer could not, that the medical use of magnets was widespread at an early date in China and the Near East. In the West, one of the physicians to recommend the use of magnets for the purpose of healing was Paracelsus (1493–1541), who came from Einsiedeln in Switzerland. An Englishman, William Gilbert (1540–1603), physician to Queen Elizabeth I, was the first to write a treatise on the therapeutic use of magnets; he even believed that a universal principle could be formulated for their action.

Theory. Mesmer had considerable successes in healing at home and abroad. These phenomena were objectively verifiable and for him something quite new, but being a scientist he could not rest until he had found an explanation for them, a new theory. This he set forth in various treatises, each time a little more modified, elaborated, corrected.¹ He believed that he had discovered a completely new natural system: The universally acting principle is harmony; consequently illness is merely discord. The most

¹ F. A. Mesmer, *Dissertation on the Discovery of Animal Magnetism* (Geneva, 1779, translated by V. R. Myers), as cited in *Mesmerism, by Doctor Mesmer, With an Introductory Monograph by Gilbert Frankau* (London, 1948).

important points of the “27 Propositions” of his theory are as follows: A completely invisible, rarefied fluid is the connecting medium between the planets, the earth, and animate bodies; also between human beings (1, 2).² This mutual influence works according to hitherto unknown laws (3) and results in alternate effects similar to ebb and flow (4), which manifest themselves in the animal body through properties similar to those of the magnet (9). The property of the animal body that makes it susceptible to this influence is termed animal magnetism (10). Every person possesses a varying amount of animal magnetism. This may be communicated to other animate and inanimate bodies. It may be strengthened and propagated (11, 12), stored up, concentrated, and transported (17). This principle can cure nervous disorders directly and other disorders indirectly (23). Through this method the “universal utility of the principle” is demonstrated (25), and “the art of healing will thus reach its final stage of perfection” (27). Mesmer was convinced that in animal magnetism he had discovered no less than the perfect system of healing.

At first Mesmer treated his patients with magnets, but he soon observed that he could get the same effects without using mineral magnets at all. He saw in the person of the magnetist the means of gathering and communicating the magnetic forces for which one only had to become a “conductor” in order to restore harmony. He named this magnetism *animal magnetism* as distinct from mineral magnetism. Though he turned aside from visible material

² The numbers in parentheses refer to the “Proposition” number from Mesmer’s *Dissertation* (see footnote #1).

magnets toward invisible animal magnetism, he made no progress from the material standpoint to the spiritual, let alone to the divine. Until the end of his life, Mesmer believed in a material, magnetic fluid, which was so rarefied as to be totally invisible.

Therapy. How could animal magnetism be used for the purpose of healing? Mesmer's thesis was this: As human beings are formed from the same substance as the rest of the universe, they are subject to the "forces" that fill all space—an all-magnetic, universal current he called "all magnetism." The organism receives from these forces, through the nervous system, influences that produce alternate effects (ebb and flow) in the human body and soul. Magnetism is thus the link between the forces of nature and the human frame. Health is maintained when the magnetic currents in the body flow harmoniously. If, however, the regular distribution of the fluid in the body is interfered with by unnatural stoppages, then the harmony is disturbed and maladies ensue. Nature seeks to overcome these disturbances in the body by means of the *crisis*. It is the task of the magnetic doctor, therefore, to help promote these crises, which must be fully effective if the ailment is not to become chronic. Through the correct control of animal magnetism the mesmerist can restore harmony, and the patient is healed.

At the onset of these crises patients would feel alternately cold and hot currents passing through their bodies; they would perspire profusely, suffer violent attacks of pain, agitations, convulsions, and fainting fits. Often they fell into a deep sleep or mesmeric trance. For Mesmer these crises were not evil but, on the contrary, good

omens. The preparatory stage of a cure consisted precisely in inducing crises in the diseased organism to stimulate and assist nature's own healing method. These crises gradually subsided, finally disappearing altogether; the patient was then healed.

How is the power of animal magnetism communicated from the magnetizer to the patient? Mesmer practiced many different methods, such as making passes over the diseased part of the body with the hand or with a magnetized glass or iron rod, by merely fixing the subject's gaze, or by using willpower. Water proved to be a particularly good conductor of magnetism. Through these magnetic currents, vital power was directed to the required part of the body and at the same time the pernicious influences were extracted. Mesmer himself possessed a high degree of "personal magnetism," an impressive mixture of charm and authority.

Soon, however, Mesmer noticed that patients could only be healed if they cooperated with the magnetist. He discovered in this way the paramount necessity for *rapport* between physician and patient in the successful treatment of disease.

Mesmer's patrons are supposed to have been mainly women, hysterics, or hypersensitive people—patients with some kind of psychoneurosis. But only too often patients who had seemed "cured" suffered a relapse as soon as they were no longer under his care, that is to say, under his influence. Mesmer realized that healthy people, on the other hand, do not feel the influence of magnets or animal magnetism. For this he gave the simple explanation that

such people are, in fact, already in harmony with the “all-magnetic” forces of nature.

All the elements that Mesmer combined to form a system are summed up in the maxim: *There is only one illness and one healing*. He maintained that medicine as such had never cured a patient. Any apparent success in healing was due to animal magnetism, even though the physician was ignorant of its action.

Mesmer’s tendency to explain animal magnetism as a natural science was particularly important because the exorcist *Johann Joseph Gassner* (1727–1779) was, at that time, attracting a good deal of attention in Switzerland and Germany with his successful cures. Gassner, who came from Austria, was a Catholic priest at Klösterle, in Switzerland. While celebrating mass, preaching, or hearing confession, he became prone to increasingly frequent and violent pains in his head and various other disorders, which led him to suppose that he was possessed by the devil. He tried to free himself by exorcism and prayer, and his torments did in fact gradually decrease. He then began to use exorcism to help the sick in his diocese, and indeed so successfully that his fame spread quickly throughout all the German regions. He performed in the presence of Catholic and Protestant ecclesiastics, doctors, and noblemen of every rank, who were equally divided between skepticism and credulity. His teaching and his cures were recorded by a notary. Even now he is regarded in the history of psychiatry as the most famous healer of all time. Gassner, however, was only prepared to heal those whose illnesses he considered to be the work of the devil; others he referred to the doctors. Calling upon the name of the Lord, “In the name of

God, the Father, the Son and the Holy Ghost,” he contended against the claims of hell, and commanded the devil to come out from the soul and body.

Mesmer regarded Gassner as “a man of good faith but excessive zeal.” He did not attribute Gassner’s miracle cures to divine power, but regarded him as “nothing but a tool of Nature”—as a mesmerist who, without knowing it, healed by animal magnetism. To prove this, Mesmer demonstrated his own healing methods at the invitation and in the presence of the Elector of Bavaria at the Bavarian Academy of Sciences, and performed cures as striking as those of Gassner. This suggested that Gassner’s healings were not performed through the supernatural agency of either God or the devil. Both the Catholic and Protestant authorities were only too ready to concur, and exorcism was forbidden forthwith. Mesmer was made a member of the Academy.

All this encouraged Mesmer in his efforts to obtain academic recognition for his discovery of animal magnetism, especially as on his return to Vienna crowds of patients were flocking to him. But his plans misfired. Unfortunately, he took on a certain case that was soon to become notorious. There was, in Vienna, a well-known young singer and pianist, a girl of 18, called Maria Theresa Paradis. Being blind from the age of three, she received a pension from her patroness, the Empress Maria Theresa. The court physicians were unable to help her, but Mesmer restored her sight. This attracted the antagonism of the physicians, and earned little gratitude from the girl’s father, who feared that his daughter might lose her pension and fame, for as a sighted pianist she was not particularly talented. A campaign was

mounted against Mesmer, which set all Vienna in an uproar. Against the will of the patient herself, she was removed from Mesmer's care. This brought on her fits again, and she relapsed into her previous blind state. The Empress thereupon appointed a Commission (1777), which was indeed thoroughly prejudiced, to investigate the case. As was to be expected, the Commission's verdict was unfavorable, and Mesmer was ordered to "put an end to the imposture." This bitter disappointment gave way to deep depression. He was assailed by doubts as to whether he really had discovered in animal magnetism the perfect system of healing. For months he took long walks in the woods around Vienna, before finally deciding upon a new plan: His great discovery should be made known to the world at large, and the center of the world was Paris.

Mesmer's Work in Paris

Mesmer arrived in Paris in 1778. He was already well known there, the fame of his earlier successes having preceded him. Although his debut was necessarily modest, a great triumph lay not far ahead, and soon mesmerism became the craze of Paris. This was largely due to the conditions that prevailed in Europe at the time. Paris was in a state of ferment. The Age of Enlightenment had a weakened faith in religion and opened up the way for new ideas, but science had not yet provided a reliable alternative. In this period of transition, shortly before the French Revolution, people were inclined toward mass hysteria and a craving for ever new intellectual distractions.

The throng of patients soon became too great for Mesmer to be able to treat each one separately. His patrons

included the most distinguished members of French society. We learn from the letter of an English doctor, who visited Mesmer in 1784, that there were never fewer than 200 patients being treated in his clinic at once. He was forced to change to mass treatment—“group therapy”! For this purpose he devised the famous *baquet*, a large vat filled with water, with iron filings and broken glass in the bottom. Gripping iron bars that projected from this vat, patients became magnetized, lulled by soft music. When the crisis set in, they could retire to a “crisis room” where, in the safety of soft upholstery and cushions, they could work themselves into a frenzy, screaming and shrieking, weeping and sighing, until the crisis subsided and the illness gradually abated.

It is not surprising that, in keeping with the spirit of the time, it was mainly people suffering from nervous disorders, neuroses, and hysteria, who instinctively sought out Mesmer’s clinic in order to find psychic release in the emotionally charged, mysterious “baquets” and the entrancing “chambres des crises.” At that time, hysteria was far more prevalent than it is today, and for ladies of rank it was quite in “good form” to fall into a swoon on every suitable, and unsuitable, occasion. In this way they worked off their neuroses, so fashionable in the second half of the 18th century. The French had a special expression for such crises—they called them “les vapeurs.” But only a minority, after all, of the sick in Paris were suffering from neuroses. The majority were not, and these Mesmer scarcely ever set eyes on.

Mesmer took on students, mostly recruited from the medical profession. These soon branched off and opened salons of their own, with baquets. The medical faculty were

little pleased, and when one of their professors, Charles d'Eslon, joined Mesmer's cause, there was a heated altercation. For the sake of appearances, d'Eslon was allowed to defend magnetism before a special meeting of the faculty. At this meeting Mesmer's entire doctrine was repudiated *en bloc*. D'Eslon was threatened with expulsion from the faculty unless he renounced animal magnetism. But how could mesmerism possibly be repudiated without consulting its discoverer and leader? Mesmer was outraged. He threatened to leave Paris. Once again, his patients were in a panic. Marie-Antoinette, one of the Empress Maria Theresa's 16 children, begged him, as a fellow countryman, to stay in Paris. The self-willed Mesmer refused to stay and left for Spa, in present-day Belgium. But shortly he returned to Paris and founded the "Society of Harmony," a kind of secret society, which soon had branches all over France and even penetrated as far as San Domingo (later known as Haiti).

In this confusion of activity and dispute, Mesmer's fortunes suffered another serious setback from which he never really recovered. One day in 1784, he was invited to a concert and was dismayed to find that the pianist was his former pupil, Maria Theresa Paradis, now totally blind.

The Establishment, at this point, wished to clear up once and for all the question of mesmerism. They appointed no fewer than *three commissions*: one consisting of five members of the Academy of Sciences; a second consisting of four members of the medical faculty; and a third consisting of five members of the Royal Society of Medicine. But, as before, the commissioners investigated not Mesmer but d'Eslon. The extremely distinguished and highly skeptical

commissioners were indeed obliged to admit that nothing could be more astonishing than the spectacle of the mesmeric convulsions. Anyone first seeing the convulsions could have no notion what they meant, yet could not help but acknowledge the presence of some great power moving and controlling the patients. On the other hand, one could not acknowledge the existence of a magnetic fluid or any specific force passing from the mesmerist because these were not physically verifiable. Where nothing could be seen, nothing could be there.

The commissioners made out the cause of convulsions to be very simple: They were relegated to the sphere of the patients' imagination, without investigating what imagination and its many possible phenomena might be. Today, this conclusion appears especially unscholarly, as progress in any science depends precisely on investigating ascertained anomalies by means of a new thought-model and finding a scientific interpretation for inexplicable phenomena. Mesmer protested against the commissioners' method of procedure. He proposed a strictly scientific inquiry, under proper supervision, in which 24 patients treated by his method should be set against an equal number of patients treated by the orthodox methods of the time. His proposal was declined.

Even before the outbreak of the French Revolution, Mesmer again left Paris, in virtual disgrace. He traveled aimlessly from one country to another—England, Italy, Germany. He stayed longer in Switzerland, and then returned to Lake Constance to end his days at Meersburg (Germany), not far from his old home. But before his death in 1815, he was gratified to see that people were at least beginning to

take him seriously. Certain German doctors and professors, concerned to find out the truth about mesmerism, thought the matter important enough to send their authorized representative to see Mesmer. This was *Prof. Karl Christian Wolfart* (1778–1832), from the University of Berlin, who visited Mesmer in the year 1812, and was soon to be totally won over to animal magnetism. He published Mesmer's book "Mesmerism or the System of Reciprocal Action," in two volumes, which provides a complete summary of Mesmer's theory and practice of animal magnetism, thus preserving it for posterity.

A Short Appreciation of Mesmer's Work

Since Mesmer's death, posterity has still not come to terms with him. The phenomena that he discovered could not be denied out of hand, not even by the medical profession. But it was not enough for Mesmer to have merely discovered and practiced animal magnetism; he wanted to see the principle behind it, the system and the laws of his science, generally recognized as the perfect principle of healing. Can anyone be blamed, however, for not correctly interpreting the paranormal phenomena of his time? Caught in the spirit of the period in which he lived, which expected every kind of miracle from the newly discovered natural forces—electricity, steam-power, and galvanism—Mesmer's thought-model was trapped within pure mechanistic materialism. He could not imagine anything but a materially constituted fluid. Mesmer's tragedy was that he remained ignorant all his life of his exceptional powers as a psychotherapist, and it never occurred to him to attribute the phenomena he observed to his own

psycho-genic abilities. But equally, the academic scientists of that time missed their opportunity of looking more deeply into the undeniable mesmeric phenomena and the so-called “imagination.” It was several generations before scientific research was directed toward the psyche and the unconscious—or indeed, the superconscious.

Mesmer has often been compared with Columbus: Both discovered new worlds, both remained mistaken for the rest of their lives about the true nature of their discoveries, and both died thoroughly disillusioned men.

Mesmer’s theory was certainly false. But if that had been all there was to him, he would long since have been consigned to oblivion. Here we have an obvious example of what the history of science so often has to record: that great scientific discoveries and developments begin all too frequently with completely false hypotheses. But they do begin. And this is the important thing: The way then leads from trial by error until it arrives at the truth. It is the long road of reason and logic, in contrast to the spontaneity of true intuition and revelation.

The prejudiced and the ignorant sought to write Mesmer off as a charlatan. But his whole character belied such an assessment—his whole intellectual make-up, which earnestly sought scientific discussion and, of course, scientific recognition. Had he been a charlatan, so many great thinkers during his lifetime, and after his death, would not have taken him so seriously. Besides numerous famous doctors and natural scientists of the 19th century, the great philosophers and writers also argued his theories with him (Lavater, Kant, Fichte, Hegel, Schleiermacher, L. Oken, Schelling, Schopenhauer, as well as Goethe, Schiller, and

Kleist). The 20th century was more than ever interested in “Dr. Mesmer.” This is clear from the fact that new biographies and lengthy treatises appeared on the subject of Mesmer and animal magnetism. From the modern point of view, Mesmer’s contribution lies in the new impetus he gave to the subject of thought, which led, after many generations, to new insights that he himself could not foresee. The fate of a pioneer!

To explain the phenomena of animal magnetism a new frame of reference has to be found, one that breaks through and enlarges the purely materialistic, mechanistic conception of the universe. As Thomas Kuhn points out in his book “The Structure of Scientific Revolutions” (Chicago, 1970), it needs “outsiders,” thinkers beyond the pale of accepted science, to establish a new paradigm. Freed from Mesmer’s rigid adherence to his physical fluid theory, his disciples and followers developed in all directions. Over many generations the “wheat” of a better scientific interpretation has been slowly separated from the “chaff” of speculation. The many-sided developments have led to the most diverse frontiers of medicine. Today, specialists regard Mesmer as the “father of modern psychotherapy.” Biogenesists are doing research into the effects of magnetic fields and the “laying on of hands” on the action of enzymes. Historians of psychiatry show that Mesmer’s teachings contain the seed of various fundamental modern psychiatric theories and that posterity has not given him sufficient credit. They regard Mesmer’s clash with Gassner in 1775 as the birth of dynamic psychiatry. Gassner, as the last great exorcist, embodied the forces of tradition. In the name of religion he mastered an age-old technique of casting out devils and

diseases, as originally practiced by primitive peoples. Mesmer, a son of the Enlightenment, who gave reason primacy over ignorance and superstition, served as a tool of the scientific revolution that was to see a breakthrough into those realms of the psyche and the unconscious that had so far eluded scientific analysis.

It seems strangely tragic that nearly 200 years were to elapse between the discovery of mesmerism—or hypnotism—and its official recognition in 1955 by the British Medical Association and other scientific bodies, before the motto that Mesmer had put at the head of his dissertation could be fulfilled: “Much will appear again, that has been long buried, and much will be forgotten, that is now held in esteem.”

Later Developments of Mesmerism

In the year of Mesmer’s death, Czar Alexander I appointed a committee of investigation to look into the question of animal magnetism. The fact that this committee came to a positive verdict greatly furthered the cause of mesmerism.

In Germany, animal magnetism soon found its way into the universities. Chairs were set up at Berlin, Bonn, Halle, Giessen, and Jena. The Scientific Society of Berlin did not miss the opportunity of honoring Mesmer by erecting a triangular memorial stone on his grave.

The most vital new mental stimulus, however, came from scientists unrecognized by the academicians. One of these was *Armand-Maria-Jacques de Chastenet, Marquis de Puységur* (1751–1825), a disciple of Mesmer, who in his master’s lifetime had stumbled upon a new phenomenon.

In the year 1784 he noticed, while magnetizing a certain Victor Race, that the patient fell asleep without experiencing the mesmeric crisis. In this unusual state of sleep he answered questions, changed the subject at the will of the Marquis, and obeyed his commands. Artificially induced *somnambulism* (a trance, a form of sleepwalking) — called “magnetic sleep,” and later “hypnosis” — had been discovered. There was now no further use for baquets, crises, and crisis rooms. The technique of mesmerization was simplified and became available at once to a greater number of magnetizers, poor as well as rich. Thus, in the hands of Puysegur, animal magnetism became hypnosis.

The somnambulist sees and hears better than a person fully awake. He obeys the mesmerist’s will, can read thoughts, and is clairvoyant. He can detect internal maladies in himself and others; he can also diagnose them and prescribe suitable therapeutic remedies. He can speak articulately and has the gift of precognition (the ability to foretell future events). Being restored to his normal condition, he remembers nothing. It was now clear that what produced the healing was not Mesmer’s theoretical “physical fluid” but the will of the mesmerist. A new regime had been ushered in, namely faith in will-power and the power of thought. Puysegur’s doctrine was, “Believe and want” (“Croyez et veuillez”): “I *believe* that I have the power to set into action the vital principle of my fellowmen; I *want* to make use of it; this is all my science and all my means.”³

³ A. M. J. Chastenet de Puysegur, *Du magnétisme animal*, Paris 1807.

Mesmer himself, who knew about somnambulism, regarded it as something quite apart from animal magnetism. He was not prepared to change his opinion on the subject because he saw in it a dangerous phenomenon that could be exploited by charlatans. Later, this was indeed the case, as can be seen from the holding of public exhibitions for private gain. The highly esteemed *Joseph-Philippe-François Deleuze* (1753–1835), who became an expert in Puységur’s method of hypnosis, but who also feared moral abuses through its misuse, warned that a mesmerist, “when employing somnambulism, must have an active will for good, a firm belief in ... the power of good, and perfect confidence.”⁴

The question naturally followed—although its practical significance was not seen for about another 100 years—as to whether severe mental illnesses were really abnormal somnambular conditions and whether magnetism could, therefore, be used in mental hospitals. For the French, being disciples of the Enlightenment, the main function of hypnosis was as a therapeutic remedy in the practice of medicine, while for the German Romantics it produced quite a different reaction. They hoped to find in the clairvoyant possibilities of somnambulism a means of aiding the human mind to get in touch with the cosmic spirit, the so-called World Soul. Today, it would be called “expansion of consciousness.”

Meanwhile, in about 1813, there came to Paris from Goa a Portuguese-Indian abbot named *Jose Custodio de*

⁴ J. P. F. Deleuze, *Histoire critique du magnétisme animal*, Paris 1810.

Faria (1756–1819), who gave public demonstrations of the clairvoyant trance. Unlike Puysegur, he maintained that the magnetization process belonged essentially not to the magnetizer but to the magnetized patient, and that certain people were more susceptible to magnetization than others. *Faria* demonstrated this by ordering subjects to fix their gaze on his raised hand. Upon the command, “Sleep!” the subjects fell into a magnetic sleep.

Somnambulism thus revived interest in animal magnetism and won the favor of leading physicians. In 1825, Dr. Pierre Foissac, of the Academy of Medicine in Paris, called upon academicians to make animal magnetism once again the object of their serious inquiry. The request was complied with, and a commission of nine was appointed without, as it turned out, any sense of urgency. Not until six years later, in 1831, did Henri-Marie Husson produce his report: that in certain cases the effects of animal magnetism were nil; in other cases they were due to the influence of the imagination, to the monotonous stroking movements, or to boredom; on the other hand, the fact of somnambulism was genuine beyond all doubt. He concluded by calling upon the Academy to encourage further investigation into animal magnetism. This last request was distinctly embarrassing, and the suggestion was passed over in silence.

Soon after this, the idea was conceived of using somnambulism to prevent pain during surgical operations. In 1836, Dr. *Jean-Victor Oudet* (1788–1868) successfully carried out a painless operation on the tooth of a somnambulized patient. In the 1840s, the English surgeon *James Esdaile* (1808–1859) performed 345 painless opera-

tions in Calcutta, although it is true his methods were far more effective in India than in England.

As Oudet was a member of the French Academy of Medicine, there followed a stormy meeting and the subsequent appointment of yet another commission in 1837. But the members were prejudiced against animal magnetism, and its results, based on the work of the mesmerist Dider Jules Berna, were equally negative. The Academy decided to have nothing more to do with animal magnetism. The scene was certainly to change very much later on!

A further development was meanwhile under way in England. *James Braid* (1795–1860), a Manchester surgeon who practiced animal magnetism extensively, was using a method similar to that of Faria. He fixed the patient's gaze on some object (usually a shiny, round object) until the patient fell into a "magnetic sleep." Braid renamed this condition *hypnosis* (Gr. *hypnos* = sleep), a term that was acceptable to the academics, and published his "Neurhypnology" in 1843. With his theory of neuro-physiological hypnosis the fluid doctrine was finally laid to rest. The real cause of hypnotic effects remained a mystery, but academic science could no longer dismiss the hypnotic trance as "humbug." Many of those whom Braid hypnotized were healed. But after the discovery of the anaesthetizing action of ether by William T. G. Morton in Boston in 1846, and its immediate promotion by Professor H. Jacob Bigelow of Harvard University, and then of the more powerful anaesthetic agent chloroform by James Young Simpson, Professor of Midwifery at the University of Edinburgh in 1847, hypnosis was rapidly replaced by chemical narcotics for surgical operations.

Could hypnosis be put to medical use? The Medical Schools were strenuously opposed to it. But an outsider, *Auguste Ambroise Liébeault* (1823–1904), a country doctor in Nancy, was highly successful with his own brand of mesmerism. Together with Bernheim, who later became his disciple, Liébeault founded the school at Nancy in 1860, and there he demonstrated that “hypnotic sleep” was almost identical with natural sleep, the only difference being that the first was mediated through *suggestion*, with the patient concentrating on the idea of “sleep.” The patient had to fix his gaze on the eyes of the doctor, who kept on repeating the suggestion that he was growing more sleepy. As soon as the patient fell into a light trance, Liébeault assured him that all symptoms of his disease had left him. Prof. *Hippolyte Bernheim* (1840–1919) was so convinced by the suggestion method that he introduced it into his clinic at Strasbourg University. He had the greatest success with passive patients, who were used to doing what they were told. On the publication of his book “De la Suggestion” in 1884, he became the acknowledged leader of the Medical School at Nancy. He held that hypnosis worked through suggestion and that everyone possessed suggestibility to a greater or lesser degree. Bernheim used it himself in the treatment of various organic diseases. Yet he made less and less use of suggestive hypnosis because he soon observed that he could achieve the same effects by suggestion when the patient was fully awake—a method that the Nancy School, from 1891 on, termed *psychotherapeutics*.

Whereas with Liébeault and Bernheim successful hypnosis required a hypnotist (mesmerist or suggestionist), one of his disciples, *Emile Coué* (1857–1926), a pharmacist,

discovered that every patient could arouse and produce in himself the necessary response through *auto-suggestion*, without the assistance of another person. Coué had remarkable success as a healer. Popular couéism had as its motto: “Every day and in every way I am getting better and better.” This made it possible for everyone—without calling in a doctor, simply through auto-suggestion—to mobilize his best mental energies for the purpose of overcoming the opposite suggestions of sickness and to heal himself.

Also at that time Dr. *Johannes Heinrich Schultz* (1884–1970) was developing the now internationally known method of *autogenous training*. His standard work appeared in 1932. In contrast to the previous practice of hypnotism, autogenous training rejected the mediation of the human will and, instead, required the patient to concentrate on relaxation from all tension. Being a form of therapeutic hypnosis by which the patient heals himself, this method of auto-suggestion works toward a change of consciousness in the patient, penetrating deep into the different levels of consciousness to deal with false suppositions at each level. Autogenous training aims at a kind of hyper-alertness.

Let us return however to Nancy, which in the 1880s clashed with another school, the Charcot at the Salpêtrière in Paris. *Jean-Martin Charcot* (1835–1893) was known as the foremost neurologist of his time, or the “Napoleon of neuroses.” His special study was hysteria, and he did not turn his interest to hypnotism until fairly late in his career, in 1878. He chose for his investigations some of the most suitably hysterical patients out of the four or five thousand inmates of the vast labyrinths of the old Salpêtrière. He came to the conclusion that hypnosis was a diseased

condition, peculiar to hysterics. Charcot's experiments with a handful of test cases who were natural mediums became the talk of Paris. Here everyone (including Freud) could see with his own eyes how Charcot could, through hypnosis, both induce a paralytic state in well-selected subjects and also remove it. In 1882, he laid the results of his research into hypnotism before the Academy of Sciences in Paris, which had—as we have seen—already turned down hypnotism, under the name of animal magnetism, three times within a century. This time it was recognized; hypnotism came into favor, and Charcot won enormous prestige. Was it justified? In the same year that Bernheim published his book on “suggestion,” (*De la Suggestion*, 1884) he mounted a fierce attack against Charcot's theory of the “hysterical crisis” (“la grande hysterie”), and accused Charcot of artificially contrived deception. Eventually Charcot had to capitulate to the School of Nancy. After this his luck changed, and at the end of his life he resorted to faith healing. He came to believe that a wider knowledge of the laws of faith healing would lead to a great advance in therapeutics. In 1893, the year of his death, he wrote an article on “The Faith Which Heals” (“La Foi qui guérit”).

The observation that often long forgotten details surfaced with surprising accuracy in the minds of hypnotized people led to the scientific *investigation of the unconscious*. From the pen of *Carl Gustav Carus* (1789–1869), a well-known doctor, painter, and philosopher, there appeared a book with the title “Psyche.” In it, he dealt with the unconscious as the realm of magic, the “night side” of the soul. Shortly after this, in 1868, *Eduard von Hartmann* (1842–1906) published his famous work “Philosophy of the

Unconscious.” To these must be added the name of *Schopenhauer*, the German philosopher, who opened the eyes of philosophy to the dark depths that lie beneath the surface of consciousness. It was he who paved the way for a philosophy and psychology of the unconscious.

Toward the end of the 19th century, the subject of the unconscious was attracting more and more interest. In the United States, *Thomas Jay Hudson*, as early as 1893, formulated his hypothesis that the human mind is of two kinds, one open to inductive reasoning, the other completely closed to it.⁵ At the turn of the century, it was becoming increasingly clear that a distinction must be made between the conscious and unconscious elements of the human mind. So began the great adventure of exploring scientifically the vast regions of the unconscious. Within a generation, four of the “great names” were making their special contributions to this new field of knowledge—Janet, Freud, Adler, and Jung.

Pierre Janet (1859–1947), Professor of Philosophy in Paris and long interested in psychology, took up the study of medicine. His investigation was directed mainly toward psychopaths under the influence of hypnosis. It was he who first developed the method of *psychological analysis*, the object of which was to “remove unconscious fixed ideas” from hypnotized patients. Janet strongly influenced Freud, Adler, Jung, and others.

Sigmund Freud (1856–1939), a Viennese neurologist, studied Charcot and Bernheim. Gradually he changed from

⁵ T. J. Hudson, *The Law of Psychic Phenomena. A Working Hypothesis*, 1893.

somatologist to psychotherapist. In the place of Janet's "psychological analysis," he developed, at the turn of the century, his own system for which he coined the term *psychoanalysis*. Within a decade, his psychoanalytical movement had won international acclaim. His doctrine teaches the autonomy of the working of the unconscious, especially in the operation of the instinct. It starts from the hypothesis that human beings are inclined to thrust aside certain painful thoughts, particularly of a sexual nature, from their conscious minds—not realizing that these thoughts go on working in the unconscious mind, only to appear again at the conscious level in the guise of various physical disorders. Freud assigned the central role in his psychoanalysis to the sexual instinct (the so-called "libido"), as he believed that the whole personality was controlled by greater or lesser sexual impulses.

Alfred Adler of Vienna (1870–1937) did not become a nerve specialist until 1910. In 1902 he joined Freud's group of psychoanalysts. As he could not accept Freud's concept of the libido, he broke away and founded a society of his own for *individual psychology*. For the sex-urge he substituted the aggression-urge. This he based on the hypothesis that all human behavior can be explained by the "will to power" and the urge to superiority. At the same time, undefined inferiority complexes arise that manifest themselves either as a superiority drive or as a "retreat into sickness." To heal such cases, Adler developed his *compensation theory*—the method of using encouragement to compensate for the feeling of inferiority.

Carl Gustav Jung (1875–1961), the Swiss psychotherapist, at first collaborated closely with Freud, but he too broke away because he could not accept either the libido

concept or the Oedipus complex. He then began, step-by-step, to develop his own great system called *analytical psychology*. His main ideas are as follows: The unconscious is the creative matrix of consciousness and its content is both individual and collective. It is in the collective subconscious that the archetypes occur. He took the word “archetype” from the Greek: It means “original pattern, prototype, original form, model.” The archetypes, according to Jung, are the elements of the unconscious psychic structure; they are chiefly responsible for the process of individuation (the development of the “total psychic personality”). The conscious mind has to contend with these archetypes. Thus, the psyche is a self-regulating, energetic (cybernetic) system in which consciousness and the unconscious counterbalance each other. Because archetypes are not subject to time and space, Jung discarded the principle of causality in favor of synchronicity, an a-causal explanation for the connection between interior and exterior events. In this, Jung’s views are reminiscent of Leibnitz’s philosophy of “monads” and “pre-stabilized harmony.”

Viktor E. Frankl, (1905–1997), professor of neurology and psychiatry at Vienna and originally a disciple of Freud, goes an essential step further with his “Third Vienna School of Psychotherapy” (following the first and second schools founded by Freud and Adler, respectively). He differentiates between psychogenic neuroses and noogenic neuroses (noo = thought; genic = produced, formed). The psychogenic neurosis comes from conflicts on the level of the instincts; the noogenic neurosis, on the other hand, develops from frustration of the “spiritual center” of man, from an existential vacuum in which so many people find themselves today.

His *logotherapy* works through the “will to meaning,” bidding us to activate the spiritual dimensions of human existence, recognize the true meaning of life, and act accordingly. Instead of unearthing mistakes from the past, searching through them, exploring the internal chaos, and passing judgment on the patient, Frankl’s logotherapy looks to the future and aims at transcending self. In self-transcendence we reap the rich reward of self-realization. It is interesting that logotherapy does not set out to transcend the neurosis so much as the *level* on which the neurosis occurs.

Abraham H. Maslow (1908–1970) of the United States went in a similar direction with his *psychology of being*. Instead of analyzing sick people, we should ask ourselves the opposite question: What makes a healthy person? What is health? Science knows scarcely anything about it. Instead of a “psychology of illness,” we need a “psychology of health.” He regarded his “humanist psychology” as a revolution in the truest sense, for it requires a new intellectual method, a new image of mankind, and new objectives that consider man not only as an individual, but also as a member of society. And yet even this is only a transitional stage, a preparation for a “higher” psychology, which must be supra-personal, supra-human, and having its center in the All, and not in human needs and interests. Mankind needs something “greater than ourselves.”

The scientific investigation of the unconscious also overlaps with *parapsychology*. Patients in trance show paranormal abilities, such as clairvoyance and precognition. To subject these phenomena to scientific examination, the Society of Psychical Research was founded in London, in

1882, as a highly respected scientific institution of leading men from different branches of science. All paranormal phenomena were submitted to the most rigorous scientific investigation: clairvoyance, telepathy, precognition, retrocognition, psychokinesis, psychography, psychometry, autoscapy, bilocation, cryptomnesia, levitation, materialization, radiaesthesia, and more. Meanwhile, parapsychology has become a recognized science and has been introduced into numerous universities and other academic institutions.

The essential characteristic of paranormal phenomena is their freedom from the classical scientific system of reference—based on matter, gravity, time, space, and causality—to which we have become accustomed to think of as normality. As a “periscope of the subconscious,” however, paranormal phenomena afford us knowledge of the existence of a quite differently constituted world, an infinitely larger sphere of being. But a “theory of the immaterial” cannot rely on physics to fathom a metaphysical world. Hence the failure of all theories put forward by the most progressive physicists (a number of Nobel prize winners among them) to find a scientific explanation for paranormal phenomena. Even the collaboration of two giants, C. G. Jung and the Nobel prize winner for physics Prof. Pauli of Zurich, brought us no nearer to a solution to this problem. To physics, paranormal phenomena are anomalies; but anomalies can only be explained when a new system of reference is found, adapted to the new field of research in which they are not anomalous but normal. “Miracles” are never true miracles; they are manifestations of laws belonging to a higher system of reference, or structural framework, not yet understood. Such a system has not yet been found

in parapsychology, which can still merely ascertain the existence of the phenomena, as was the case in Mesmer's time.

The exploration of the unconscious has naturally had its repercussions in medicine, which could no longer ignore the soul-body relationship in the treatment of the sick. More and more attention has been given, especially since the 1940s, to *psychosomatics* (psyche = soul, soma = body), which has found its proper place in universities and medical schools, at first chiefly in America and later also in Europe. Since the mid-20th century, one has seen an increasing proportion of all illnesses gradually being attributed to psychic and not to somatic causes. This change was noticeable at first only in the treatment of functional disorders, but has later been extended to organic diseases. Today, psychosomatic theorists take the view that 100% of all illnesses, including accidents, have a psychic cause.

A healthy psyche is essential for a healthy body. Thus Arthur Jores, professor of psychosomatics at the Hamburg University Clinic, asserted that anyone who lives at odds with his conscience becomes ill, for there is a connection between falling out-of-order and being ill. Dr. P. Tournier of Geneva, whose therapy centered on the treatment of the "whole man" (*La médecine de la personne*), went even further by calling illness a "falling-out-of-the-divine-order." Therefore, man also needs a conscious awareness of his divinity. For Mesmer, too, illness was only disharmony. Thus, a broad span of two centuries connects modern psychologists with Mesmer, but a great deal of rethinking has been done in the meantime.

With Frankl, Maslow, and others, we see dynamic psychiatry taking a completely different direction from the way

it was going up to the middle of the 20th century. The attitude toward the unconscious psyche, the seat of discord, has made a complete about-face, and with it, the type and method of research into the mysterious mechanics of sickness and healing, including the development and application of suitable therapeutic treatment.

Many signs point to the fact that we are now turning away from a material, psychic, or mental standpoint toward a supra-human or purely spiritual standpoint in the study of being. The question: "What is man?" is no longer the central question, but rather the question: "What comes after man"? That which has a beginning must also have an end. Mortal man's evolution had a beginning; he is only another link in a long chain. It is therefore reasonable to predict that a new link of quite a different sort from his present image will evolve. Is there not, besides the waking consciousness, the subconscious, and the unconscious, yet another consciousness—*supra-consciousness*? This question is now being seriously discussed. Is man the ultimate goal of evolution? Aren't there dimensions that go beyond limited human consciousness? Aren't these dimensions spiritual, pure Spirit? Doesn't this unlimited world of Spirit break the confines of limited human powers of conception? And in such a world, couldn't completely new methods come to light that would approach the still impenetrable soul-body problem from a much higher standpoint? Isn't the soul-body relationship far more a Spirit-soul-body relationship? And isn't the Spirit-soul-body relationship less a unity on an equal plane than a hierarchic structure of consciousness in which the divine Spirit is the only real foundation of being and operates as the great regulator of

the soul-body mechanism? Wouldn't this remove from animal magnetism its whole psychosomatic foundation? And wouldn't its spectacular but always mysterious phenomena burst like bubbles—the problem of their explanation having become completely obsolete?

Historically, this is the direction animal magnetism took in the course of a quite different development, namely that which led to the discovery of Christian Science.

From Mesmerism to Christian Science

Animal magnetism was introduced to North America when Mesmer was still alive. A Mesmer Society soon flourished, especially in New Orleans, which at that time was French. In other regions of the United States, it developed rather slowly at first until, kindled by spiritualism in the 1840s, it suddenly began to spread with great rapidity.

Between 1845 and 1847, *Andrew Jackson Davis* (1826–1910), who was in the habit of mesmerizing himself daily, dictated while in trance detailed revelations from the world of spirits, shortly followed by other books. Thus, he became the pioneer of spiritualism. In 1847, spiritualism swept like a prairie fire through America, and shortly afterwards, in 1852, through Europe as well. It started a psychological epidemic of unforeseen proportions. In the hands of mediums, hypnotism became a means of artificially producing all sorts of paranormal phenomena. Spiritualism has never been short on appeal. Moreover for psychiatrists (especially C. G. Jung) it opened up a new possibility of furthering their scientific research into the realm of the unconscious with the help of mediums.

Phineas Parkhurst Quimby

In the motley crowd of mesmerists, however, there is one who stands out as more interesting than the rest—namely, Phineas Parkhurst Quimby (1802–1866). Much has already been written about Quimby and his influence on the discovery of Christian Science, some of it so competently that there is no need to attempt to elucidate the subject any further.⁶ Only a few fundamental questions need to be considered here.

After watching a public exhibition by a popular mesmerist in the year 1838, Quimby discovered that he too possessed unusual magnetic powers. He could induce “magnetic sleep” at will. He, like the others, at first worked in public. Having put his assistant into a deep trance, he would cause him to become clairvoyant. In this condition, the young man could, amongst other things, diagnose disease and prescribe the proper treatment. After a time, however, Quimby realized that his assistant was prescribing only those remedies the patient or he himself believed in, from which he made the deduction that every recommended remedy heals as long as one has faith in it. He recognized the fact that it is not really medicine that heals, but the belief in it—or in the doctor. Later it dawned on him that he did not even have to put the patient into a trance to

⁶ See the particularly excellent account by Robert Peel, *Mary Baker Eddy. The Years of Discovery*, (New York, 1966) Chapter V; see also Hugh A. Studden Kennedy, *Mrs. Eddy*, (San Francisco, 1947). For a theological point of view, see Hans-Diether Reimer, *Metaphysisches Heilen. Eine kritische Darstellung der 'Christlichen Wissenschaft' (Christian Science)*, (Stuttgart, 1966).

heal him; it was sufficient to guide the patient's thoughts in the right direction with suggestions of health.

Quimby also came to quite new conclusions as to the origin of disease: Disease has its cause in the mind of the patient; it is not something self-existent. He declared, "I deny disease as a truth, but admit it as a deception." The human state of consciousness is externalized in the body. All the discords surrounding us in daily life (such as conversations about illnesses, accidents, fears, superstitions) mesmerize us. Thus, the mind is led in the direction of error, and to the extent that it is accepted by the patient, so disease develops; this inharmonious state of mind—through the nervous system—affects the whole body. If the patient is then cured by medicine, it is again his faith in the medicine, and not the medicine itself, that produces the result. Since, however, the general attitude of the patient has not improved, such a cure cannot be seen as a true healing (here views were already being expressed that a century later were to become common property in psychosomatics).

What was Quimby's method of healing? Quimby regarded himself as a medium, but he kept himself consciously awake while taking in the emotional and mental state of the patient. In doing this he found—as exorcists like Gassner had always done—that he could feel the patient's disease in his own body. Then he would explain to the patient how the disease had been able to develop and show itself physically, a therapeutic task that involved "declaring the truth" to the patient in order to free him from his false way of thinking. By accepting the truth, the patient is healed of the disease, which he has imposed upon himself through his erroneous thinking. For Quimby, these

“logical” conclusions about the interaction of error and disease and truth and health caused him to regard his healing method as an exact science (Quimby’s therapy actually anticipated a good deal of Frankl’s logotherapy).

What was going on while the truth was being declared to the patient? Quimby moistened his hands with water (water had already been used by Mesmer as a particularly good conductor of animal magnetism), manipulated the patient’s head with his sympathetic magnetic touch, and used “laying on of hands” or made passes with his hand over the diseased part of the body, inaudibly declaring the truth about the particular case. Meanwhile, patients had to stare into his eyes, fixing their full concentration on him. But Quimby was also able to treat patients at a distance through mental concentration. During this contact, known as rapport, Quimby’s higher “wisdom” was communicated to the patient, whose belief in error, as well as the suffering caused by it, were cast out. “The Truth is the Cure,” he wrote in his prospectus. Briefly stated, he manipulated matter in order to convince the patient’s mind of his truth.

How did Quimby explain his healing power? To this question he repeatedly replied that he did not understand it himself, in spite of his claim to scientific method. He had, in effect, no hard and fast, infallible theory. In considering his account of the healing procedure, one must understand what he really meant by the terms he used as key concepts. When he spoke of “mind,” he meant “spiritual matter” or “material spirit”; the “wisdom,” with which he drove out the patient’s false beliefs, was in fact his own wisdom and not divine wisdom. When he spoke of “Christ,” he referred not exactly to “Jesus,” but more mistakenly to the power

of clairvoyance or thought-reading. When he spoke of the “Truth,” which is the cure, it was for him a “material truth” that heals “material error”; it was not absolute Truth itself. “Mind,” which he conveyed to the body by manipulation, was not only “bathed in water” but was also communicated through the hands because they supplied “electricity.”

Quimby was a natural mesmeric healer with many good human qualities. People who knew him described him as “a sincere and honest man, who never feared to speak the truth as far as he understood it,” a “deeply religious man without being pious.” Mrs. Eddy wrote of him, “On his rare humanity and sympathy one could write a sonnet” (Mis. 379:17).

Mary Baker Eddy

Mary Baker Eddy (1821–1910), during Quimby’s time still Mrs. Patterson, had to contend with both spiritualism and animal magnetism. She was from the beginning totally opposed to spiritualism, but not to animal magnetism and, specifically, “quimbyism.” Quite the reverse. In the year 1862, having suffered from a severe illness for six years, she went to Quimby for treatment, and in a short space of time experienced a remarkable improvement in her condition. She became a great admirer of his, speaking and writing strongly in his support. She herself healed some cases at that time (1864). But she had previously healed several incurable patients with unmedicated pills (placebos). Indeed, from the middle of the 1840s, she had become convinced that all physical effects can be traced back to a mental cause (see Ret. p. 24), and so she declared to Quimby that “back of his magnetic treatment ... there was a science,

and it was the science of mind, which had nothing to do with matter, electricity, or physics” (My. 307:5). At first she believed that Quimby had the right answer because he healed without material aids and termed his mental therapy an exact science. Yet, to Mrs. Eddy’s great disappointment, he could not explain his science, for in fact he did not have one. Moreover, when she found that she suffered a relapse as soon as she was removed from his influence, her conviction grew that the true solution lay elsewhere. And so she told him one day that God alone was the healer and not mesmerism, manipulation, or Quimby himself. After her initial enthusiasm for Quimby, she was later to realize and bitterly regret her mistake—through experiencing in full measure in her own life the harmful mental and physical influence of such confused human concepts.⁷

The years of association with Quimby were years of intellectual and spiritual challenge for Mrs. Eddy. In the first edition of her *Textbook* (1875), and even for some years after this, she cited the year 1864 (and not, as she did later, the year 1866) as the year in which she discovered Christian Science. Her constantly recurring doubts about Quimby’s method and his contradictory “theory” on the one hand, and her trust in his help upon which she so frequently had to call, on the other hand, contributed to a great inner disquiet—a disquiet that is often felt when something new is about to be brought forth. As with other pioneers in the spiritual sphere, including Freud and Jung, so too with Mrs. Eddy, this inner conflict led to that well-known phenomenon of “creative sickness,” during which a

⁷ See *Journal*, June 1887.

new model of consciousness takes over from the old. Quimby was dead and, because he had no successor, quimbyism was also dead. As the result of an accident, Mrs. Eddy felt that she, too, was “already within the shadow of the death-valley” (108:20) when, in the absence of a magnetic doctor, she took up her Bible and read the story of the healing of the paralyzed man in Matthew 9. And as she read she received that revelation of “Life in and of Spirit” which she named Christian Science. This was in February, 1866.

The Divine System of Reference. This is not the place to attempt a general presentation of the revelation of Christian Science. Some knowledge of the teachings of Christian Science and of its history is assumed in the reader of this book. Our object here is merely to trace the line from mesmerism to Christian Science.

What had happened? Man had always felt exposed to so-called negative forces and evil influences, which robbed him of harmony and made him aware of his impotence. How could he banish these forces? In primitive times, he took refuge in magic, keeping away the “evil spirits” with all sorts of rites and shamanistic practices. The exorcists did it through formulas, calling upon certain names to cast out devils. With the coming of the Enlightenment, these esoteric methods had to give way to scientific ones. To suit the times, Mesmer gave his discovery a new name—animal magnetism—and he tried to explain the old esoteric phenomenon in materialistic, mechanistic terms. He put new wine into old bottles, and the bottles broke. A psychogenic process can only be explained within a psychological theory and not in the framework of natural science. Modern dynamic psychiatry attempts to fathom

the conscious and unconscious psyche with various theories and therapies in order to bring the psyche back to normality—without ever having defined scientifically what “normal” means. What is the norm of health? Without objective, absolute norms we are moving as before in the sphere of mysticism and that means: to everyone his own norm! Quimby healed with “his” truth, and so do thousands of metaphysical schools of a mental, mystic, or charismatic nature. They all “heal” through the power of mind over matter. They all point to their results and quote Jesus’ words, “By their fruits ye shall know them,” to confirm their divine authority. They seldom realize, however, that what is at work is merely the old phenomenon of animal magnetism wearing a new mask. Every mental and psychic belief shows itself sooner or later in human experience. This is true in the positive as well as in the negative sense.

What distinguishes Mrs. Eddy’s discovery of Christian Science fundamentally from all other metaphysical doctrines, however, is the fact that she substitutes a purely spiritual, divine system of reference and values for a material, human system. She abandons the magical, mystical, and mental view of existence. She abandons the primarily human standpoint with its spheres of the conscious and the unconscious, and in its place she puts God as the absolute foundation. From this immutable, divinely objective norm she derives the whole Science of being and its system of ideas.

The following four points are fundamental:

1. “God” is a collective concept, or super-symbol, for defining the nature, essence, and wholeness of Being as “Mind, Spirit, Soul, Principle, Life, Truth, Love” (465:10). The divine All-Mind replaces human thinking

and mortal mind; Spirit replaces matter; Soul replaces the psyche or human soul; divine Principle replaces human theories; Life (in Spirit) replaces material, mortal life; Truth (as such) replaces the human concept of truth; Love replaces human love. *This is the Word of God.*

2. God, divine Being, manifests itself only through its own ideas. "Idea" denotes God's primeval conception, Being's consciousness of its own self-manifestation. Only the idea of Mind, Spirit, Soul, Principle, Life, Truth, Love is forever going on. Instincts, appetites, willpower, human thoughts, desires, and aspirations are not ideas and, from God's standpoint, must be regarded as illusions. Therefore, the whole realm of the human "conscious" and "unconscious" can be relegated to the sphere of unreality. Thus, so-called animal magnetism becomes not a something but a nothing. *This is the Christ.*
3. That which makes man human is his ability to transcend his own consciousness, to raise himself above animality; therefore spiritual therapy for us does not consist primarily in healing disease and other discordant conditions, but in freeing ourselves from believing in a false system of reference, in finding our inner unity with the divine system of reference and adhering to it. Thereby we lose our animal consciousness and, as a result, become free from all inharmonious effects of this finite, mortal, erroneous consciousness. We then live from and through and as super-consciousness, as the consciousness of God. Our standard as "man," our

health, is the compound idea, the sum of all divine ideas. *This is spiritual Christianity.*

4. This oneness with God is not, however, mystic. God is not inexplicable and incomprehensible. As the Principle of being, it interprets itself as a Science of being, through a system of divine ideas. Through divine consciousness man can understand scientifically the Principle of being (its laws, orders, rules, system, method, structure, and teleology). Spiritual understanding takes the place of the false consciousness, or erroneous beliefs—individual, collective, universal, conscious, and unconscious beliefs. Thus, animal magnetism in all its disguises is reduced to a false belief, to a non-understanding of the Principle of being. All influences of a magical, mythical, psychical, mental, or material nature belong (from the divine standpoint) to the realm of beliefs and take effect there, until replaced by a scientific understanding of the divine system of reference. *This is the Science aspect.*

The Investigation of Truth. In the “peak-experience,” which Mrs. Eddy had in February 1866, she received indeed a great revelation, but to fathom its meaning took her the rest of her life. What happened at the moment of reading the story of the paralytic in Matthew’s Gospel, she describes as follows: “As I read, the healing Truth dawned upon my sense; and the result was that I rose, dressed myself, and ever after was in better health than I had before enjoyed. That short experience included a glimpse of the great fact that I have since tried to make plain to others, namely, Life in and of Spirit; this Life being the sole reality of existence.

I learned that mortal thought evolves a subjective state which it names matter, thereby shutting out the true sense of Spirit” (Mis. 24:11). First, the healing Truth “dawned” upon her, including merely “a glimpse” of the great Truth. Nevertheless, she was convinced that divine Spirit had brought about the healing: “I had learned that Mind reconstructed the body, and that nothing else could. How it was done, the spiritual Science of Mind must reveal. It was a mystery to me then, but I have since understood it. All Science is a revelation” (Ret. 28:22). Year by year, she learned how to penetrate more deeply into the “mystery.”

The search for the new therapy took many years. She writes: “For three years after my discovery, I sought the solution of this problem of Mind-healing, searched the Scriptures and read little else, kept aloof from society, and devoted time and energies to discovering a positive rule ... I knew the Principle of all harmonious Mind-action to be God, and that cures were produced in primitive Christian healing by holy, uplifting faith; but I must know the Science of this healing, and I won my way to absolute conclusions through divine revelation, reason, and demonstration” (109:11).

Nine years passed before the new discovery was sufficiently crystallized in Mrs. Eddy’s thought for her to begin to write her first Textbook in 1875. She says about this period of searching: “From 1866 to 1875, I myself was learning Christian Science step by step—gradually developing the wonderful germ I had discovered as an honest investigator. It was practical evolution. I was reaching by experience and demonstration the scientific proof, and scientific statement, of what I had already discovered. My

later teachings and writings show the steady growth of my spiritual ideal during those pregnant years.”⁸ Also in the matter of teaching Christian Science, finding the right method was a gradual process. “As former beliefs were gradually expelled from her thought, the teaching became clearer, until finally the shadow of old errors was no longer cast upon divine Science” (460:29).

Mrs. Eddy published her Textbook, “Science and Health” in 1875, but she constantly revised it until 1910. She listened more and more to Being to learn divine Science and its laws, orders, rules, system, methods, structure, and its framework of meaning. The crystal-clear presentation of the Science of being unfolded by degrees in a continuing spiritual evolution. It is not, therefore, surprising that the 1910 final edition of the Textbook bears little resemblance to the 1875 first edition.

The Investigation of Error. Parallel with the development of the revelation of Truth was the step-by-step research into the nature and essence of error, or animal magnetism. True, Mrs. Eddy had received an instantaneous healing through the revelation of Christian Science in the year 1866, when she was healed of what was thought to be a fatal condition. Yet, the struggle to understand the essential nature of animal magnetism, in the form of mesmerism, hypnotism, and mental malpractice, was to occupy her profoundly until the end of her life. The divine influx of Truth, through which she henceforth healed, so imbued her with the consciousness that God, Love, can bring forth only good, health, and harmony, that it did not seem to her at

⁸ Quoted in: Robert Peel, *ibid*, p.291.

first logical or necessary to concern herself with the unreality of evil and explain it to others. But bitter experiences soon taught her otherwise. She wrote in 1888: “I shall not forget the cost of investigating, for this age, the methods and power of error. While the ways, means, and potency of Truth had flowed into my consciousness as easily as dawns the morning light and shadows flee, the metaphysical mystery of error—its hidden paths, purpose, and fruits—at first defied me. I was saying all the time, ‘Come not thou into the secret’—but at length took up the research according to God’s command” (Mis. 222:29).

The gradual progress of this research, which continued for decades, is traced briefly in the following chapter, in the light of the various main editions of the Textbook.

Chapter 2

The Evolution of the Chapter on Animal Magnetism in the Main Editions of the Textbook

The last edition of the Textbook is the only authoritative one for the Christian Scientist. In this 1910 edition, the chapter “Animal Magnetism Unmasked” contains only seven pages. The statement is clear and simple, and presents Mrs. Eddy’s final conclusions. These are, however, quite different from those given in the first edition of 1875. A comparison of the texts shows that virtually nothing that she wrote on the subject of animal magnetism in the first edition is to be found in the last edition. A great change took place in Mrs. Eddy between 1875 and 1910. It is fascinating to see how this transformation came about in gradual stages over the years. To understand her development is important for two reasons: First, one knows from other branches of science that when a certain stage of development is reached, it is more easily understood if one is aware of the line of research that led to this particular result; secondly, change is always gradual, not sudden, precisely in those subjects that are not merely theoretical and intellectual, but of concern to each of us in our inmost being, demanding from us a radical transformation—and lifting us out of our archaic, magical, mythical, and false way of thinking into the realm of pure Spirit.

Those who come into contact with Christian Science find that they, too, have to deal with the problems of animal magnetism by gradual progress, exactly as Mrs. Eddy did

in the successive editions of the Textbook and, indeed, in the same order of unfoldment. If one is familiar with the story of this development, one is prevented from repeating earlier mistakes and saved much suffering, as well as the trouble of having to go back to the beginning each time to discover the source of one's mistakes.

The advantage of being acquainted with the history of the development of Christian Science was pointed out more than once by Mrs. Eddy herself. In an article written or inspired by her, on the occasion of a new edition of the Textbook, which appeared in 1891 (the 50th edition), we read in the "Journal" for April 1891: "Fortunate is he who has all former revisions, together with the original edition of 1875! They are indicators of successive stages of growth in Christian Science ... keep them all; they will prove a treasure trove ... Again: let the new volume be studied in connection with earlier editions. The very contrasts help to see how the thoughts have arisen only as we have been able to receive them."

When we follow the subject of animal magnetism through the various editions of the Textbook in chronological order, we find that with each new revision the thought became clearer and clearer, until finally, in the last edition, it becomes completely transparent. We also realize that each new revision examines the subject from a different standpoint, and that the order of these standpoints is that of the definition for God as "Mind, Spirit, Soul, Principle, Life, Truth, Love" (465:10). This is not surprising, for an understanding of the nature, essence, and wholeness of God is the true answer to animal magnetism, and this alone can unmask it.

The following is a list of the editions of the Textbook. Each one contains alterations to the text that are important for our subject:

1 st Main Edition:	1 st Edition	1875
2 nd Main Edition:	2 nd Edition	1878
3 rd Main Edition:	3 rd – 5 th Editions	1881–1882
4 th Main Edition:	6 th – 15 th Editions	1883–1885
5 th Main Edition:	16 th – 49 th Editions	1886–1890
6 th Main Edition:	50 th – 225 th Editions	1891–1901
7 th Main Edition:	226 th – last Edition	1902–1910

First Main Edition (1875) – Mind

It was not originally Mrs. Eddy's intention to deal with the subject of animal magnetism in her first edition, but she was compelled to do so at God's behest. In her own words: "My reluctance to give the public, in my first edition of *Science and Health*, the chapter on Animal Magnetism, and the divine purpose that this should be done, may have an interest for the reader, and will be seen in the following circumstances. I had finished that edition as far as that chapter, when the printer informed me that he could not go on with my work. I had already paid him seven hundred dollars, and yet he stopped my work. All efforts to persuade him to finish my book were in vain."

"After months had passed, I yielded to a constant conviction that I must insert in my last chapter a partial history of what I had already observed of mental malpractice. Accordingly, I set to work, contrary to my inclination, to fulfill this painful task, and finished my copy for the book.

As it afterwards appeared, although I had not thought of such a result, my printer resumed his work at the same time..." (Ret. 38:7). Her treatise on the subject, however, did appear as a separate chapter, but formed the first part of her chapter "Healing the Sick." She felt impelled not only to explain the right practice of Christian Science, but also to expose malpractice as the malicious falsification of her teaching.

Summary of the Chapter — First Main Edition

Adulteration of the healing method. Mrs. Eddy had to let it be known that her mental method of healing had been secretly adulterated. "We commenced our labours in the simple faith that all whom we healed would acknowledge it, and those we taught would live up to our teachings ... but this has not always been the case."

Teaching is a more difficult task than healing. "Healing in science has its reward even here, but the task of teaching the science of being is quite another thing. Pains of personal sense often make the sick willing to part with its errors, but those in health and at ease in their possessions are reluctant to change masters, hence the more thankless and toilsome task of teaching, compared with healing. We instruct students to recommend their patients to avoid, as much as possible, contact with minds filled with opposite physics, hygiene, etc. ... that hinder their advancement."

The power of healing can be lost. "Students may dwarf, or destroy for the present, their position in scientific healing through error, with falsehood, dishonesty, or sensuality; in which case their demonstration ... and their practice ... become mesmerism and no longer science. Such students

can never reinstate themselves aright except through repentance, reformation and restitution.”

The best and worst things are hidden. “The wickedest or the best man is not understood by the age in which he lives; both are beyond its appreciation. The wickedest man commits his sins knowingly and in secret ... he hides his evil ... and the best man is hidden from the present age in the Wisdom of future ages.”

What is mesmerism? “There is but one possible way of doing wrong with a mental method of healing, and this is mesmerism, whereby the minds of the sick may be controlled with error instead of Truth ... Whispering into the minds of the sick falsehoods, will do their bodies harm ... [prevent] their recovery, and [visit] the sins of the doctor on the patients....”

Mrs. Eddy was not at first aware of the method of mental malpractice. “[We] knew no opposite chance for doing evil through a mental method of healing until we saw it traduced by an erring student and made the medium of error.” Many patients died instead of being healed. This gave her the opportunity of learning the cause and discovering the malpractice. “Such a practitioner putting aside our moral precepts retains that portion only of our teachings which relates to the patient’s belief of disease and the method of destroying this belief by the doctor’s opposite, verbal, and mental argument.”

How does malpractice operate? “If [the doctor] can change [the patients’] belief relative to sickness, he can also change it with regard to an individual, or upon any subject.” “The patients have no recognition of how much error he may also mingle with this argument of Truth.”

Thus malpractice has “the power and opportunity to do evil ... Worse than poisonous drugs is the mental evil imparted through inoculation of mind. Such a practitioner is the most effectual circulator of error on earth.” But it is important to remember that “only the manipulator and malpractitioner ... can do this, and not those who heal with the Truth of Science.” Quimby himself could not do it. “He was a good man, a law to himself; when we knew him he was growing out of mesmerism.”

What is the purpose of malpractice? It is used “as a weapon of revenge.” While the malpractitioner speaks Truth to his patients, “he takes this opportunity to introduce into their minds side-issues, such as suit his sinister purpose, imparting his own likes and dislikes to the patients, either from vengeance or ambition.” Such practice is “mesmerism demoralized,” “dishonest mesmerism.” “Through the control this gives the practitioner over patients, he readily reaches the mind of the community to injure another or promote himself.” Meanwhile the malpractice remains undiscovered. “Controlled by his will, patients haste to do his bidding, and become involuntary agents of his schemes, while honestly attesting their faith in him and his moral character ... You will find the more honest and confiding the individual, the more she is governed by the mind of the operator.”

What hinders us from becoming malpractitioners? If we “learn the lessons of the science of Life,” we shall find it impossible to malpractice. Even if we had “the power that mesmerism gives to influence minds wrong as well as right,” this science “would take it away.”

How can we protect ourselves against malpractice? To prevent the evil of malpractice, the community should understand it, for it is able “secretly to work out a hidden wrong against humanity, justice and Truth.” “The community must understand the science of being to appreciate it, and they must detect the wicked malpractice to appreciate that.” “We thank Wisdom, that revealed this great error to us before these pages went to press, that the years we have labored to bless our fellow-beings be not wholly lost through this trespass upon the blessing of mental healing.”

Mental assassination. In contrast to the “exhibitor of mesmerism,” whose experiments are “honorable, being open,” “the dishonest mesmerist ... is the malpractitioner, who ... sinks to a secret assassin in society ... then who shall say which effect is strongest, the good he says, or the evil behind it that he imparts.” He may say mentally, “Be healed!” and the patient recovers. But suppose he tells her mentally “something wrong to do, or believe, and designates this wrong ... and she unconsciously obeys him ... Through this medium the doctor holds more direct influence over [the patients’] minds than the united power of education and public sentiment. Mesmeric power is stronger for evil, than good....” “Scientific treatment fills the mind with Truth that heals the sick; but the malpractitioner impregnates it with error that produces new disease.”

End of Summary

Anyone who is familiar with the text of the 1910 final edition of the Textbook will realize at once that it bears virtually no resemblance to that of the 1875 first edition. When the first edition was written, the all-important

consideration was that the ordinary Christian Science practitioner knew nothing about the practice of mesmerism and, therefore, was unaware that it was now being uncovered. To protect students and society in general, Mrs. Eddy had to inform them of the danger and open their eyes through her own experiences and investigations.

Yet readers cannot avoid the impression that they appear to be at the mercy of two opposing powers—one good and the other evil. They know that fundamentally God is the healing power, but they also read that they are prey to negative forces, until they have sufficient scientific understanding of Truth. Even today, most students of Christian Science still believe that they have too little understanding, and therefore feel threatened by mesmerism. False suggestions oppress them, so that they live in perpetual fear of animal magnetism, which seems to lie in wait round every corner. Everything that does not fit in with their expectations they put down to mesmerism and malpractice. Thus, the notion of transferring thought and willpower from the practitioner to the patient still forms the basis for the operation of benevolent as well as demoralizing mesmerism. The first edition of the Textbook does not, at this point, declare that the All-Mind is the only power and the only influence in healing—that nothing is operating except the divine Mind and its idea.

Second Main Edition (1878) — Spirit

In the midst of Mrs. Eddy's efforts to save her discovery from being submerged in mesmerism, a second edition of "Science and Health" was planned, in two volumes, a

book of over 500 pages. But the excessive number of mistakes in the printer's proofs of the first volume made its publication impossible. It did not, in fact, ever appear. Only Vol. II was published—in spite of its many printer's errors—as a short abridgement of the intended work (see 1878 edition, p.5). It contains only a few chapters, including one entitled “Mesmerism.” For the first time, the topic of animal magnetism is discussed in a chapter of its own. Fifteen pages are devoted to the subject—about the same as in the first edition. Much is repeated, but from quite new angles. The line of argument that covers 15 pages in the first edition is reduced to seven pages in the second edition (pp.130–136); the former account of the harmful influence of the mal-practitioner on the patient is now much curtailed. The new material, based on observations made in the interim, makes up a further eight pages (pp.136–144). In the following synopsis, therefore, only those points are mentioned that show the difference between the two editions.

Summary of the Chapter — Second Main Edition

Metaphysics versus mesmerism: Mrs. Eddy is ready to accept the challenge of mesmerism and to meet it with metaphysics. The word “Metaphysics” (at that time capitalized) is used a great deal, often in places where “Science” appears in the first edition (and also in later editions). It is significant that the chapter “Mesmerism” is followed by the newly conceived chapter “Metaphysics” (consisting of seven pages), in which the 19 statements are already recognizable as the basis of the 32 subjects in the “Platform” of “divine metaphysics” in the last edition of “Science and Health” (pp.330–340). In the second edition, there is a

clearer intention than before to stress the obvious difference between metaphysics and mesmerism, and to warn against calling metaphysical science “mesmerism” or calling mesmerism “science.” Because mesmerism can bring about so-called healings as well as causing sickness—and so be used for both good and evil—it is dualistic. Metaphysics, on the other hand, can accomplish *only* good. Mesmerism is the illegitimate action of metaphysics. When the best method is perverted to the worst, it becomes fatal mesmerism, or malpractice. Even when the mesmerist brings relief to the suffering, he still “has not the power to destroy error with Truth and heal the sick scientifically ... [he] can only depend on the power of his will to treat his patients ... [he] cannot avail himself of Truth to heal the sick, as in Metaphysics.”

Malpractice must be exposed. In the first edition, there is already a demand for informing the community of the phenomenon of malpractice, and helping it to recognize the danger. In the second edition, there is the additional warning that malpractice must be uncovered and unmasked, because “the community, ignorant of its silent workings, will be slow to acknowledge its crimes.” Metaphysics has “furnished the cue to stop this trespass on the blessing of mental healing.” Outlawry must be held in check by metaphysical discovery.

Silent malpractice. “Mesmerism is practised through manipulation—and without it. And we have learned, by new observation, [that the malpractitioner] attempts more evil without a sign than with it.” This new mesmeric outlawry has appeared in various forms since the first publication of the Textbook. Until that time, there was no

clear evidence that it was possible to malpractice even without manipulation; it was simply taken for granted that such a thing was out of the question. Now, however, it has been recognized that this can also happen. Mrs. Eddy calls this type of mental malpractice “silent malpractice,” that is, secret malpractice, without word or manipulation, which is “criminal in the extreme.” Such a mesmerist she names a “mental malpractitioner.” Through his subtle methods he escapes detection; everything goes on in secret. His efforts can only be “exposed by the metaphysical experts that can find him out.”

The fate of the mental malpractitioner. The picture painted by Mrs. Eddy is extremely sinister: “He would pay the penalty on a gallows, were his efforts understood by the public ... He holds high carnival ... regardless ... of the bottomless pit to which his cherished sins are sinking him,” and regardless of “the tortures that will come to him on account of this sin against the Holy Ghost, that is not forgiven. It is enough to say that the measure he metes shall be measured to him again, full and running over....” But “[he] is already manacled by Justice; God hath laid his hand heavily upon [him].” “Hailstones of doom” will pour down upon the guilty head. Such a mind “will find [its] mistake when it is too late, and to-day should be confined to a prison cell to limit its observations, or make shorter shrift to the hangman.” “The best mode of self-protection from this mental outlaw is to understand Metaphysics.” Then his “malevolent attempts to harm you, are futile.”

Metaphysics cannot be held responsible for malpractice. “Because we have taught, at this period, the *modus* of doing good through a mental process, and how one mind acting

upon another mind can benefit both that mind and body, the malpractice cannot be charged to us; neither can the malpractitioner say he learned of us how to malpractise, when the fact remains that we never knew how this abuse of Metaphysics was done until we saw that it was done ... seven years after our metaphysical discovery.” “He who practises our teachings and follows our example is incapable of this foul malpractice.”

Metaphysics uncovers malpractice. In this year (1878), Mrs. Eddy made a new discovery—that this “loathsome mystery” of silent, hidden, inaudible malpractice can be unearthed by metaphysics.

It is important, at this point, to recall that in the first edition of the Textbook, Mrs. Eddy does not use the term Mind as a synonym for God; hence the great misunderstanding in her pupils, who healed through mind. Since no clear distinction was made between divine Mind and mind, the student could think of “mind” as merely human mind, which has that very possibility of being either good or bad. Not until the second edition do we begin to find the occasional use of Mind as a synonym for God, especially in the chapter “Metaphysics,” but not at all in the chapter “Mesmerism,” where it would have been particularly appropriate for clarifying the difference between metaphysics and mesmerism. It was just this lack of clarity that lay at the root of the misunderstanding.

Only once in the chapter “Mesmerism” does Mrs. Eddy describe more closely the mind that is meant in her metaphysics: “Whoever would practise metaphysical healing as we have taught them, through which the Divine mind pours in upon the age light and healing, cannot malpractise ...

As Metaphysics becomes better understood, the thoughts, the motives, and the fears that mortal mind embrace, will become as apparent to mind as a material object is to personal sense. When this phenomenon is established, the malice that goes forth on its errand of evil ... can no longer do it without detection ... When the ability of mind to detect what mind is doing becomes more general, it will be all that is required for self-protection. After this manner, the mental mediaeval age that has to conflict with this demonology will find its remedy, and can deprive it of all power.”

Divine Mind-reading versus clairvoyance: The ability to read the thoughts of others through the “Divine mind” is not to be confused with clairvoyance. “Clairvoyance rests on the groundwork of mortal mind, and gathers its conclusions from the opinions this mind entertains. The thought in one mind presents the image of this thought to another mind; and the clairvoyant may mistake the mental picture for the material act, and the mistaken report may afterwards beget an opinion that is incorrect.”

Mind, and not matter, is the criminal: “Can matter commit a crime? Can matter without mind be punished? Mind, and not matter, is the criminal in every case; and our courts sentence, and law defines crime, according to the motive and not the act.”

Thereafter, the text is similar to the edition of 1910 (pp.104–106).

End of Summary

On the cover of the second edition there is a picture of Noah’s Ark, and for this reason it is also known as the “Noah’s Ark Edition.” It symbolizes the flood of experiences

that engulfed Mrs. Eddy during those years. Part of her definition of “Ark” reads: “...the understanding of Spirit, destroying belief in matter” (581:9). Spirit, never mixes with its opposite, evil or error.

The second edition shows how Mrs. Eddy challenges error’s threat to “traduce” her “moral cause.” Metaphysics and mesmerism are diametrically opposed to each other. A clear dividing line is drawn between them, like the firmament in the second day of creation (Spirit), which stands for “the line of demarcation between the real and unreal” (505:21). How can the “Ark” be “pitched within and without” against the penetration of mesmeric beliefs? God, Spirit, admits of no mingling. The difference between metaphysics and mesmerism has to be set forth as clearly as possible, so that students can no longer confuse the two. It must be made quite clear what a mesmerist is and what a metaphysician is; and it must also be made clear that the Divine mind and the human mind are two completely different things and that, therefore, the power of this “Divine mind” has nothing to do with willpower. The practice of metaphysics is *solely* good, in contrast to mesmerism, which is always bad. In addition, she points out the great difference between clairvoyance and what she later calls “divine Mind-reading.” Not until later, however, was she to declare in exact terms that the only basis of Mind-healing is that Mind that is also Spirit.

Third Main Edition (1881–1882) — Soul

In the third to fifth editions of “Science and Health” (Vol. II), the subject of animal magnetism is expanded,

under the title of “Demonology,” to 46 pages, whereas previously it covered only 15. The chapter reads almost like a detective story. This may be the reason why three editions soon sold out.

Summary of the Chapter — Third Main Edition

Judas-character of the malpractitioner. “The history of the harmless features of mesmerism is yielding to the history of its aggressive forms. Mesmerism has its definition today in demonology ... It implies the exercise of despotic control and is much more likely to be abused by its possessor than employed otherwise for the individual or society.” The malpractitioner is characterized by “a stolid moral sense, great want of spiritual sentiment, restless ambition, and envy ... the desire to subjugate ... carefully veiling his character, through unsurpassed secretiveness,”— and being “a marvellous plotter,” he avows “his intention to do whatever he chooses with his mental power.” Finally, all this becomes “a secret passion” until his power to heal fails; if he manages “with the power of will to remove one disease, it is succeeded by a more malignant one.” The malpractitioner in the end becomes a “moral leper.”

What are the evil results of mental malpractice? Patients who have been healed through metaphysics become ill again when later treated by a malpractitioner and may even die; friends become enemies; patients being malpracticed feel ill at ease and suffer in the presence of the metaphysician, whom they blame for their relapses; if the attack upon the victim fails, then the patient’s families and those around them are set against him; addictions, such as alcoholism, once cured, return; the happiness of family life is destroyed,

the affections of husband and wife alienated; under the control of the mesmerist, witnesses testify falsely; patients, who have received only good from the metaphysician, turn against their benefactor and abuse him. The moral standards of victims decline; they sink to blackmail and threaten to ruin the good cause of metaphysical healing.

These demonic results are illustrated in detail by numerous cases, referring mainly to Kennedy, a mesmerist who at one time had been Mrs. Eddy's most promising student. She devotes twelve pages to a detailed "sketch of one of the most diabolical conspiracies ever ... carried on by the hidden influences employed in [Kennedy's] plots." The rumor had been spread that Dr. Asa Gilbert Eddy, Mrs. Eddy's husband, had murdered someone. The charge was widely reported in the press; but when the case was called, the guilty complicity of the conspirators was unmasked, for "the principal witness for the prosecution were convicts and inmates of houses of ill-fame in Boston."

What are the indications of this demonology? This type of mesmerism works insidiously. "We have known this mesmerist try to sour the disposition, excite the passions and appetites, induce disease, bring back old complaints, and scare and torture the minds of people." Such mesmerism creates enmity or indifference toward former friends; it produces hatred. It tricks victims into supposing that someone else, wholly innocent, is malpracticing them; it causes them to believe a lie, and to "perform certain acts at stated times."

How can we guard against becoming demonic practitioners ourselves? The two earlier editions have already indicated how we can protect ourselves from malpractice.

But now, special emphasis is laid on guarding against using malpractice ourselves. “Nothing but a knowledge of the mesmeric cause producing these abnormal results, and the metaphysical understanding how to meet them and despoil demonology of its reign of terror, renders it safe for the individual or the community at the present period.” There is one cardinal point of metaphysics, namely “never to encroach on the rights of mind, never to think to trespass in metaphysics ... never to enter another’s thoughts more unceremoniously than his dwelling ... It becomes impossible for you to produce disease or to injure another with your mind, and you become a law to yourself never to infringe on the privacy of thought, and to read mind only when it appeals to you for help.” In this way, “metaphysics promotes affection, virtue, and peace in families, with individuals, and in the community ... Metaphysics meets all these emergencies, and governs and restores the balance of being to its normal standard.” “Abiding by the rules of metaphysics prevents any results from the attacks of the mesmerist.”

Demonology is animal in nature. “Moral and spiritual qualifications” are the student’s “seal of metaphysics.” Not so for the malevolent malpractitioner. His subtle purposes are accomplished not only through malicious thinking, and influencing the victim through mental arguments or thought-transference. Something more than this lies at the root of demonology. “Sensuality, envy, malice, hatred, and revenge must co-operate in the individual mind that can carry out demonology.”

Until the summer of 1880, Mrs. Eddy was not fully able to fathom the workings of demonology. But then, 14

years after the discovery of Christian Science, she “found the facts of immortal Mind more than equal to meet the fables of mortal mind”—here for the first time in her treatment of the subject of animal magnetism, she uses Mind as a synonym for God, and in so doing she has struck to the heart of mental practice. True metaphysics, based on this immortal Mind, “can destroy disease but it cannot create it.” Armed with the necessary moral and spiritual qualities and with self-sacrificing love, “even if we should argue against the recovery of the sick, or for the healthy to become sick, after the method of the malpractitioner, we could not produce their results.”⁹ Mrs. Eddy taught few students the metaphysical science of healing because she had gained “so clear a sense of its moral obligations.” She chose them with extreme care, “because of the great danger there is in promiscuously teaching metaphysics, or the power of mind to do good, lest it abuse that trust.”

Even “the good” that the mesmerist does is bad. “The mesmerist employs one belief to destroy another belief; therefore, if he heals the sick according to belief, it is the bigger error healing the lesser ... leaving the case worse than he found it.” Treatment through the power of the will can only produce a bad effect. “Without doubt there are

⁹ Richard F. Oakes, ed., *Course in Divinity and General Collectanea* (South Africa: Rustica Press, 1958), p. 17. “Notes on the Course in Divinity,” recorded by Lida Fitzpatrick, C.S.D.: “I cannot produce sickness. I experimented one time; a student went into another room and I argued sickness for him as hard as I could; he said he kept feeling better and better. Then he argued for me and I began to feel pain right away. I am working now to overcome sin and not feel others’ thoughts. You can see by the above I cannot be a malpractitioner.”

honest individuals practising mesmerism, not knowing their method is unsafe.” But the “malicious mesmerist ... avails himself of a secret method,” of which he is perfectly aware.

Demonology compels mankind to take refuge in metaphysics. Although the courts judge and sentence crime according to the motive, yet a higher authority is needed. If a crime is committed under the influence of mental malpractice and the malpractitioner goes undetected, then it is possible for the court to sentence an innocent man instead of the secret culprit. “Demonology, or the unlicensed cruelty of mortal mind” will thus “compel mankind to learn metaphysics for a refuge and defence,” and to sanction only the methods of “the occult science of Mind.” As for the malpractitioner, “God hath laid his hand upon him.”

End of Summary

Mrs. Eddy devotes more space to dealing with animal magnetism in this edition than in any previous or subsequent editions. Why? These were her crucial years of trials, of warfare, and of being “put to the proof.” The enemy who confronted her had to be taken seriously, constantly surprising her, as she often declared, with new cunning ways, always plotting to injure her cause. She found herself assailed not only by unconscious mesmerism but by “Satan let loose”—the malevolent, subtle, sinful, intentionally demonic use of the power of mind, the result of which is human suffering. The culprits at this point are specific people, called by name. The demonic influence is personified. The “malicious mesmerist” carries the whole blame. But he works in secret and so escapes human punishment. Sin, the opposite of Soul, holds its “witches’ Sabbath.”

We can protect ourselves from this attack of the mesmerist if we abide by the “rules of metaphysics.” She does not yet term them rules of Soul, but she now, for the first time, makes the step from the “Divine mind” (as in the second main edition) to the “divine Mind,” thereby identifying the Mind of metaphysics with the Mind that is God. So far there are only these isolated pointers to the solution of the whole problem through the spiritual understanding of Mind, God. Do these tentative steps also explain why she still calls her discovery “the occult science of Mind”?

The question, as to how society can be protected from the demoralizing effects of mesmerism, occupied her from the start. In the first edition the solution was to be found in informing the public of the dangers of mesmerism, in not leaving them in the dark (Mind); in the second edition she concentrates on teaching the community how to detect malpractice, and how not to confuse it with metaphysical practice (Spirit); and now, in the third edition, she explains that society is only safe when it understands the rules of metaphysics, and she exhorts it to abide by these rules (Soul).

Already, then, we can see that it is not what we say and think that has the healing effect, but rather our inner spirituality. The power of the spoken word or silent thought belongs to the era of magic, and takes effect within a realm of consciousness still stamped with magic. But those who identify themselves with God, Mind, heal through Soul-sense; they could bid the sick “go to the devil” and the sick would, even so, recover. God, Soul, is sinless, but words or arguments are not. Thus, the step is already being taken out of a mental science into a spiritual Science. We can begin to see the unscientific nature of many things we

say, such as, “Think rightly for me” or, “Help me with your thoughts”—as if doing this could have a healing or beneficial effect.

Fourth Main Edition (1883–1885) — Principle

In the fourth main edition (6th–15th editions) the chapter in question appears once again under the title “Demonology.” The novelty of this edition lies not so much in what has been added to the third main edition as in what has been left out. Instead of the 46 pages of the previous edition, the chapter now has only 12. The text of these 12 pages is taken almost word for word from the earlier text and contains no new material.

But what is omitted from the text? The accounts of cases of malpractice observed by Mrs. Eddy, in particular those giving the details of charges of murder brought against Dr. Eddy and the direct allusions to diabolical intrigues—all of these are left out. In brief, “the demonic” is depersonalized: No names are given any more.

Even the earlier statements about the Judas-nature of malpractitioners and the evil they perpetrate (see p. 60) are missing or milder in tone. Readers no longer find horror of the malpractitioner so strongly expressed. Malpractice and its effects are now dealt with impersonally.

One begins to see that malpractice has to do less with a person than with misunderstanding a divine Principle. Even if it is not explicitly stated, the idea is already implied that a clear understanding of divine Principle can master the whole problem.

Fifth Main Edition (1886–1890) — Life

In 1886 there appeared a 16th edition of “Science and Health” (in *one* volume), and this text was to continue virtually unchanged until the 49th edition in 1890. But this fifth main edition differs so greatly from the fourth main edition that it is scarcely recognizable. Even the title of the chapter is changed—to “Animal Magnetism.” The number of pages in the chapter is reduced to 13, and there is already a certain similarity between this and the final text of 1910. The essential material of the fourth main edition appears again in very condensed form, but new aspects are added. In fact, the subject is approached from a totally different angle.

Summary of the Chapter — Fifth Main Edition

The dragon wars against the woman: The new treatment of the subject is based on three notes at the beginning of the chapter, which set the tone of the chapter. It is in this fifth main edition (16th edition) of the Textbook that the chapter “The Apocalypse” appears for the first time, containing an interpretation of the 12th chapter only of the Revelation of John. This is the chapter in which Mrs. Eddy describes the warfare between the dragon and the woman as “the divine method of warfare in Science, and the glorious results of this warfare” (568:6). The first scriptural note, at the beginning of the chapter “Animal Magnetism,” is taken from Revelation 12: “And the dragon was enraged at the woman, and went away to make war with the rest of her offspring, who keep the commandments of God and maintain the testimony of

Jesus.” The second note is a poem, an exhortation never to retreat from the battle:

He has sounded forth the trumpet that shall
never call retreat;

“He is sifting out the hearts of men before His
judgement-seat;

Oh be swift my Soul to answer Him, be jubilant
my feet.”

Julia Ward Howe

The fighting note can be heard throughout the chapter. But it is no longer strife between persons, between metaphysician and malpractitioner; it is warfare between the dragon and the woman—between animal magnetism and the spiritual idea. Impersonal animal magnetism does not war against persons, but against the development of the idea.

Here Mrs. Eddy sounds the battle cry: A brave fight must be fought against sin. Since the conflict cannot be avoided, erroneous mentality must be handled and overcome. It is best to confront it as early as possible—to attack and conquer. There is no running away from it. The age must take up arms against mental malpractice.

Knowledge of good and evil is necessary. The dragon must be recognized and exposed, irrespective of how unpleasant this may be. “To deny the existence of evil, or to flee before it, will involve you in hopeless error.” Deliverance from the forces of mortal mind “shows itself in a knowledge of good and evil.” Mrs. Eddy also writes on the subject of animal magnetism in the chapter “The

Apocalypse”: “A denial of the existence of this error prevents your victory over it.”¹⁰ This view, which she ceased to hold later on, explains why she could still write at that time: “The maximum of good is to-day met by the maximum of evil.” But then, six pages farther on, animal magnetism is portrayed as devoid of all power and intelligence. If we know this, we need not fear animal magnetism; if we are ignorant of it, we allow error to continue, and work all the more mischief. This is illustrated by the third scriptural note: “If the light that is in thee be darkness, how great is that darkness! (Jesus).” It becomes clearer, as the chapter goes on, that an understanding of the Word of God, the living light, puts an end to the darkness of animal magnetism. Evil practice means “handling the Word of God deceitfully”; right practice means living the Word of Life.

Animal magnetism. The realization that, in this false life-practice, what was at work was more than just rational and intellectual, led her to start the chapter with a short introductory analysis of “animal” magnetism, similar to that which appears in the last edition of 1910. The all-pervading life-stream of divine Being finds its counterfeit in Mesmer’s proposition that “there exists a mutual influence between the celestial bodies, the earth, and animated things. Animal bodies are susceptible to the influence of this agent, disseminating itself through the substance of the nerves.” Mrs. Eddy’s own observations convinced her that the effect of animal magnetism is only the effect of illusion, and that any seeming benefit derived from it is proportional to the patient’s faith in error.

¹⁰ S&H, 16th Edition, p. 520

There is but one real attraction. After refuting as mere illusion the mesmeric notion of the reciprocal action between the planets and animate bodies, which is supposed to be mediated through a material fluid, Mrs. Eddy now, for the first time, makes unequivocal, clear-cut statements about the real, the only true, influence. God is the Principle of all and governs all that is real, harmonious, and eternal. God's power is divine, not animal or human. There is but one attraction, the all-embracing power of the Mind, which is Spirit. By reflecting this power, man has dominion.

Mesmer's "all-magnetism" has now been replaced by Mrs. Eddy's "magnetism of Mind." And thus, the long awaited step has been taken: She shows that all rests under *one* influence, that of Mind, and that this Mind, being Spirit, is in reality the only Mind there is. In the fifth main edition, we have arrived at a significant turning point in settling the question as to how animal magnetism should be handled.

This new introduction is followed by a much curtailed version of the material contained in the previous main edition.

End of Summary

The years 1886–1891 were exceptionally active ones for Mrs. Eddy. She published several shorter works: "No and Yes" (1887), "Rudimental Divine Science" (1887), and "Unity of Good" (1888). She held numerous classes, but then closed the Metaphysical College and dissolved the organized Church. She also wrote many articles for the "Journal." During 1887 and 1888, the "Journal" carried a special section on animal magnetism. Many further articles on this subject continued to appear regularly, until 1891, for the purpose of making Christian Scientists aware of the

hidden methods of malpractice and giving them the opportunity of hearing each other's observations and experiences.

One of the earliest articles comes from Mrs. Eddy's own hand. It is entitled "Ways that are Vain."¹¹ A clear, sevenfold layout can be discerned in this analysis of the basic nature of animal magnetism, as far as it was then understood, which brings out the opposite nature of Mind, Spirit, Soul, Principle, Life, Truth, Love:

1. Animal magnetism thrives on the ignorance that would handle error only in general, not in particular. "All that error asks is to be let alone." (The intelligence of Mind brings error out into the light.)
2. Animal magnetism seeks to reverse the methods of good. It entices the victim to "the committal of acts foreign to the natural inclinations." (Spirit is the only good and cannot be perverted.)
3. "Other minds are made dormant by it, and the victim is in a state of semi-individuality, with a mental haziness which ... is a species of intoxication." It is "the sum total of sin." (Soul is sinless and gives man his true identity.)
4. Animal magnetism sows dissension among mental practitioners. (Principle establishes unity and harmony.)
5. Mental malpractitioners try to compensate and promote themselves by hindering the success of others. (Life maintains and furthers good.)

¹¹ *Journal*, May 1887, published in *Miscellany*, pp. 210–213. [Posthumously added by the directors of the Christian Science Church]

6. Animal magnetism tries to paralyze the conscientious activity of doing right and to give activity to evil. (Truth can only do right.)
7. Animal magnetism works so subtly “that we mistake its suggestions for the impulses of our own thought,” and allow ourselves “to drift in the wrong direction without knowing it.” (Love only ever wants to redeem us.)

If this article reminds us of the earlier approach to the subject, familiar from previous main editions, then Mrs. Eddy’s later article, entitled “Malicious Animal Magnetism,”¹² does so even more. There, she states that mind is capable of perverting the power to do good to the point of “total moral depravity,” which leads to “mental assassination.” “Long acquaintance, tried fidelity, experiences that have knit hearts together, all becomes as nothing before these endeavours.” The criminal is not detected. “He sits at the friendly board and fireside; he goes to their places of worship; he takes his victims by the hand, and all the time claims the power and carries the will to stab to the heart ... to alienate friends, to divide households.” Silently influencing their thoughts, he brings about mental death. “When the work of the mental assassin culminates, and the victim falls, the doctors are consulted, and call it heart disease or some other ‘visitation of God.’” These malpractitioners mark their victims like sharpshooters. Since secret mental methods are now recognized, it is our duty no longer to conceal them. “God has bidden me to uncover this wickedness and I follow his voice. Let all

¹² *Journal*, February 1889; reproduced in *Collectanea*, pp. 149– 152.

Scientists aid in this work, first, by bringing out in their reports on the practice of healing, careful statements of the facts of malicious animal magnetism that are daily passing before their eyes.”

During this period articles similar to this appeared in the “Journal” every month. No wonder the readers became scared. The best of friends no longer trusted each other; the most harmless incidents were put down to “criminal magnetism.” People lived in constant fear of being malpracticed. The saving, healing message of divine Science, impartial love to all men, paled beside it. It was time to call a halt. This Mrs. Eddy did in a short notice in the “Journal” for August 1890:

“A Card”

“Also, the discussion of malicious animal magnetism had better be dropped until Scientists understand clearly how to handle this error—until they are not in danger of dwarfing their growth in love, by falling into this lamentable practice in their attempts to meet it. Only patient, unceasing love to all mankind,—love that cannot mistake Love’s aid,—can determine this question on the Principle of Christian Science.”

The tone of this article brings the period of struggle to an end. Instead of being on the watch for malpractice, which has after all been shown up as mere illusion, attention is now turned in the opposite direction, toward a positive activity of love to all mankind, a love which lays down its own life in order to gain true Life. Life is not exposed to persecution or malpractice. The method or practice of Life is wholly constructive—to promote, to sustain,

to bless. Using the analogy from Revelation 12, the “woman” is capable of practicing this method, so the dragon cannot harm her.

Sixth Main Edition (1891–1901) — Truth

In the year 1891 — much heralded in the April “Journal” — the 50th edition of the Textbook appeared. It contains, for the first time, all the chapters that make up the last edition of 1910, with the exception of “Fruitage.” Mrs. Eddy had, before this, withdrawn from her work in Boston, at the height of its prosperity, “and sought in solitude and silence a higher understanding of the absolute scientific unity which must exist between the teaching and letter of Christianity and the spirit of Christianity, dwelling forever in the divine Mind or Principle of man’s being and revealed through the human character” (My. 246:13). The result was an entirely new Textbook, which continued, with certain amendments, right up to the 225th edition in the year 1901. The chapter “Animal Magnetism” is now reduced from 16 pages to seven; and in text and layout it closely resembles the final version. (As this will be treated more thoroughly in the next chapter, no summary of the text is necessary here; it is sufficient to point out the most significant changes that have taken place since the fifth main edition.)

Summary of the Chapter — Sixth Main Edition

In the sixth main edition, all statements having to do with the dragon and the militant attitude towards malpractice have been eliminated. Therefore, the two scriptural notes and poem of the fifth main edition have disappeared

from the front of the chapter. Also missing are nearly all the references to malicious magnetism, its effects and how to combat them. The statement that “mesmerism has its definition in demonology” is likewise omitted. Little of the first four main editions has come through to the sixth. Everything has been made clearer, plainer. The standpoint has changed still more from that of the practitioner to that of divine Principle. The paramount question is now more clearly this:

What is true and real? Is animal magnetism, or evil, true and real, or is Truth alone true and real? The new accentuation is only expressed in occasional short paragraphs, single sentences, or even just in newly inserted words. Previously Mrs. Eddy had written that there is but *one* attraction, that of Spirit; now, however, she says that there is but one “real” attraction. This accentuation—that Mind, Spirit, is alone true and real—shows itself also very clearly in the fact that those statements that stress the unreality of evil, or animal magnetism, are new to the text, as, for instance: “Evil is not power. Its seeming despotism is but a belief in evil”; or “In reality there is no mortal mind, and consequently no transference of mortal thought and will-power.”

Animal magnetism is defined. Animal magnetism is the specific term for the general concept of error, or mortal mind (marginal heading: “The genus of error”). It is now formulated in a new way. Animal magnetism is:

- a false belief that mind is material,
- a belief that mind is both evil and good,
- a belief that “evil is as real as goodness, and more powerful,” a belief which “has not one quality of Truth or Good,” and is “either ignorant or malicious.”

Animal magnetism has not one quality of Truth. All questions concerning animal magnetism belong fundamentally to the realm of belief, which is devoid of all truth. Where the previous edition reads: “The maximum of good is to-day met by the maximum of evil” (which could seem to imply that evil is indeed a real power), the new sentence reads: “The maximum of good is always met by the maximum of suppositional evil.” Evil is merely “suppositional,” possessing neither reality nor truth. There is no transference of mortal thought and willpower.

End of Summary

The chapter stresses the standpoint of Truth. Accordingly, a new scriptural note has been chosen for it: “And have no fellowship with the unfruitful works of darkness, but rather reprove them (Paul).” What is now required for handling animal magnetism is to know the truth, and do it. Mrs. Eddy writes to this effect in the “Journal” for April 1895, during that period when special emphasis was being laid on the standpoint of Truth: “They [teachers of Christian Science] shall teach their students how to defend themselves against mental malpractice, but never to return evil for evil; never to attack the malpractitioner, but to know the truth that makes free,—and so to be a law not unto others, but themselves” (Mis. 315:32). One must be, therefore, a law of Truth unto oneself. It is also significant that Mrs. Eddy, formerly in this chapter, called her Science an “occult science of Mind”: not until the 50th edition does she name it in this chapter “Christian Science.” Truth has nothing occult about it.

Seventh Main Edition (1902–1910) — Love

By the 226th edition, which appeared in 1902, the Textbook more closely assumed its final form. For the first time all its chapters are arranged in the order in which they appear today—the only order, as we now know, which corresponds with the spiritually scientific order.¹³

Various changes have also been made in the text of the chapter “Animal Magnetism.” Most of them have been introduced with the single aim of making the subject so transparent that nothing dualistic, hidden, obscure, or mysterious any longer remains. During the year 1910, as this process was reaching completion, Mrs. Eddy changed the title of the chapter to: “Animal Magnetism Uncovered,” and then, a few months later, to the present wording: “Animal Magnetism Unmasked.”

This development, which took place between 1902 and 1910 and led up to the final version, had already been foreshadowed in the years immediately preceding. Mrs. Eddy’s article “What Our Leader Says,” in the “Journal” for March 1899 (My. 210:1), illustrates the great change. Whereas in the sixth main edition the emphasis is still on Truth, now in the seventh main edition it is on Love. This article reads:

What Our Leader Says

Beloved Christian Scientists, keep your minds
so filled with Truth and Love, that sin, disease,
and death cannot enter them. It is plain that

¹³ For more on this subject, see Max Kappeler, *The Structure of the Christian Science Textbook - Our Way of Life* (Seattle: Kappeler Institute Publishing USA, 1954).

nothing can be added to the mind already full. There is no door through which evil can enter, and no space for evil to fill in a mind filled with goodness. Good thoughts are an impervious armor; clad therewith you are completely shielded from the attacks of error of every sort. And not only yourselves are safe, but all whom your thoughts rest upon are thereby benefited.

The self-seeking pride of the evil thinker injures him when he would harm others. Goodness involuntarily resists evil. The evil thinker is the proud talker and doer. The right thinker abides under the shadow of the Almighty. His thoughts can only reflect peace, good will towards men, health, and holiness.

A quite different method for handling evil now comes to the fore. Consciousness must be so filled with God's nature that anything *ungodlike* simply cannot enter or find room there. The allness of Love, in which "Love never loses sight of loveliness" (248:3), no longer has any need to grapple with error, or evil. It is so all embracing that animal magnetism is reduced to its native nothingness.

The unreality of evil. Through a number of deceptively small changes, the unreality and nothingness of animal magnetism is stressed even more clearly and unequivocally in this final edition. Whereas, before, animal magnetism has "neither intelligence nor power," now it is described as "possessing neither intelligence, power, nor reality, and in sense it is an unreal concept of the so-called mortal mind." Earlier she had written that for liberation from the powers of mortal mind "a knowledge of good and evil" is required. Now, however, she states the exact opposite—that "this

liberation does not scientifically show itself in a knowledge of both good and evil, for the latter is unreal.”

Another sentence from the sixth main edition that now undergoes necessary correction is this: “The maximum of good is always met by the maximum of suppositional evil.” In 1902, this sentence still reads: “The maximum of good, however, is met by the maximum of suppositional evil, hence the fight to crush Science.” But in 1909, this last concession to a suppositional opposite power is dropped, and the statement turns wholly in the direction of Love, which knows only its own idea: “The maximum of good is the infinite God and His idea, the All-in-all. Evil is a suppositional lie.” There is no longer any fight to crush Science. Here is the answer at last: All that is ever going on is only “God and His idea, the All-in-all.”

Animal magnetism is gradually being stripped of any semblance of reality. All that it supposedly has is prefixed by “so-called”: it has only “so-called force,” it is a belief of “so-called mortal mind,” its “so-called despotism” is but nothingness, and its “so-called action” is untrue. Animal magnetism is not only a lie, it is a mere “suppositional lie.”

Love is the unity of God, divine Being, and its idea; it fills all space. Since Love is the All-in-all, animal magnetism must be nothingness. Nothingness has no intelligence, power, substance, identity, authority, vitality, or justice; it receives no divine sanction and is, therefore, not to be feared. But whoever, in spite of this, would assign these qualities to the suppositional existence of evil, practices animal magnetism and is, within the realm of their own beliefs, also their own victim. *Animal magnetism has not one iota more power than we attribute to it.*

General Summary

A comparison of the texts shows quite clearly that when Christian Science was first revealed to Mrs. Eddy, she could not, in the beginning, fathom completely “the metaphysical mystery of error” (Mis. 223:1). Being constantly surprised by new manifestations of evil, she was also incessantly driven toward solving the question of how to handle evil from a new and higher standpoint. With each consecutive edition, therefore, the standpoint changes — in every case widening the previous one, correcting it in certain aspects, or dropping it completely as obsolete. Looking back over this process, we can discern a line of development that follows the same order as that of the synonymous terms in the definition of God, which Mrs. Eddy finally established in 1907 as: Mind, Spirit, Soul, Principle, Life, Truth, Love.

This is just one indication — among many others — that Mrs. Eddy let herself be led forward gradually, a step at a time, by the creative order of Being, and that the course of her spiritual development was not premeditated and, therefore, not humanly devised. The divine idea guided her in an ordered way, for Being has an immutable and irresistible law of creation, and whoever submits to it constantly and unconditionally is led in accordance with this law of creative order, in all situations, toward the highest goal. What signs of this order can we find in each main edition?

The *first main edition* (1875) introduces the reader to Mrs. Eddy’s observations and discoveries concerning the abuse of the mental healing method that she taught. She thanks “Wisdom” for revealing this hidden mental influence

and for uncovering the mesmerist's method of gaining control over his patients. God, *Mind*, is wisdom, intelligence, which is able to discern a situation rightly and analyze and uncover the error. Mind is also the only true influence and controls the universe including man.

The *second main edition* (1878) lays special emphasis on the great difference between mesmerism and metaphysics, the difference between the "Divine mind" and the human mind, between clairvoyance and divine Mind-reading. It shows that mental practice, as taught by metaphysics, is always good, whereas mesmerism can be used for good or evil. Metaphysics must not be confused with mesmerism or adulterated by it. Mrs. Eddy points out the clear line of demarcation between metaphysics and mesmerism. *Spirit* is the synonym for God that portrays the divine as the only, the only reality, and therefore the wholly good, and draws a clear dividing line between Spirit and matter, good and evil. Spirit, symbolized by the firmament of the second day of creation, is the understanding that draws the "line of demarcation between the real and unreal" — "dividing the waters from the waters" — and admits of no duality of good and evil.

The *third main edition* (1881–1882) deals with the malicious, diabolical misuse of mesmerism — with "demonology." This satanic practice is "the sin against the Holy Ghost, which shall not be forgiven." It is only possible when the basest animal instincts predominate in the character. The only protection from falling oneself into this lamentable practice is to hold fast to the rules of metaphysics. Only thus can man's true sinless identity be saved from degradation and degeneration; and, ultimately, it cannot

be lost. *Soul* denotes the sinless nature of God, the unchanging, unassailable identity of Being. The rules of Soul protect man from the loss of his God-given identity, which is forever sinless, and which cannot be controlled by sin, or lapse into sin. God's man possesses only sinless qualities, and only these can produce effects.

The *fourth main edition* (1883–1885) renders demonology impersonal and treats it as a general belief that, as error, has nothing whatsoever to do with a specific group of mortals— malpractitioners. God, *Principle*, is impersonal and also operates impersonally. It cannot abuse persons.

The *fifth main edition* (1886–1890) brings into the foreground the warfare between animal magnetism (the red dragon) and the idea (the woman). Animal magnetism is now seen by Mrs. Eddy chiefly as the design of evil to hinder the progress of the divine idea, to persecute the idea. For this purpose, the pioneer is hounded and belied. If animal magnetism is not opposed, but simply let alone, it can multiply without hindrance. *Life* is the synonym for God that represents, among other ideas, the multiplication of good; Life sustains good and maintains it; Life supplies everything with nothing but good. Life's method does not consist in bringing the bad to everyone's notice, but in "patient, unceasing love to all mankind,—love that cannot mistake Love's aid." Life is the love that gives all good, projecting it onto every situation.

The *sixth main edition* (1891–1901) emphasizes the standpoint Truth. Animal magnetism is deprived of every claim to truth or reality; it has in it no single element of Truth. It is imperative to do what is true, what is right; therefore, "have no fellowship with the unfruitful works of

darkness” (scriptural note). Truth leads out of the “occult science of Mind” into “Christian Science,” where man can do no harm, because scientific thoughts come to man from God (and not from men). *Truth* symbolizes the nature of God as that action whose effects are always true and right. It does not operate through false beliefs, nor through “right beliefs,” but only from God—from God’s consciousness of itself. This Truth-consciousness cannot be influenced by any mental practice, either benevolent or malicious.

The *seventh main edition* (1902–1910) brings us to the climax, where the “maximum of good” finds its true definition as “God and His idea,” as the “All-in-all.” God fills all space. Into a consciousness filled with Truth and Love no animal magnetism can enter; it can find no space there to fill. The standpoint now is the allness of God and the nothingness of evil, or the “so-called” mortal mind. Questions about evil are seen to be wrong questions because there is no such thing as evil. Animal magnetism is unmasked; behind the mask there has always been a bottomless void. *Love* is the synonym for God that represents the inseparable unity of God and its infinite expression; for the exalted fact that God always has an idea of itself, which is expressed as the All-in-all. Love is the law of total self-fulfilled Being; it knows no accuser.

Chapter 3

Analysis of the Chapter “Animal Magnetism Unmasked”

Standpoint of the Chapter

The step from metaphysics to Science. The radical change that led to the scientific handling of animal magnetism began to take place, as we have seen, from 1891 onward, with the sixth main edition (Truth) and the seventh main edition (Love). In these two editions, many themes from the earlier main editions are either completely omitted or only briefly touched upon. This is apparent in the reduction of the number of pages from 46 in the third main edition to only seven in the last two main editions. The following material has been discarded: long accounts of how the false practice of mental healing arose, the methods used in malpractice, its symptoms and effects, and the possible protective measures that could be taken against it; copious illustrations of the difference between metaphysics and mesmerism (second main edition); evidence of the scare caused by sinful, intentional, malicious malpractice in the form of personal and impersonal demonology (third and fourth main editions); descriptions of the warfare against the dragon, or animal magnetism (fifth main edition). All these subjects, which gripped the interest of the human mind and in particular excited the imagination, were thrust far into the background in the sixth and seventh main

editions—diminished to nonessentials. What new insight was responsible for this change?

At that time, Mrs. Eddy took the great step leading from the standpoint of metaphysics to that of Science, which includes metaphysics. The standpoint of metaphysics means that *we* look beyond human, material beliefs to contemplate the truths of divine being; the standpoint of Science, on the other hand, is that of the infinite One, which contemplates its own idea and embraces it. The metaphysical approach is thinking about God, Truth; in the scientific approach God, Truth, is conscious only of itself. The metaphysical mode of operation starts from the problem—analyzing it, uncovering the belief that lies behind it, and correcting that belief by substituting for it the specific truth to counteract it. The scientific method is quite different. It puts the problem aside and starts from God, who is conscious only of itself and its idea. This divine consciousness, or divine Mind-reading, allows the very truth to appear that will, through the law of opposites, uncover the specific error lying at the root of the problem. Whereas the metaphysical approach starts with the problem, the scientific approach goes out from God.

This change from a metaphysical approach (first to fifth main editions) to a scientific approach (sixth to seventh main editions) shows itself very clearly in the chapter “Animal Magnetism Unmasked.” It is found for the first time in the sixth main edition (Truth), where the direction is now “from God to man”: “In Christian Science, man can do no harm, for his thoughts are true thoughts, passing from God to man.” Later “his thoughts” was changed to “scientific thoughts,” doing away with the last vestige of the belief

that man can have true thoughts of his own. When thoughts pass from God to man, they are no longer his own, but “scientific” thoughts. Now, also for the first time, in the chapter “Science, Theology, Medicine,” Mrs. Eddy includes the “Scientific translation of immortal Mind,”¹⁴ where translation from “God” to “idea” is again emphasized as the standpoint of the scientific method of solving problems.

But not until 1909 is there a crystal-clear, unequivocal statement of the standpoint of Science, from which animal magnetism must also be handled. This standpoint, referred to as “the maximum of good,” is “the infinite God and His idea, the All-in-all.” Only shortly before, in the year 1907, Mrs. Eddy had attained the highest point of her understanding, when she declared in the chapter “Recapitulation” that “Principle and its idea is one” (465:17), whereas earlier, in the “Journal” for December 1886, she had written, “He [God] elucidates His own idea, wherein Principle and idea, God and man, are not one, but are inseparable as cause and effect. If one, who could say which that ‘one’ was?” (Mis. 361:28).

The standpoint of Truth and Love. The final text of the chapter “Animal Magnetism Unmasked” is written from this high standpoint of absolute Christian Science. It is the standpoint of Truth and Love. Already in 1899 Mrs. Eddy writes: “...keep your minds so filled with Truth and Love, that sin, disease, and death cannot enter them” (ibid.), and then in 1902, in the chapter “Animal Magnetism,” she expands the key sentence on the proper self-government of man from “Man is properly self-governed only when he

¹⁴ First termed the “Scientific *definition* of immortal Mind.”

is guided rightly and governed by his Maker,” to “Man is properly self-governed only when he is guided rightly and governed by his Maker, divine Truth and Love” (106:9). Truth says: Whatever comes from Truth is right, true, real; everything else is untrue, unreal. Love adds: Truth is all, error is nothing. As seen from Truth, animal magnetism is nothing but a false belief, possessing not a single quality of Truth. From the standpoint of Love, Truth is the allness of good; therefore, animal magnetism is a mere nothing.

The allness of good and the nothingness of evil. This is brought out very clearly in the text. It is often helpful to write down relevant statements side by side and study their joint effect in order to catch the fundamental tone. The following passages are taken from the chapter (author’s italics):

The allness of God, good. “God governs *all* that is real, harmonious, and eternal” (102:2); “His power is *neither* animal nor human” (102:3); “There is *but one* real attraction, that of Spirit” (102:9); “The pointing of the needle to the pole symbolizes *all-embracing* power or the attraction of God, divine Mind” (102:9); “Mind-science is *wholly* separate from any half-way impertinent knowledge” (103:12); “divine Principle, working out the purposes of good *only*” (103:14); “The *maximum* of good is the infinite God and His idea, the *All-in-all*” (103:15); “In Christian Science, man can do *no* harm” (103:32); “Christian Science ... indicates the rightness of *all* divine action” (104:13); “Let this age ... sanction *only* such methods as are demonstrable in Truth” (106:15).

The nothingness of evil. “There is *no* proof of the existence of the animal magnetic fluid” (100:20); animal magnetism “is *not* a remedial agent” (101:22); “In *no* instance

is the effect of animal magnetism ... other than the effect of illusion” (101:29); “Animal magnetism has *no* scientific foundation” (102:1); animal magnetism possesses “*neither* intelligence, power, *nor* reality” (102:6); “The planets have *no more* power over man than over his Maker” (102:12); “evil is *not* power” (102:30); animal magnetism “has *not one* quality of Truth” (103:22); “In reality there is *no* mortal mind” (103:29); there is “*no* transference of mortal thought and will-power” (103:30).

When we hold the standpoint of absolute Christian Science in consciousness and acknowledge that Truth and Love are all and that evil is nothing, then every mental argument between metaphysics and mesmerism becomes irrelevant. Thus, none of the many questions and problems arising from the subject need be either posed or answered. This is why the subject and the text could be so greatly reduced.

Biblical Scriptural Note

“For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man.” – Jesus

The above quotation, from Matthew 15, replaces the one from Paul in the sixth main edition (“And have no fellowship with the unfruitful works of darkness, but rather reprove them. (Paul)”). The earlier quotation was an exhortation to do right, to work in accordance with Truth. But in the later quotation the emphasis is on the source of true as against false works — the heart of Love versus the heart of animal qualities. “Out of the heart proceed evil thoughts”;

the cause of animal magnetism lies in the hearts of mortals. Even evil thoughts are effect, not cause. As we have already seen in the third main edition (p. 63), evil thoughts can do no harm without an evil heart (without sensuality, envy, malice, hatred, revenge, and so forth).

It is not “wrong thinking” that gives animal magnetism so-called power, but rather the animal nature of man—animal qualities and propensities. These work against mortals until they are willing to be born again in Science. It is not enough simply to change one’s thoughts. That would be very easy. Anyone can think one thing at one moment and something quite different the next. But this would not mean a change of outlook, a change of moral character, a rebirth. We can change our thoughts at will, in a moment; but changing our disposition is not so quick. Indeed, we are not dealing with a “mental” or “thought” magnetism, but with an animal magnetism. This is why metaphysics, which operates in the mental realm, can be misused by animality; the Science of Spirit, however, cannot be so misused. Science, in contrast to metaphysics, proceeds from God, not from people and their thoughts. Animal magnetism, therefore, loses its supposed power in proportion as we give up our own ego—as we think, feel, and act from the “I AM “outwards.

Structure of the Chapter

The creative Word, or Logos, manifests itself in a lawful order: Mind, Spirit, Soul, Principle, Life, Truth, Love. Similarly, Mrs. Eddy’s understanding of the nature of animal magnetism unfolded through the seven main editions in

the same order. The final text also follows this order in its treatment of the subject. It examines animal magnetism from the standpoint of Mind, Spirit, Soul, Principle, Life, Truth, Love and, because it goes out from the whole nature of God, it gives a complete answer.

The chapter contains seven main themes, each of which accentuates a different synonym for God. Because, however, each of these synonyms reflects the other six, each main theme is also presented in the light of the other synonyms in different variations. Still greater clarity results from this refinement. These combinations are characterized in the text that follows by shortened forms. For example, instead of "Mind reflecting Spirit," the form "Mind as Spirit" is used. In these expressions, the synonym first mentioned is always the dominant theme, the second synonym the subordinate theme. "Truth as Love" would therefore be: "Truth reflecting Love." Through the so-called law of opposites each synonym uncovers its specific counterfeit. This direct counterfeit must also be briefly symbolized. This is done by prefixing "vs." for "versus" to the synonym, which is written in parentheses. For example, (vs. Mind) denotes "the counterfeit of Mind."

We have tried to summarize the essence of each dominant and secondary theme in a short epitome. This epitome is then further reduced to the corresponding synonymous term for God or a synonym combination. The construction of the chapter is thus brought out more clearly.

The following exposition, therefore, is intended not so much to interpret the text and illustrate it with examples and experiences, as to show that the text itself is an interpretation of the seven synonymous terms for God—exactly

sued to presenting this specific subject. Our task is to take the text back to the synonyms and synonym-combinations. Since these define the standpoint of God and its nature, it is by them alone that we can gauge what is true and what is false, what is real and what is unreal. Thus, the main object of our investigation is to determine the exact use of these synonyms and synonym combinations. This presupposes, naturally, that the reader is well acquainted with the spiritual meaning of the 7 synonymous terms for God and the specific ideas that characterize each synonym.¹⁵

In a later chapter it will be shown how this scientific method of analysis enables us to arrive at fundamental laws by which the problem of so-called evil can be handled in an infinite way from the highest standpoint.

Mind

(100:1–101:32)

MIND: The effects of animal magnetism are due to the influence of the imagination—to illusion.

Divine Mind is the basis, cause, origin, power of all real manifestations. Everything is under the influence of the divine Mind. That which does not stem from this Mind is illusory. Animal magnetism, which is based on mortal mind, cannot therefore exert any influence.

¹⁵ See Max Kappeler and co-authors, *Compendium for the Study of Christian Science #1–10* (Seattle: Kappeler Institute Publishing USA, 1951–1953); also Max Kappeler, *The Seven Synonyms for God* (Seattle: Kappeler Institute Publishing USA, 1984), and Peggy M. Brook and co-authors, *The Fundamentals of Christian Science* (London: Foundational Book Company, 1949).

This fundamental theme of Mind is developed through the reflection of all the 7 synonymous terms for God, bringing out—according to the subject—the opposite of each synonymous term.

Mind as Mind: Animal magnetism is regarded as a so-called force, which can be exerted by one living organism on another.

“Mesmerism or animal magnetism was first brought into notice by Mesmer in Germany¹⁶ in 1775. According to the American Cyclopaedia, he regarded this so-called force, which he said could be exerted by one living organism over another, as a means of alleviating disease.” (Marginal heading: “Earliest investigations, 100:1).

Mesmer’s contribution as a scientist was this: He ascertained empirically the operation of a hitherto unknown force, which he called animal magnetism. But instead of drawing the hypothesis for a new theory by induction, from the phenomena observed in his experiments, he tried to make these phenomena fit a theory that he derived by deduction, from a hypothetical universal principle. This was a confusion of two methods; the development of a correct theory thus became impossible.

For Mesmer, hypothetically deduced animal magnetism was an empirically discernible force, which he could utilize for healing purposes. Christian Science teaches that divine Mind is the only power and that this power alone heals. Mind as Mind operates, therefore, as healing power.

¹⁶ Animal magnetism was in fact introduced in 1775 in Austria (Vienna).

Since animal magnetism is regarded as an additional force, which can be exercised by one living organism over another, it follows that it does not originate from the divine Mind. It is therefore only a “so-called” force—indeed, its healing effect must be hypothetical.

Mind as Spirit: The influence of this force works through the substance of the nerves.

“His propositions were as follows: ‘There exists a mutual influence between the celestial bodies, the earth, and animated things. Animal bodies are susceptible to the influence of this agent, disseminating itself through the substance of the nerves’”¹⁷ (100:6).

The power of divine Mind operates only through the substance of Spirit, not through matter or nerves. The influence of divine Mind communicates itself only spiritually; it needs no material channels for its universal communication.

Mesmer believed that the magnetic healing power worked through a rarefied fluid; Quimby also used material means (especially water and manipulation) for transmitting the “truth” to the patient. Nerves are supposed to be the material medium for animal magnetism, which explains why Mesmer was particularly successful with patients suffering from nervous disorders—neuroses and hysteria. True information, however, is communicated spiritually through the intelligence of the divine Mind, and not through nerves.

¹⁷These propositions constitute only a small part of Mesmer’s 27 “Propositions.” See p. 7.

Mind as Spirit, spiritual Mind-power, refutes the belief that material forces can in reality heal.

Mind as Soul: The observable effects of magnetic forces are due to the excitement of the imagination and to sense impressions.

“In 1784, the French government ordered the medical faculty of Paris to investigate Mesmer’s theory and to report upon it. Under this order a commission was appointed, and Benjamin Franklin was one of the commissioners. This commission reported to the government as follows:

““In regard to the existence and utility of animal magnetism, we have come to the unanimous conclusions that there is no proof of the existence of the animal magnetic fluid; that the violent effects, which are observed in the public practice of magnetism, are due to manipulations, or to the excitement of the imagination and the impressions made upon the senses; and that there is one more fact to be recorded in the history of the errors of the human mind, and an important experiment upon the power of the imagination”” (100:12).

The French government appointed three commissions (see p. 14) who all came to much the same conclusions. Only one of the commissioners, de Jussien, did not subscribe to the verdict of the Royal Society of Medicine. He insisted that something more than imagination was involved. But more than a century was to pass before this “imagination” was more clearly analyzed, before it was recognized that the psyche is a phenomenon that has many levels including the unconscious, and before it was understood what role the psyche plays in the origin of illnesses as well as of healing.

Every belief has its objectification that can be observed through the testimony of the senses. Mortal mind and body are one. Matter and body are subjective as well as objective conditions of mortal mind. Imagination and sense impressions are externalized in the body. Since imagination stems from the human mind and not from the divine Mind, its physical manifestations are not true identities. Divine Mind manifests all identities of being as the unchangeable ideas of Soul (Mind as Soul).

Mind as Principle: The assertions of animal magnetism do not stand up to scientific investigation.

“In 1837, a committee of nine persons was appointed, among whom were Roux, Bouillaud, and Cloquet, which tested during several sessions the phenomena exhibited by a reputed clairvoyant. Their report stated the results as follows:

“‘The facts which had been promised by Monsieur Berna [the magnetizer] as conclusive, and as adapted to throw light on physiological and therapeutical questions, are certainly not conclusive in favor of the doctrine of animal magnetism, and have nothing in common with either physiology or therapeutics.’ This report was adopted by the Royal Academy of Medicine in Paris” (Marginal heading: “Clairvoyance, magnetism,” 101:8).

This commission was appointed after somnambulism had produced the phenomenon of artificially induced clairvoyance (see p. 20). For want of sufficient proof, the use of animal magnetism for therapeutic purposes was dismissed as unscientific. Yet only a few years later, hypnotism was successfully used by some doctors in both surgery and medicine.

From the standpoint of Christian Science, however, mesmerism and hypnotism must be regarded as unscientific healing methods. Only that which stems from divine Principle is scientific and truly capable of healing. Mind is the scientific Principle of healing (Mind as Principle).

Mind as Principle also manifests itself as divine Mind interpreting Principle through the ideas of Principle, which is called divine Mind-reading. The interpretations of divine Mind uncover its opposite, clairvoyance (which is induced through magnetism and hypnotism), as a faculty of mortal mind and not of divine Mind. Since mortal mind can take cognizance only of the beliefs belonging to its own realm, it cannot discern through clairvoyance the realities of being. Clairvoyance, or mortal thought-reading, cannot therefore be a proper therapeutic remedy.

Mind as Life: Animal magnetism's influence is never constructive: it is destructive for both patient and practitioner.

“The author’s own observations of the workings of animal magnetism convince her that it is not a remedial agent, and that its effects upon those who practise it, and upon their subjects who do not resist it, lead to moral and to physical death” (Marginal heading: “Personal conclusions,” 101:21).

Divine Life alone is constructive and uplifting. Therefore, divine Mind as Life operates as a power that is forever providing and maintaining life. Every other so-called power (vs. Mind) must therefore operate destructively (vs. Life) and “lead to moral and to physical death.” Whoever does not resist the claims of animal magnetism becomes its victim. If we believe that we are influenced by the world, and

therefore by the stars, astrology, magic, occultism, hypnosis, spiritualism, the weather, sick beliefs, accidents, heredity, politics, mass media, anxiety, doubt, frustration, or present world conditions—then we experience for ourselves destructive mental, physical, and physiological effects. Not that these influences have power in themselves, but *we* ascribe effective power to them. Our protection against them is to harbor no such beliefs in consciousness, but rather to fill our consciousness completely with divine Truth and Love, so that Mind alone can exert its healing influence.

Mind as Truth: The healing effects of animal magnetism are deceptive and illusory.

“If animal magnetism seems to alleviate or to cure disease, this appearance is deceptive, since error cannot remove the effects of error. Discomfort under error is preferable to comfort. In no instance is the effect of animal magnetism, recently called hypnotism, other than the effect of illusion” (101:26).

Only Truth can destroy error. Mind as Truth is that divine power that alone can annul error and bring to light the true facts of being. Only Mind as Truth heals erroneous conditions. Therefore, when animal magnetism, with all its countless shades of mental therapy, succeeds in bringing about changes in the body, which appear as healings, then this evidence is deceptive. Healing the symptoms is not the same as healing the error that lies at the root of the symptoms. Mesmer healed continuously, but so did exorcists like Gassner, magnetizers of all types, charismatic healers, and all the rest. Today the world is full of such mental and psychical healing methods, all of which produce results.

They all say: "By their fruits ye shall know them." All of them believe that they have found the true therapy because their works appear to bear them witness. But it is important to realize that every belief takes effect within the realm of the belief itself. Christian Science differs completely from all other mental healing methods in that its healing is based on the divine Mind, which manifests itself as Spirit, Soul, Principle, Life, Truth, Love. Other methods spring from the human, mortal mind, from human willpower and the power of human thought. They are based on beliefs, not on an understanding of God.

Even the psychosomaticians take the view that those cured in the body are far from being healed, far from being whole or holy. In such cases, one belief drives out another belief; belief in the efficacy of the remedy drives out belief in the disease. Thus the healing is "deceptive, since error cannot remove the effects of error." Christian Science does not try to remove the effects of error, but it removes the error behind the effects. For this it must rest on Mind as Truth, on Mind as the cause of all effects, which through Truth destroys the beliefs that cause the error. The evidence of animal magnetism is, therefore, nothing but the "effect of illusion."

Mind as Love: The seeming benefit derived from animal magnetism is in proportion to the belief in esoteric magic.

"Any seeming benefit derived from it is proportional to one's faith in esoteric magic" (101:31).

Magic means control by secret forces. The mysterious use of secret power (esoteric magic), which lies behind all forms of animal magnetism and hypnotism, brings no real

benefit. Only the power of divine Mind, which is available to all and can be understood by all, bears within itself, as Love, complete fulfillment. Mind never manifests itself imperfectly.

End of Analysis

Christian Science starts from the basis that there is only *one* Mind, the divine Mind, which is also the only true power and the only true influence. From this standpoint, animal magnetism is seen to be illusion, for:

- it is merely a “so-called” healing power (vs. Mind),
- that employs material methods (vs. Spirit),
- and whose manifestations are merely due to the excitement of the imagination and sense impressions (vs. Soul),
- it cannot be proved scientifically (vs. Principle),
- its effect is always destructive (vs. Life),
- its healings are deceptive (vs. Truth),
- its benefit is only “seeming” (vs. Love).

Thus, through the truth of immortal Mind, the supposed power of mortal mind is unmasked—as nothingness.

Spirit

(102:1–15)

SPIRIT: Animal magnetism is a mere negation of the allness of the one God, Spirit.

Spirit is the only reality. Since animal magnetism—as the first theme of Mind has shown—is only an illusory power, the second theme of Spirit seeks to show that this

illusory power, therefore, possesses no reality and must be relegated to the realm of nothingness. Spirit is positive. Spirit is the only; it admits of nothing besides itself. Spirit knows no dualism.

Spirit as Mind: The only basis of reality is Mind; animal magnetism has its basis in the unreality of mortal mind.

“Animal magnetism has no scientific foundation, for God governs all that is real, harmonious, and eternal, and His power is neither animal nor human. Its basis being a belief and this belief animal, in Science animal magnetism, mesmerism, or hypnotism is a mere negation, possessing neither intelligence, power, nor reality, and in sense it is an unreal concept of the so-called mortal mind” (Marginal heading: “Mere negation,” 102:1).

Mind is the basis and Spirit is the reality of all being. Spirit as Mind is the basis of reality. The basis of animal magnetism, on the other hand, is a mere belief of so-called mortal mind and, as such, is unreal. God’s power is real; animal or human power is therefore a negation of reality, the opposite of Spirit as Mind.

Spirit as Spirit: God, Spirit, is the only reality.

“There is but one real attraction, that of Spirit. The pointing of the needle to the pole symbolizes this all-embracing power or the attraction of God, divine Mind” (102:9).

Spirit as the only, knowing no dualism, is also the only true reality. Spirit as Spirit signifies that the only reality is spiritual. Then the only true or real attraction is that of Spirit.

Spirit as Soul: Spiritual reality controls the material, not the other way round.

“The planets have no more power over man than over his Maker, since God governs the universe; but man, reflecting God’s power, has dominion over all the earth and its hosts” (102:12).

Soul is supreme. The rule of Soul, by which the greater controls the lesser, cannot be inverted. Spiritual reality cannot be subject to the material universe, the planets, the earth and its hosts. Since Spirit operates as Soul, the spiritual controls the material and temporal. If our consciousness is one with Spirit, it has dominion over the world; if it is not, then the world has dominion over us and in that case we are subject to animal magnetism. But in reality we can be ruled by no other attraction than that of Spirit.

End of Analysis

Whereas the first main theme (Mind) analyzes animal magnetism not as a real power, but as a so-called force, the second main theme (Spirit) goes a step further and shows that there is only one power—the spiritual. God, Spirit, alone is reality. Animal magnetism, the negating spirit that will not accept the allness of divine Spirit, can have no reality.

Animal magnetism is a mere negation of the fact:

- that Mind, God, is the basis (vs. Mind),
- that this basis alone is the basis of reality (vs. Spirit),
and
- that God, Spirit, has supremacy over the whole universe and controls it (vs. Soul).

Soul

(102:16–103:11)

SOUL: Spiritual understanding frees us from the mental despotism of animal magnetism.

In this theme, animal magnetism is handled in its malicious form as malpractice. In contrast to the detailed accounts in the third main edition, covering 46 pages, and the numerous articles that appeared in the "Journal" between 1888 and 1889, the whole problem is now reduced to one brief page. Animal magnetism loses its sting as soon as we meet it with spiritual understanding. Only Soul, being sinless, can handle this sinful form of mental practice. Soul always leads from sense to Soul; animal magnetism on the other hand would drag everything down to the level of sin, sensuality, and mortality. Soul discerns through spiritual sense and spiritual understanding, whereas malpractice works in secret, using dark and hidden paths. Soul-sense remains wholly untouched by all the intrigues of sinful mental practice. When we are armed with Soul, the most poisonous arrows cannot reach us because we are no longer a target for them.

Soul as Mind: Aggressive animal magnetism tries to exert its influence in secret.

"The mild forms of animal magnetism are disappearing, and its aggressive features are coming to the front. The looms of crime, hidden in the dark recesses of mortal thought, are every hour weaving webs more complicated and subtle. So secret are the present methods of animal magnetism that they ensnare the age into indolence,

and produce the very apathy on the subject which the criminal desires” (Marginal heading: “Hidden agents,” 102:16).

Only those who are indifferent and apathetic toward the claims of animal magnetism can fall under its tyranny and become its victims. Ignorance does not protect us against the law of sin. Discernment of the one Mind as the “all-influence” preserves our identity sinless in Soul. Soul as Mind stands for the inviolability of true identity (Soul) through divine knowledge (Mind).

Soul as Spirit: Malpractice misuses animal magnetism for the purpose of evil.

“The following is an extract from the Boston Herald: ‘Mesmerism is a problem not lending itself to an easy explanation and development. It implies the exercise of despotic control, and is much more likely to be abused by its possessor, than otherwise employed, for the individual or society’” (102:23).

Spirit, which knows no duality, is the good *per se*. Soul preserves every true identity intact. Soul as Spirit is unchanging good. Those who identify themselves with Soul can never practice evil.

Soul as Soul: Spiritual understanding robs sin of all its claims.

“Mankind must learn that evil is not power. Its so-called despotism is but a phase of nothingness. Christian Science despoils the kingdom of evil, and pre-eminently promotes affection and virtue in families and therefore in the community. The Apostle Paul refers to the personification

of evil as ‘the god of this world,’ and further defines it as dishonesty and craftiness. Sin was the Assyrian moon-god” (Marginal heading: “Mental despotism,” 102:30).

Through spiritual understanding (Soul)—which is based on the fact that “evil is not power” (Mind) and is “but a phase of nothingness” (Spirit)—the kingdom of evil is despoiled (Soul). Because sin has no entity of its own (Soul), it cannot exert any “mental despotism” (vs. Soul). As long as we build on the opposite of Mind and the opposite of Spirit, we grope about in the dark and cannot attain spiritual understanding (Soul). The sinlessness of Soul rests on Mind and Spirit, without which the veritable identities of being cannot be discerned or understood. This *not identifying rightly* is sin. On the basis of Mind and Spirit it is impossible to malpractice (Soul). The rule of Soul is as simple as that. The third main edition of the Textbook (Soul) declared, for the first time, that adherence to the rules of metaphysics protects us from malpractice and also from malpracticing.

Soul as Principle: Scientific understanding operates as universal blessing.

“The destruction of the claims of mortal mind through Science, by which man can escape from sin and mortality, blesses the whole human family” (103:6).

Spiritual understanding (Soul) is an all-harmoniously working Principle, which not only renders us incapable of sin, but also “blesses the whole human family.” Soul, operating as Principle, does not only bless individuals or

individual situations; it operates impartially throughout the whole universe.

Soul as Life: Spiritual understanding cognizes only the primeval existence of good.

“As in the beginning, however, this liberation does not scientifically show itself in a knowledge of both good and evil, for the latter is unreal” (Marginal heading: “Liberation of mental powers,” 103:9).

The suggestion of the knowledge of both good *and* evil appears in the second account of creation. But “in the beginning,” in the first account, it was not there. Primeval existence (Life) is sinless. We cannot handle evil by struggling against evil—the dragon, the malpractitioner—or by trying to protect ourselves humanly. Our protection lies in going back to the primeval facts of being—to the Word of Life, the eternal seven-fold nature of God—in order to spiritually understand (Soul) being (Life).

End of Analysis

We have seen (p. 63) that malicious animal magnetism needs the cooperation of sinful traits of character; it is indeed more than just “evil thinking.” Sin is, therefore, held in check not merely through “right thinking,” but through spiritual understanding—through Soul-sense. Soul handles malicious animal magnetism through understanding spiritually that:

- Mind is the all-influence and therefore other hidden, secret influences are not possible,
- Spirit, good, cannot be used for any purpose unlike itself,

- Soul is sinless and therefore robs sin of its claims,
- Principle’s blessing operates impartially and impersonally,
- Life, primeval existence, can beget no evil.

Principle
(103:12–28)

PRINCIPLE: Mind-science operates in accordance with a divine Principle; animal magnetism has no divine Principle.

Unlike animal magnetism, divine Principle cannot be made to operate by persons. Animal magnetism, being a belief, requires a person to entertain the belief. But divine Principle requires no persons; it is self-operating—it practices itself.

Principle as Mind: Divine Principle demonstrates itself on the basis of Mind-science.

“On the other hand, Mind-science is wholly separate from any half-way impertinent knowledge, because Mind-science is of God and demonstrates the divine Principle, working out the purposes of good only” (103:12).

Animal magnetism is based on a gross ignorance of the existence of the All-Mind. Mesmer’s theory also made deductions from an All, but his thesis of an all-current or “all-magnetism” was a belief without foundation. To posit hypotheses and never see that they are false is the tragedy of so many researchers. Principle is based on divine Mind, because Mind alone has the true primeval conception of

Being. Whatever is not conceived of Mind can never demonstrate itself as self-operating Principle. Animal magnetism, hypnotism, suggestion, and psychotherapies of various kinds have one thing in common: They stem from the human mind, which is not of God, and reveal themselves sooner or later as “half-way impertinent knowledge,” or as pseudo-science.

Principle as Spirit: Divine Principle works out the maximum of good.

“The maximum of good is the infinite God and His idea, the All-in-all. Evil is a suppositional lie” (103:15).

Everything that divine Mind conceives is its own infinite idea, worked out by divine Principle and manifested as infinite ideas. The realm of Mind is a realm of ideas, which is the All-in-all. Mind’s idea works out the maximum of good in every situation. This idea may not coincide with mortal mind’s conception and may ignorantly be regarded as bad; but this does not make the good idea evil. Any notion or conjecture of ours as to how the idea must operate as good interferes with the divine plan; it is animal magnetism, “a suppositional lie.”

Principle is self-operating, always working out the maximum of good (Spirit). Those who do not recognize this malpractice themselves. They deprive themselves of the operative power of the All-good. Those who believe they are frustrated, that they have no real task in life, are incapable of making a demonstration, are suffering from lack, are unable to attain “full manhood,” or are finding life pointless—then they believe a suppositional lie and

malpractice themselves to the maximum degree. We do best when we give up our reservations and opinions, and surrender to the working of divine Principle. Then we experience “the maximum of good.”

Principle as Soul: Divine Principle defines animal magnetism as false belief.

“As named in Christian Science, animal magnetism or hypnotism is the specific term for error, or mortal mind. It is the false belief that mind is in matter, and is both evil and good; that evil is as real as good and more powerful” (103:18).

Whereas Christian Science is based on a divine Principle, animal magnetism is founded on false beliefs—beliefs that are the opposite of Mind, Spirit, Soul, and Principle, namely:

- that mind is in matter (divine Mind is limitless, the All-in-all),
- that this mind is both good and evil (Mind is Spirit, the only, the wholly good),
- that evil is as real as good (Spirit is Soul, which identifies itself only with good),
- that evil is even more powerful than good (Principle is the only demonstrable power).

The so-called principle of animal magnetism produces no effect for us the moment we turn to the Truth that lies behind this lie—to divine Principle whose nature is Mind, Spirit, and Soul. In a consciousness dedicated to this Principle animal magnetism can do no harm.

Principle as Principle: Divine Principle handles all the categories of animal magnetism as one single belief.

“This belief has not one quality of Truth. It is either ignorant or malicious” (Marginal heading: “The genus of error,” 103:22).

Animal magnetism belongs to the genus of “error.” No one category of this genus is better than another, whether the mesmerism is conscious or unconscious, scientific or unscientific, malicious or benevolent, sympathetic or aggressive, intentional or unintentional, open or secret. Not one of these categories has “one quality of Truth,” not one is better than another. It is only the human mind that makes distinctions, fearing one type more than another. Indeed, the human mind actually loves benevolent or sympathetic magnetism. All the various shades of animal magnetism are handled in the same way—through the one, the only, omnipotent Principle. Principle handles the belief that beliefs can exist at all.

In short, Christian Science gives us the key for handling all claims of animal magnetism, namely: *Never believe a belief.*

Principle as Life: Divine Principle preserves the true and annihilates the false.

“The malicious form of hypnotism ultimates in moral idiocy. The truths of immortal Mind sustain man, and they annihilate the fables of mortal mind, whose flimsy and gaudy pretensions, like silly moths, singe their own wings and fall into dust” (103:23).

Life preserves. Because animal magnetism does not originate in divine Principle, it has no true life, no self-existence; it cannot sustain itself. A characteristic symptom of all mesmeric healing methods is that the so-called “healed” suffer relapses and are generally worse after the treatment than before. The reason for this is partly that patients’ confidence in their own resuscitating power is taken from them. Instead of relying on Life, they put their trust in a mortal.

End of Analysis

Of the seven main themes of the chapter, the fourth one was the last to be written. It also looks at the problematic question of animal magnetism from the highest standpoint—from God and its idea. It should be borne in mind that this approach to the problem was not introduced into the chapter until 1909.

Because divine Principle is only ever working out its own divine idea and because this idea demonstrates the All-in-all, animal magnetism (which is based on beliefs), can have no self-operative principle.

Animal magnetism cannot work through a divine Principle, because:

- Principle is based on the All-Mind; animal magnetism is based on “half-way impertinent knowledge” (Mind),
- Principle is working out the maximum of good; the conjectures of animal magnetism can only bring forth evil (Spirit),

- Principle alone can define clearly what Principle is, and must therefore identify animal magnetism as a false belief (Soul),
- Principle is the one and only Principle; it therefore handles all types of animal magnetism as one and the same error (Principle),
- Principle maintains all that proceeds from Principle; as animal magnetism cannot be derived from Principle, it has no real existence (Life).

Life

(103:29–104:12)

LIFE: The practice of animal magnetism has no place in divine being.

The previous theme, Principle, ended with the statement that animal magnetism has no real existence. The fifth theme, Life, now shows that the practice of animal magnetism can therefore produce no lasting results, but only such as inevitably lead to a worse state than before.

Life as Mind: As being is of God, there is no “mortal” mind.

“In reality there is no *mortal* mind, and consequently no transference of mortal thought and will-power. Life and being are of God” (Marginal heading: “Thought transference,” 103:29).

In the All-in-all there is no thought transference because none is needed. Life is omnipresent being. Mind is manifested everywhere as its infinite idea—at every point of being. Animal magnetism is based on the opposite belief

that thought and willpower are transferred from one person to another. It denies the omnipresence of immortal Mind and starts with the belief that there is a *mortal* mind. How could a mortal mind bring forth anything immortal, constructive, or permanent? Life as Mind therefore discloses the impossibility of Mind’s ever being mortal or having to be transferred from one place to another for “in reality there is no *mortal* mind.”

This belief of conscious and unconscious thought transference is rife among mental practitioners: They “send” patients good thoughts, and “think about” them for an appointed time. Mind as Life is spaceless and timeless, and the Mind-scientist is conscious of the omnipresence of Mind.

Life as Spirit: Scientific Life-practice can only do good.

“In Christian Science, man can do no harm, for scientific thoughts are true thoughts, passing from God to man” (103:32).

Because man’s life and being are of God, scientific thoughts come to us directly from God, and do not need to be transferred from one mind to another. God, Spirit, brings forth only good. In the consciousness of the one Life, therefore, the Christian Science practitioner can only do good (Spirit). A dualistic practice is impossible. This gives us the confidence and certainty that, because of our devotion to the Science of being, neither we nor others can come to any harm. Neither health, supply, true friends—nor anything else that is good by the divine standard—can be taken away from us, though from the human point of view it may often appear otherwise.

Life as Soul: The newness of Life is discerned and acknowledged by spiritual understanding.

“When Christian Science and animal magnetism are both comprehended, as they will be at no distant date, it will be seen why the author of this book has been so unjustly persecuted and belied by wolves in sheep’s clothing” (104:3).

Why is a progressive idea persecuted? Not because people want to persecute it, but because they lack spiritual understanding. Just as we have to understand both the somethingness of something and the nothingness of nothing in order to handle evil,¹⁸ so we must also understand *both* Christian Science *and* animal magnetism. An understanding of one without the other is insufficient and no protection at all for the student.

Mrs. Eddy herself had to examine both sides of the coin: first her revelation of Christ, Truth, and later—reluctantly, but at God’s behest—the methods of evil. The religionist and the scientist are equally intolerant of fundamentally new models of thought, and use their own separate means for relentless persecution. In both religion and science it is always outsiders, dissenters—Jesus, Luther, Mrs. Eddy, and others—who launch a progressive idea into world consciousness and set a new paradigm. Initially, only a few unprejudiced, independent thinkers are able to recognize and unreservedly accept what is fundamentally new—thinkers who have neither their own personal interests nor those of the Establishment to protect. The history

¹⁸ See Max Kappeler, *Notes on Handling Evil* (Seattle: Kappeler Institute Publishing USA, 1948).

of religion shows that a new idea was generally recognized and supported by dissenters, so-called heretics, apostates, recusants. The history of science presents no better picture. Prof. Max Planck commented: "A new scientific truth does not usually succeed because its opponents are converted and declare a change of attitude, but far more frequently because they gradually die off and the next generation has been familiar with the truth from the beginning."¹⁹

Thus, the persecution of a new idea must be charged not to persons, institutions, or organizations, but to the inability and unwillingness of the human mind to free itself from old thought-models.

This must be thoroughly understood in connection with animal magnetism. The animal nature of man, at odds with his rational nature, tends to overrule his judgment. It is unwilling and unequipped to investigate anything new and become properly informed. It puts up a fight against every change of consciousness and defends dogma and tradition so that its personal and institutional interests will not be jeopardized. Sympathetic mesmerism prefers to avoid the path of the innovator or pioneer, which is temporarily paved with persecution, misunderstanding, enmity, excommunication, and abandonment to ridicule. Pioneers themselves, however, since they are never spared these fruits of their labor, must be awake to those suggestions of animal magnetism that tell them that they have gone hopelessly astray, that it is pointless to swim against the tide of

¹⁹ Max Planck, *Wissenschaftliche Autobiographie* (Leipzig, 1928), p. 22.

apathy, that all their efforts are senseless, and that the expenditure of their energy and means is all in vain. Otherwise they cannot fulfill their mission. History seems to teach that every new idea is always first persecuted, and animal magnetism would suggest that this is a law. Yet this is not a divine law, and we need not accept it. The law of Life as Soul decrees that newness of Life always manifests itself as full-flowing blessings of Soul, spiritual sense. This spiritual sense alone is able to discern the breakthrough of the idea and feel the deepest satisfaction in it. The Life-idea, spiritually understood (Life as Soul), frees us from any persecution sense and brings that feeling of inner contentment that comes only from the contemplation of a higher idea.

Life as Principle: The right scientific interpretation of being has universal impact, through the impulsion of Life.

“Agassiz, the celebrated naturalist and author, has wisely said: ‘Every great scientific truth goes through three stages. First, people say it conflicts with the Bible. Next, they say it has been discovered before. Lastly, they say they have always believed it’” (104:8).

Life is irrepressible. Principle interprets itself. Life as Principle is the progressive interpretation of being. Sooner or later a new idea becomes generally accepted as scientific. These words of the Swiss-American naturalist *Louis Agassiz* (1807–1873) may have been prompted by the German philosopher *Arthur Schopenhauer* (1788–1860) who wrote: “Every hypothesis goes through three stages; in the first it appears ridiculous, in the second it is opposed, and in the third it is regarded as self-evident.”

Coming from God, every idea bears within itself the energy of Life whose forward thrust cannot be impeded, diverted, or repressed. No idea can fail. It may suffer misinterpretation for a time, but in the end even this must yield to the irrefutable interpreting power of Principle. People and institutions cannot hold it back. An idea flickers up in one place or in several places simultaneously, for it is spaceless; and it can wait, for it is timeless. There is nothing more mighty than a right idea at the right time.

End of Analysis

The fifth theme, Life, shows us divine Being, the great reservoir of Life, out of which the newness of Life is continuously pouring forth. In divine Being there is nothing mortal, no mortal mind (Mind); only good flows from it to all mankind (Spirit); spiritual understanding accepts it (Soul) and penetrates every personal view, until good becomes scientifically understood (Principle).

All that does not come from the fountain of Life is animal magnetism:

- It derives from a mind that is mortal (vs. Mind),
- It does nothing but harm (vs. Spirit),
- It persecutes and slanders (vs. Soul),
- It misinterprets being (vs. Principle).

Truth

(104:13–106:14)

TRUTH: The divine justice of Truth condemns animal magnetism.

The sixth theme, Truth, deals with another quite distinct aspect of animal magnetism. The question here is whether mental malpractice is able to evade justice and punishment, since its crimes, being committed in secret in the human mind, cannot be overtly detected (Mrs. Eddy has already considered this problem in the second main edition). The text deals with questions of theodicy, divine justice, the jurisdiction of the courts, their judgments, and inalienable rights. Truth is the divinely right and exercises divine jurisdiction. Animal magnetism cannot escape divine judgment.

Truth as Mind: All action that comes from Mind is right; any other so-called action is wrong.

“Christian Science goes to the bottom of mental action, and reveals the theodicy which indicates the rightness of all divine action, as the emanation of divine Mind, and the consequent wrongness of the opposite so-called action,—evil, occultism, necromancy, mesmerism, animal magnetism, hypnotism (Marginal heading: “Perfection of divine government,” 104:13).

Here Mrs. Eddy takes up the question of theodicy. This word comes from “theos” (God) and “dike” (right, justice). Theodicy has to do with the vindication of God’s justice. *Gottfried Wilhelm Leibnitz* (1646–1716), who coined the word, attempted to prove in his book “Theodicy” (1710) that the world as we know it is the best of all possible worlds,

and that the existence of evil is the necessary condition for the existence of the greatest moral good. This teaching in its various forms is diffused through all human and, more especially, theological thinking: Good uses evil for the purposes of good; only sickness brings people back to faith in God; Faust needs Mephistopheles.

The theodicy of Christian Science, on the other hand, is based on Truth as Mind. The only foundation for an equitable world government (Truth) is the action of the divine Mind—not the action of mortal mind as, for instance, in the case of mesmerism. Mortal mind is incapable of devising the ideal world government. If mental action does not emanate from divine Mind it is wrong.

Truth as Spirit: Spiritual qualities alone can bring about true healing; animal qualities only make every case worse.

“The medicine of Science is divine Mind; and dishonesty, sensuality, falsehood, revenge, malice, are animal propensities and by no means the mental qualities which heal the sick. The hypnotizer employs one error to destroy another. If he heals sickness through a belief, and a belief originally caused the sickness, it is a case of the greater error overcoming the lesser. This greater error thereafter occupies the ground, leaving the case worse than before it was grasped by the stronger error” (Marginal heading: “Adulteration of Truth,” 104:19).

Truth heals through Mind; animal magnetism believes that it can heal through depraved dualities. When the mesmerist appears to heal sickness it is only “the greater error overcoming the lesser.” Indeed, he leaves the case in a

worse condition. Truth as Spirit destroys error through the qualities of good (Spirit) and leaves the patient in a better and constantly progressive condition.

Truth as Soul: Truth identifies mortal mind as the criminal.

“Our courts recognize evidence to prove the motive as well as the commission of a crime. Is it not clear that the human mind must move the body to a wicked act? Is not mortal mind the murderer? The hands, without mortal mind to direct them, could not commit a murder” (Marginal heading: “Motives considered,” 104:29).

Mortal mind and body are structurally one and the same. The murderer’s hand could do nothing without his criminal mind. Soul identifies; it is not deceived. Truth as Soul identifies aright: not a person, but sinning impersonal mind must be identified as the criminal.

Truth as Principle: Divine metaphysics, not persons, is the true judge of animal magnetism.

“Courts and juries judge and sentence mortals in order to restrain crime, to prevent deeds of violence or to punish them. To say that these tribunals have no jurisdiction over the carnal or mortal mind, would be to contradict precedent and to admit that the power of human law is restricted to matter, while mortal mind, evil, which is the real outlaw, defies justice and is recommended to mercy. Can matter commit a crime? Can matter be punished? Can you separate the mentality from the body over which courts hold jurisdiction? Mortal mind, not matter, is the criminal in every case; and human law rightly estimates crime, and courts reasonably

pass sentence, according to motive” (Marginal heading: “Mental crimes,” 105:3).

“When our laws eventually take cognizance of mental crime and no longer apply legal rulings wholly to physical offences, these words of Judge Parmenter of Boston will become historic: ‘I see no reason why metaphysics is not as important to medicine as to mechanics or mathematics’” (Marginal heading: “Important decision,” 105:16).

Where a physical, objectively detectable offence is involved, courts do indeed judge the act according to the motive; they pass judgment on carnal, mortal mind. But who can judge a “mental” crime? Can animal magnetism, as such, be brought before human judges? Can a tribunal clearly discern, assess, and then punish the evil of this world? No. For that the higher law of justice is required—divine Truth. Truth administers divine justice through impersonal Principle, which interprets itself correctly in every case, through scientific metaphysics.

Truth as Life: Divine justice puts an end to the misuse of mental powers.

“Whoever uses his developed mental powers like an escaped felon to commit fresh atrocities as opportunity occurs is never safe. God will arrest him. Divine justice will manacle him. His sins will be millstones about his neck, weighing him down to the depths of ignominy and death. The aggravation of error foretells its doom, and confirms the ancient axiom: ‘Whom the gods would destroy, they first make mad’” (Marginal heading: “Evil let loose,” 105:22).

Truth, divine justice, the divinely true, also reflects Life; Truth as Life perpetuates (Life) only what is right in Truth, and thereby brings about the end of error. Because malpractice does not come from Truth, it is doomed to destruction; it is self-destructive. Malpractitioners condemn themselves; they bring about their own downfall.

Truth as Truth: Truth upholds the standards of humanity; the misuse of mental power lets them decline.

“The distance from ordinary medical practice to Christian Science is full many a league in the line of light; but to go in healing from the use of inanimate drugs to the criminal misuse of human will-power, is to drop from the platform of common manhood into the very mire of iniquity, to work against the free course of honesty and justice, and to push vainly against the current running heavenward” (Marginal heading: “The misuse of mental power,” 105:30).

Everything in our consciousness that does not conform to the standard of Truth works against its own redemption. A true consciousness (Truth) preserves the high standard of man (Truth).

Truth as Love: Man’s God-given rights are inalienable; to violate them is to incur divine retribution.

“Like our nation, Christian Science has its Declaration of Independence. God has endowed man with inalienable rights, among which are self-government, reason, and conscience. Man is properly self-governed only when he is guided rightly and governed by his Maker, divine Truth and Love” (Marginal heading: “Proper self-government,” 106:6).

“Man’s rights are invaded when the divine order is interfered with, and the mental trespasser incurs the divine penalty due this crime” (106:12).

“The divine penalty” is the reduction of error to its native nothingness. The effect of “divine order” is that Truth reflecting Love can only ever fulfill itself. Truth has its own fulfillment, which cannot be impeded.

In Christian Science, man is under a higher justice than that of human tribunals. Governed by Truth and Love, by the facts of being, which are always at the point of perfection, we possess complete self-government, which is not exposed to wrong or capable of being invaded. The justice that we enjoy is perfect and divine. We do not inquire of human justice for its standard of values mean nothing to us.

End of Analysis

Throughout the theme of Truth, every subordinate theme serves to show that mental or mortal consciousness is condemned. The text deals with “mental action” (vs. Mind), “mental qualities” (vs. Spirit), the “motive,” which determines the deed (vs. Soul); it deals with the judgment of mentality not matter (vs. Principle), the misuse of mental powers (vs. Life), the misuse of human willpower (vs. Truth), and with mental trespass (vs. Love). This mortal mentality constitutes the mortal consciousness of man, which is the real malpractitioner. How do we guard against malpracticing consciously or unconsciously? By consciously claiming Truth for ourselves and acting accordingly.

Thus, Truth exposes animal magnetism as false consciousness:

- whose mental action can produce only wrong effects (vs. Mind),
- which only makes every situation worse (vs. Spirit),
- whose motives determine deeds (vs. Soul),
- whose mental crimes escape human jurisdiction (vs. Principle),
- whose misuse of mental power is nevertheless self-destructive (vs. Life),
- which degrades man (vs. Truth),
- whose mental trespasses receive no forgiveness (vs. Love).

Love

(106:15–29)

LOVE: The law of Love does not sanction animal magnetism.

In the perfection and all-inclusiveness of Love there is only *all or nothing*, the all of Truth and the nothing of error. All that is not of God is animal magnetism, or nothingness. The allness of good excludes the possibility of evil.

Love as Truth: Animal magnetism cannot inherit the perfection of Love.

“Let this age, which sits in judgment on Christian Science, sanction only such methods as are demonstrable in Truth and known by their fruit, and classify all others as did St. Paul in his great epistle to the Galatians, when he wrote as follows:

‘Now, the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, *witchcraft*, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God...’
(Marginal heading: “Right methods,” 106:15).

The consciousness of Truth makes us recognize that we are the sons of God, the heirs of God, whereby we inherit the kingdom of God, the realm of the perfection of Love. The opposite consciousness, that of error or animal magnetism, cannot therefore “inherit the kingdom of God.”

Love as Love: In the perfection of Love there is no animal magnetism.

“...‘But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law’”
(106:26).

Nothing can prevail against the perfection of Love. Against Love there is no law — no animal magnetism, no accuser.

End of Analysis

The unmasking of animal magnetism reaches its climax in this seventh theme of Love. Can anything imperfect exist in perfection? Perfection excludes imperfection. But to attain this perfection, only the methods of Truth may be sanctioned (Love as Truth); then animal magnetism is indeed the nothingness of imperfection (Love as Love).

The Place Value of the Chapter “Animal Magnetism Unmasked” in the Textbook

The structure of the Textbook. Within the framework of the 16 chapters of the Textbook (“Prayer” to “The Apocalypse”),²⁰ the chapter on animal magnetism occupies a specific position. Its place value in the structural arrangement of the Textbook is most significant. The climax of the Bible is the symbol of the city foursquare, New Jerusalem, coming “down from God, out of heaven” (Rev. 21:2). Mrs. Eddy interprets the four sides of this holy city as (1) Word, (2) Christ, (3) Christianity, (4) divine Science (see 575:18). Each of the four sides, being spiritual, must reflect the other three, so that the Word does not only reflect itself (Word as Word), but it also reflects Christ (Word as Christ), Christianity (Word as Christianity) and Science (Word as Science). The same applies to the second side of the holy city, Christ; here we have Christ as Word, Christ as Christ, Christ as Christianity, and Christ as Science. Christianity has a similar 4-fold reflection and likewise Science. Thus there are, in all, 16 different fundamental aspects of divine Being. We know that the 16 chapters of the Textbook (“Prayer” to “The Apocalypse”) correspond with these 16 aspects.²¹

²⁰ The Textbook contains 18 chapters. From the point of view of its structure, the last two chapters must be regarded as an appendix. Mrs. Eddy herself writes at the end of the 16th chapter: “The writer’s present feeble sense of Christian Science *closes* with St. John’s Revelation...” (577:28)(author’s italics). Furthermore, she writes at the beginning of the 17th chapter, “Glossary,” that “this chapter is added” (579:4). The 18th chapter consists of testimonies of various writers who have been healed through reading the Textbook (see S&H p. 600).

The standpoint of the Word of God. The first four chapters trace the ordered approach to the Word of God. They describe, in four steps or stages, the Christian Science student’s right inward attitude for finding and realizing oneness with God. The first chapter, “Prayer” (Word as Word), presents this right attitude as one in which the seeker turns to the Principle of being with a consciousness of perfection. Only “God in us” can know God. The second chapter, “Atonement and Eucharist” (Word as Christ), demands a willingness to renounce the ungodlike for the God-like in every experience and thus to accept at-onement with God. The third chapter, “Marriage” (Word as Christianity), then shows that, in proportion to our acceptance of this atonement with God, our attitude increasingly expresses true humanhood in the place of mortal, human qualities. And finally, the fourth chapter, “Christian Science versus Spiritualism” (Word as Science), shows that we can succeed in our approach to God, Spirit, only through a spiritually scientific understanding of God, whereas blind faith and beliefs are inadequate. Spiritualism is thus the opposite of the Science of pure Spirit.

The standpoint of Christ. The second four chapters portray the one Being from the Christ standpoint. Christ is God’s idea. The standpoint of Christ is: “out from God.” To go out from God, however, we must first attain the standpoint of God. We can find the approach to God, and thereby gain the standpoint of God, through the four Word chapters.

²¹ See Max Kappeler, *The Structure of the Christian Science Textbook—Our Way of Life* (Seattle: Kappeler Institute Publishing USA, 1954).

But unless we embody the attitude that the first four chapters have shown us, we remain in the realm of beliefs, where the spiritually scientific approach is mixed with material beliefs (spiritualism). We cannot then experience the Christ-operation either in our consciousness or in harmonious demonstration. And so we remain a prey to animal magnetism, experiencing in our world of beliefs the falsehood that Mind is both good *and* evil, and that evil can control good.

Christ presupposes Word. If we do not reach the standpoint of the Word of God, we experience only the anti-Christ—the influence and power of mortal mind, of erroneous beliefs that manifest themselves solely as evil. Without the Word chapters we should have no notion of how to find the right (and only) standpoint from which to start; we could not free ourselves from evil’s grasp. That is why the first of the four Christ chapters is “Animal Magnetism, Unmasked” (Christ as Word), which bids us to divest ourselves of everything that would prevent us from taking the Word of God as our only standpoint in every situation. But the standpoint of the Word is: Mind, Spirit, Soul, Principle, Life, Truth, Love. When we go out solely from this standpoint, the false beliefs of animal magnetism are unmasked as nothingness and cannot harm us.

The method of handling error, therefore, does not require that we struggle against it with all our might. As error is nothing, it does not need to be struggled against; otherwise we go down into a hell of our own making, building up in our own minds the belief of a kingdom of evil which in reality does not exist. Handling evil requires that we handle our own belief, which views the whole universe and its events from a different standpoint from that of the

Word of God. When we accept in our consciousness the standpoint of Mind, Spirit, Soul, Principle, Life, Truth, Love, as the only scientific standpoint, we become aware only of "God and His idea, the All-in-all" (103:16); we have then adopted the attitude of "Christ as Word," in which animal magnetism is unmasked as nothingness (*ibid.* p. 52).

The question of evil. The fundamental error of animal magnetism lies in the claim that evil exists and that it has power. The Textbook does not declare from the very beginning that there is no evil. The seeking thought of the student is led to this absolute declaration only by degrees. If we study all the references to the term "evil" in each chapter of the Textbook, we learn the following: The chapter "Prayer" does no more than awaken the desire to be freed from evil; thus, there is still an implied belief in the existence of evil. In "Atonement and Eucharist," we are constantly instructed to cast out evil; so again, it is tacitly assumed that evil exists. In the chapter "Marriage," we are called upon to let good predominate over evil in our lives; thus some importance is still attached to evil. Not until the last of the Word chapters, "Christian Science versus Spiritualism," do we come to the scientific elucidation of the problem of evil: "Evil has no reality. It is neither person, place, nor thing, but is simply a belief, an illusion of material sense" (71:2). Only in the strength of this declaration can the first of the four Christ chapters, "Animal Magnetism Unmasked," dispossess evil of any existence: Evil has no power, no action, no influence, no law: "Evil is a "suppositional lie" (103:17). Again we see that Christian Scientists must first succeed in discerning spiritually — not merely intellectually — the unreality of evil (chapters I–IV)

before they can prove the powerlessness of evil in their own experiences. It is not enough to mentally supplant the belief that evil has power by the new belief that error is powerless. To replace one belief by another is not scientific; a belief must yield to spiritual understanding. How many declare that evil has no power and does not exist and yet in their innermost hearts are terrified of it?

God the only power. Similarly the question, “What is the only power—God or God’s opposite?” is not answered at the very beginning. A study of the references to “power” in the various chapters of the Textbook gives the following insight: The chapter “Prayer” indicates that only that which is directed to the divine possesses power. Then the chapter “Atonement and Eucharist” shows that Jesus exerted divine power over the power of sin, sickness, and death, over matter and the body. The chapter “Marriage” points out that the lack of spiritual power in popular Christianity cannot be taken as counter-evidence of the actuality of divine power. The chapter “Christian Science versus Spiritualism” then explains that on the human plane mortal thought has power until the spiritual is understood. If God is not understood to be the only power, we experience God’s unlikeness as power. Not until the chapter “Animal Magnetism Unmasked” do we find the declaration that the power of God, divine Mind, is “all-embracing” and the clear statement that animal magnetism has no power. Up to this point the reader of the first four chapters retains the belief that evil also has power—even though it may be less than God’s.

As we study the chapter on animal magnetism, we see how Christian Science deals with animal magnetism as a world belief. The world believes in the power of mortal

mind; of magic (vs. Mind); of animal and human qualities (vs. Spirit); of despotism (vs. Soul); of human sciences and pseudo-sciences (vs. Principle); in the power to destroy, persecute, and do harm (vs. Life); in the power of injustice and in the lack of power against wrong (vs. Truth); in the power that excludes us from redemption (vs. Love).

So, too, Quimby’s therapy was based on a mortal belief, on the power of right thoughts, or arguments of “truth.” But in Christian Science, the power of healing lies in divine Mind, not in “right thinking.” To be able to heal through the power of Mind, Christian Scientists’ first requirement is to be at one with God in their whole inner attitude. This oneness is not only a new mental outlook, it is also a new spiritual outlook. Mrs. Eddy’s great problem in teaching her students Christian Science was how to advance the process of their spiritualization. This seemed to her, at first, to be a hopeless task. She saw the great danger of her students’ supposing that they could carry out their healing and redeeming work through mental power—the power of thought and willpower—instead of through spiritual power. For this reason she first called her discovery “Moral Science,” not “Mental Science.”

How then could the student’s thought be spiritualized? The answer lay in recognizing the unfolding process of spiritualization, which had taken place in Mrs. Eddy herself. She gave the answer to the question in 1891, by adding the chapter “Science, Theology, Medicine” to the Textbook. This first appeared as Chapter I and only found its right position in 1902 as Chapter VI (Christ as Christ). In this chapter she writes: “God had been graciously preparing me during many years for the reception of this final revelation of the

absolute divine Principle of scientific mental healing” (107:3). What was her preparation? It was experiencing the first five chapters of the Textbook. In them lies the Principle of that spiritual experience that gradually endowed her with divine power so that “the revelation of Immanuel, ‘God with us’” (107:7), could manifest itself in her as Christ’s power of manifestation in man.

We know from her biography that as a child she retired seven times a day to pray. Her spiritual development began with prayer, just as the Textbook begins with “Prayer.” The first chapter shows the right spiritual (not mental) attitude towards prayer.

Later, when the time came for her to join the Congregational Church, she took a definite stand against the doctrines of the Last Judgment, predestination, and the eternal damnation of unbelievers. Her convictions of universal redemption and of the fundamental unity of God and man had by now become so firm that she stuck to her opinions in spite of strong opposition from her parents as well as from the Church, and she was prepared to bear the consequences. This prompted her insistence on vigorous championship of Truth, such as we find in the second chapter, “Atonement and Eucharist.” Without this willingness to give up all for Truth, no one can win the crown. Right thinking, without courageous action to correspond, leads nowhere.

We know also that for 20 years Mrs. Eddy tried, in spite of insuperable difficulties, to preserve her marriage and to make it as successful as possible. This developed in her the finest human qualities. In her journalistic writing, as well as in her social work for the community, she was

always striving to raise standards. This is also the theme of her chapter “Marriage.”

When spiritism spread throughout New England, Mrs. Eddy spoke and wrote strongly against it, although she lost many of her friends through so doing. In the chapter “Christian Science versus Spiritualism,” she rejects spiritualism and spiritism unequivocally.²²

After this she was involved in quimbyism, a type of mesmerism, until she could eventually fathom it clearly and perceive the great difference between mind-healing and divine Mind-healing. In the chapter on animal magnetism, she shows that human, erring, mortal mind has no intrinsic power or reality. It was her insight into the nothingness of mortal mind that prepared her consciousness for the revelation of the allness of divine Mind.

Thus, the uncovering of the nothingness of animal magnetism in chapter V is followed by chapter VI, “Science, Theology, Medicine,” which shows the power and allness of Mind and Mind-healing. In this chapter, Mrs. Eddy summarizes “the fundamental propositions of divine metaphysics” in four statements (113:9). If we compare these propositions with the definition of animal magnetism, which appears under the theme of Principle as Soul in chapter V (see 103:20–22), we realize that the answer to

²² More information on spiritism and spiritualism can be found in Max Kappeler, *The Science of the Oneness of Being in the Christian Science Textbook* (Seattle: Kappeler Institute Publishing USA, 1983) pp. 97–98; also Max Kappeler, *Compendium for the Study of Christian Science, No. 5 Spirit* (Seattle: Kappeler Institute Publishing USA, 1951) pp. 151–53.

the anti-Christ as stated here is found in the sixth chapter (Christ as Christ).

1. In chapter V, animal magnetism is defined as the false belief “that mind is in matter.” In chapter VI, we find the first fundamental proposition states: “God is All-in-all”; therefore, Mind cannot be “in” anything. All is Mind and the manifestation of Mind as All-in-all.
2. In chapter V, animal magnetism is the belief that Mind is “both evil and good,” whereas the second fundamental proposition in chapter VI declares: “God is good. Good is Mind”; therefore, Mind is wholly good.
3. In chapter V, animal magnetism is the belief “that evil is as real as good,” whereas the third fundamental proposition in chapter VI shows that matter—and therefore “mind in matter”—is devoid of reality: “God, Spirit, being all, nothing is matter.”
4. In chapter V, animal magnetism is the belief that evil is “more powerful” than good, whereas in the fourth fundamental proposition in chapter VI, “God, omnipotent good” denies “death, evil, sin, disease.”

Thus, we realize that it is only through the spiritual development of the first five chapters that we can experience, in chapter VI, the constant power of the revelation and manifestation of divine Mind. Unless we can discern animal magnetism and handle it from the standpoint of the 7 synonymous terms for God, our consciousness is not sufficiently open and free to receive the continual revelation of Truth, for “Truth is a revelation” (117:27).

Chapter 4

The Prophet Joel's Method of Handling Animal Magnetism

The Christian Science textbook is a revelatory book of which Mary Baker Eddy herself says: "It was not myself, but the divine power of Truth and Love, infinitely above me, which dictated 'Science and Health with Key to the Scriptures'" (My. 114:23). "I should blush to write of 'Science and Health with Key to the Scriptures' as I have, were it of human origin, and were I, apart from God, its author" (My. 115:4). "I was a scribe under orders..." (Mis. 311:26). Revelation came to her from the eternal Truth and reality of divine Being. Biblical writers drew their inspiration from the same source. It is therefore not surprising that the Bible follows the same spiritual laws as the Christian Science textbook. Only the language, or symbolism, is different.

The Book of Joel provides a striking example of how to handle animal magnetism. Joel builds up the subject in the same sevenfold order of Mind, Spirit, Soul, Principle, Life, Truth, Love.²³ The marked similarity between the seven themes in the Book of Joel and those in the chapter on animal magnetism is not immediately apparent because the language is different. Yet the spiritual meaning is the

²³ See Max Kappeler, *The Minor Prophets in the Light of Christian Science* (Seattle: Kappeler Institute Publishing USA, 1962), p. 44–53.

same. Mesmer coined the term *animal magnetism*, while Joel speaks of an army of palmerworms, locusts, cankerworms, and caterpillars.

Joel symbolizes that attitude of consciousness that has the ability to uncover the suppositional power of animal magnetism. “Joel” means “Jahweh is God,” indicating that only God, good, is God—that evil, or animal magnetism, is not a god, and can therefore do neither good nor harm. Joel was the son of Pethuel. “Pethuel” means “God delivers.” The fact that God delivers (Pethuel) is demonstrated even in human experience through the consciousness of the son, which acknowledges and accepts none besides God as the one God (Joel = Jahweh is God). Joel’s purpose is to show that God liberates us from animal magnetism only when we consciously accept God alone as our God. While Joel acknowledges that God alone is God, animal magnetism also claims to be a god, another power or reality.

In the following pages, the seven themes in Joel are compared with the seven themes in the chapter on animal magnetism in the Textbook, demonstrating their spiritual agreement and proving that they come from the same source of inspiration.

Mind

In the first theme of the chapter on animal magnetism, Mrs. Eddy shows that animal magnetism is “not a remedial agent”; it is the suppositional power of evil, capable of producing violent effects that can lead “to moral and to physical death.” She seeks to explain to students of Christian Science that animal magnetism has no power as

such, but is a product of the imagination. We must realize that its effect is “the effect of illusion” and that “this appearance is deceptive.” She awakens us to the danger of being led astray by the “seeming benefit” of an apparent “remedial agent.”

Similarly Joel describes, in symbolic language, how animal magnetism can never do good but only cause desolation. “For a nation is come up upon my land, strong, and without number...” (Joel 1:6). But this power, this army of animal magnetism, brings with it only devastation: “That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten” (Joel 1:4). This animal host destroys all things, as though it alone had power. Just as Mrs. Eddy throws light on this illusion and opens our eyes to its danger, so Joel warns his hearers: “Awake, ye drunkards...” (Joel 1:5). He tries to rouse them from their illusions and give them the new wine of deeper insight. Immortal Mind awakens drunken and deluded thought to the realization that the forces of animal magnetism only *seem* to be “strong and without number.”

Spirit

In the second theme, Mrs. Eddy shows that animal magnetism is a “mere negation,” a negation devoid of real substance or reality. Being the very spirit of negation, it is an unreal concept; its fruits can have no real substance. Animal magnetism is without substance.

Joel's message is similar: Animal magnetism cannot bear fruit. The prophet gives a description of utter devastation, for the army of animal magnetism robs us of true substance: "The field is wasted ... the corn is wasted: the new wine is dried up, the oil languisheth ... the harvest of the field is perished. The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, even all the trees of the field, are withered ... Is not the meat cut off before our eyes (?) ... The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered ... the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate ... the fire hath devoured the pastures of the wilderness, and the flame hath burned all the trees of the field ... the rivers of waters are dried up..." (Joel 1:10–12, 16–18, 20). Thus Joel depicts animal magnetism as a "mere negation," barren and void of substance.

Soul

In the third theme of her chapter, Mrs. Eddy speaks of the "aggressive features" of animal magnetism, which are coming to the fore today. Premeditated sinful malpractice is the opposite of Soul-sense. "The looms of crime, hidden in the dark recesses of mortal thought, are every hour weaving webs more complicated and subtle. So secret are the present methods of animal magnetism that they ensnare the age into indolence, and produce the very apathy on the subject which the criminal desires." This leads not to the freedom of Soul but to "despotic control."

Joel also describes this secret power, which insinuates itself through every chink in the mental armor, gradually permeating the whole human consciousness and taking complete possession: "...the day of the Lord cometh, for it is nigh at hand; A day of darkness ... the land is as the garden of Eden before them [the 'great people and strong'], and behind them a desolate wilderness; yea, and nothing shall escape them ... Before their face the people shall be much pained ... They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks: Neither shall one thrust another; they shall walk every one in his path ... They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief" (Joel 2:1-3, 6-9). It seems as though nothing can halt the army of animal magnetism or divert it from its course; it overcomes all obstacles, creeping in by stealth and taking complete control.

In the middle of the Textbook chapter on animal magnetism, however, in the third theme (Soul as Soul), there comes a great turning point—a clarion call to turn from sin to Soul: "Mankind must learn that evil is not power ... Christian Science despoils the kingdom of evil, and pre-eminently promotes affection and virtue in families and therefore in the community". As soon as we rely on spiritual understanding and let Soul-sense rule, we become immune from the attacks of sin or animal magnetism, and we find in our daily experience that sin, or evil, can have no more power over us. Our safety and invulnerability lie in identifying ourselves with Soul.

Joel, also, changes tone in the middle of the Soul theme and calls upon his hearers to turn: “Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: And rend your heart, and not your garments, and turn unto the Lord your God...”—here, again, is the call to turn from sense to Soul, for Soul can transform all things—“...for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him ... Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them...” (Joel 2:12–14, 17). Soul-consciousness can turn even the worst situation into a blessing, proving that evil is merely “so-called” evil and that in reality only good is operating. Evil has no real entity; it is only a misinterpretation of good. Spiritual understanding corrects this false testimony.

Principle

What happens when, through our spiritual understanding (Soul), we identify ourselves with divine Principle? We then relinquish the standpoint that interprets life and its experiences apart from God and adopt the standpoint of God, divine Principle, which demonstrates this Principle alone, and always harmoniously. In the fourth theme, Mrs. Eddy says: “On the other hand, Mind-science is wholly separate from any half-way impertinent knowledge, because Mind-science is of God and demonstrates the divine Principle, working out the purposes of good only. The maximum of good is the infinite God and His idea, the All-in-all.”

Principle furnishes the solution to the problem: Everything must be regarded from the throne of grace itself. Such a consciousness is conscious only of the divine idea and its operation—that which sustains the universe, including man, and destroys error: “The truths of immortal Mind sustain man, and they annihilate the fables of mortal mind....”

Joel’s message is similar: “Then will the Lord be jealous for his land...” (Principle is always “jealous” for its idea.) “Yea, the Lord will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith ... be glad and rejoice: for the Lord will do great things...” (Principle demonstrates the maximum of good.) “...for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree at the vine do yield their strength ... for [the Lord] hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month. And the floors shall be full of wheat, and the fats shall overflow with wine and oil. And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and palmerworm, *my* great army which I sent among you. And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you ... And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else” (Joel 2:18–19, 21–27). In proportion, as we turn to Principle and let Principle operate as the center and circumference of our being (“that *I* am in the midst of Israel”), Principle restores to us all that animal magnetism appeared to take from us. Scientific understanding corrects the belief that “locusts, cankerworms, caterpillars

and palmerworms” are the army of animal magnetism, and designates the army as the Lord’s (“my great army”), the army of infinite Principle and its infinite idea. Principle is always in our midst. When we look out from Principle we know that Principle is always “working out the purposes of good only” and that animal magnetism can never deprive us of anything Godlike.

Life

Once we turn from sin to Soul and identify ourselves scientifically with divine Principle, to the point where we look at everything from Principle, then we can see that all true Life comes from Principle. In the fifth theme of her chapter on animal magnetism, Mrs. Eddy writes: “Life and being are of God.” The Life-stream flows from God to man, “for scientific thoughts are true thoughts, passing from God to man.” This frees us from the erroneous belief that influences can be transferred from man to man. “In reality there is ... no transference of mortal thought and will-power.” From Principle flows a superabundance of Life, spiritual individuality, and divine inspiration.

Joel, also, shows that recognition of Principle as omniscience floods the whole universe with abundant newness of Life and inspiration. “And it shall come to pass afterward, that I will pour out my spirit upon all flesh” — there is only one flow, that “from God to man” — “and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit” (Joel 2:28–29). The fullness of

Life expresses itself universally as individual inspiration and creative spontaneity. By interpreting everything from Principle, instead of human conceptions, we are able to welcome the solution of a new problem, and avoid that initial opposition to every new scientific truth (and persecution of the pioneer) to which Mrs. Eddy refers in the fifth theme of her chapter. We then become ready to be pioneers ourselves—divinely authorized innovators.

Truth

The sixth theme in the chapter on animal magnetism deals with the theodicy of Christian Science: Truth guarantees universal “divine government.” The jurisdiction of Truth sets up divine justice against mortal mind’s unlawful machinations, thus assuring the inalienable rights of man.

Joel, also, introduces the subject of right judgment, or divine justice: “...whosoever shall call on the name of the Lord shall be delivered...” (Joel 2:32). Whenever we submit to Truth we can rely on this law of right judgment, which brings deliverance from animal magnetism. “For, behold, in those days ... I will also gather all nations, and will bring them down into the valley of Jehoshophat” (“Jehoshophat” means “Jahweh is judge”), “and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land. And they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink ... speedily will I return your recompense upon your own head” (Joel 3:1).

Here we are reminded of Mrs. Eddy's words: "Whoever uses his developed mental powers ... to commit fresh atrocities ... is never safe. God will arrest him. Divine justice will manacle him. His sins will ... [weigh] him down to the depths of ignominy and death." Under the law of Truth error condemns itself. But Truth safeguards the inalienable rights of man. In Joel's words: "...the Lord will be the hope of his people, and the strength of the children of Israel ... then shall Jerusalem be holy, and there shall no strangers pass through her any more" (Joel 3:16-17). No misconceptions can penetrate the consciousness of divine Truth; no longer can interference with the divine order invade man's rights, nor mental trespass violate his consciousness. Mental crime is outlawed.

Love

In the seventh theme of Mrs. Eddy's chapter on animal magnetism, the fruits of animal magnetism are contrasted with the fruits of Spirit, showing that the works of the flesh "shall not inherit the kingdom of God." Only the works of Truth attain fulfillment; animal magnetism dissolves into its native nothingness.

Joel, also, shows on one hand the fruits of Truth and on the other the fruits of error. The fruits of Truth are satisfaction and plenty. "And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters..." (Joel 3:18). Mrs. Eddy gives the same sense when she quotes from Galatians: "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith,

meekness, temperance....” Animal magnetism however is doomed, as Joel foretells: “Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah ... For I will cleanse their blood that I have not cleansed...” (Joel 3:19, 21). Similarly, Mrs. Eddy enumerates the works of the flesh that are excluded from the kingdom of God. Joel closes his prophecy with the Lord dwelling in Zion (Joel 3:21). Truth is fulfilled in Love, the kingdom of God is inherited; against this realm of consciousness there is no law of animal magnetism.

End of Theme Comparison

Both the Book of Joel and Mrs. Eddy’s chapter on animal magnetism analyze the fundamental questions to which mankind has always sought an answer: Are there two powers, one good and the other evil? Is the human mind a power and, if so, is it both good and evil? And further: If there is such a mind, must it be regarded as a real entity or not?

If there is only *one* Being, then there is only *one* power. Dualism is excluded, rendering the question of good and evil irrelevant. The omnipotence of God, divine Mind, is power *per se*. We can either understand this power of divine Mind or misunderstand it. When misunderstood, it seems to mortal mind to be both good and evil, even predominantly malevolent. But when understood, it appears to the human mind as what that mind calls “good.” The power of Mind, however, is beyond the concepts of good and evil.

Because there is but *one* power, the power of animal magnetism—the army of locusts, cankerworms, caterpillars, and palmerworms—is not for Joel an entity in itself;

rather it is a mere misconception of the army of the Lord, who calls it “my great army.” Turning “to the Lord your God” consciousness is compensated by experiencing the “great army,” “for the Lord will do great things.” Joel shows plainly that there are not two armies—an army of locusts and an army of the Lord—but only *one* army. Looked at from the standpoint of mortal mind it appears to be the so-called army of animal magnetism. From the standpoint of divine Mind it is “my great army.” Mrs. Eddy offers us a similar challenge: “Mankind must learn that evil is not power ... the divine Principle [is] working out the purposes of good only.” Then the maximum of good, God and its idea, is also demonstrated and experienced. Changing mortal mind’s standpoint for the divine standpoint restores the harmony and plenty, which “seem” to have been lost.

Chapter 5

“Christian Scientists, be a law to yourselves”

The need for divine laws

Today’s problems cannot be handled by yesterday’s methods

In the first chapter, we saw how the revelation of “Life in and of Spirit” broke upon Mrs. Eddy’s consciousness when she was “near the confines of mortal existence, standing already within the shadow of the death-valley.” Being at first unable to explain scientifically this “mystery” of the healing Truth, she was forced to explore it step-by-step. To the end of her life she strove to give, through constant revision of her Textbook, an increasingly lucid presentation of this revelation.

Another parallel development, however, was also taking place—an ever deeper investigation into the “mystery of error” (Mis. 223:1). Mrs. Eddy was initially reluctant to fathom a mystery of so different a kind, with “its hidden paths, purpose, and fruits” (ibid.). But her discovery “that Mind is All and matter is naught” (109:1) so stirred up “the human mind” that it sought to prove that it too was an independent entity—capable of bringing about both good and evil. In the early 1870s, Mrs. Eddy was quite unprepared for the phenomenon of intentional malicious mesmerism. She had not ever supposed that her discovery of divine Mind-healing could be misunderstood and consequently

misused. Now, however, she was forced to take up the research into animal magnetism. She had a long way to go before finding the solution to the problem—before finally, in 1910, changing the title of her chapter on animal magnetism to “Animal Magnetism Unmasked.”

We have already seen, in Chapter 2, how Mrs. Eddy’s understanding of the whole problem of handling evil evolved gradually. There, we showed this development by analyzing the relevant chapter in each of the seven main editions of the Textbook. We saw how the definite changes in accentuation, which took place in the successive editions, unfolded in the Word order: Mind, Spirit, Soul, Principle, Life, Truth, Love. Thus, the first main edition has the tone of Mind, the second of Spirit, the third of Soul, the fourth of Principle, the fifth of Life, the sixth of Truth, and the seventh of Love.

The text analysis given in the third chapter of this book is based on the text of the final edition of 1910, the authoritative edition for students of Christian Science. We find that Mrs. Eddy develops her chapter on animal magnetism in the same unfolding order of the Word: Mind, Spirit, Soul, Principle, Life, Truth, Love. There is, therefore, a certain agreement between the seven main editions of the Textbook and the seven themes of the chapter on animal magnetism in the final edition. This is not a textual similarity, for the text does not bear any resemblance to that of the final edition until we come to the sixth main edition, when the standpoint of interpretation draws nearer to Truth and Love. The link that we notice is, rather, a metaphysical, spiritually scientific agreement, discernible only to spiritual

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sense. In the first five main editions (and, to a certain extent, in the sixth as well) the approach to the subject is predominantly metaphysical, whereas the sixth, and especially the last main editions, are written from the standpoint of Science. The following pattern becomes evident: The spiritual attitude with which animal magnetism is approached in the first main edition finds its spiritual and scientific culmination in the first theme of the chapter on animal magnetism as it appears in the final edition. Here the main tone is Mind. The same applies to the second main edition in relation to the second theme of the Textbook chapter (Spirit), and likewise for the third to seventh main editions in relation to the respective themes of the Textbook chapter (Soul, Principle, Life, Truth, Love).

Textual analysis, along with spiritual and scientific interpretation, explains why Mrs. Eddy emphasized so strongly that only the 1910 edition should be used as the standard Textbook for the study of Christian Science. Only the final edition presents pure Science. The earlier editions nevertheless serve to show more clearly that the development from spiritual thought to scientific idea was a gradual process. “They are indicators of successive stages of growth in Christian Science ... The very contrasts help to see how the thoughts have arisen only as we have been able to receive them.” A supplement to this passage from the “Journal” of April 1891 may be found in the preface to “Miscellaneous Writings.” In this new collection, Mrs. Eddy republished her miscellaneous writings that had already appeared in the “Journal” between the years 1883 and 1896 (with the addition of a few other articles). These were now made

“accessible as reference; and reliable as old landmarks.” She continues: “Owing to the manifold demands on my time in the early pioneer days, most of these articles were originally written in haste, without due preparation.” Some articles to which data “are affixed” are meant “to serve as mile-stones measuring the distance,—or the difference between then and now,—in the opinions of men and the progress of our Cause” (Mis. x:8–16).

As far as the subject of animal magnetism is concerned, we find that she did not think it necessary to include in this volume her articles “Ways that are Vain” (1887) and “Malicious Animal Magnetism” (1889) (see pp. 69–70) by way of “landmarks,” “milestones,” or “indicators of successive stages of growth” (ibid.). By the year 1896, they had been effectively superseded. The sixth main edition (1891) had already brought about such a marked change in the handling of animal magnetism that it would have been a most retrograde step for the reader of “Miscellaneous Writings” to regard those articles as contemporary teaching. Already, her short notice “A Card” in the “Journal” for August 1890 and, even more explicitly, her later article “What Our Leader Says” in the “Journal” for March 1899 (see p. 74), make it plain that the problem of animal magnetism must be tackled from a quite different— a higher—standpoint.

That this was not understood for a long time may be seen from the following unfortunate developments. In 1909, Mrs. Eddy collected together articles that she had written after the publication of “Miscellaneous Writings.” She sealed them in a single packet, dated August 21, 1909, and wrote on the envelope: “Nobody shall open this or read its

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contents during my lifetime without my written consent.”²⁴ Mrs. Eddy left us in 1910. Not long afterwards, in March 1913, the Christian Science Board of Directors handed over this sealed packet to Mrs. Eddy’s publisher, with instructions to publish the manuscripts under the title “The First Church of Christ, Scientist and Miscellany.” On their own authority, and disregarding Mrs. Eddy’s express wishes, the Directors of the Mother Church decided to incorporate into the new volume a number of other articles of their own choosing. One of these is “Ways that are Vain.”

This article, written in 1887, belongs to the period of struggle of the fifth main edition. Had it been Mrs. Eddy’s intention to publish it as a guide for the handing of animal magnetism, she could have done so ten years after writing it, in her collected “Miscellaneous Writings” in 1896. There she writes in the Preface: “These pages, although a reproduction of what has been written, are still in advance of their time; and are richly rewarded by what they have hitherto achieved for the race” (Mis. xi:5). The fact that she did not include “Ways that are Vain” with the other articles for republication indicates that they were neither current nor “in advance of their time” but, from a metaphysical standpoint, already obsolete. Moreover, she would have had a further opportunity to republish the article in 1909 when compiling manuscripts that later appeared as “Miscellany.” How greatly her attitude to the subject of animal magnetism had changed is further illustrated by her article in the

²⁴ *Report of the Committee on General Welfare to the Members of The First Church of Christ, Scientist, in Boston, Massachusetts*, p. 21.

“Journal” for July 1895 (reprinted in the “Christian Science Sentinel” for November 13, 1909). There, she makes her last statement on animal magnetism: “Animal magnetism, hypnotism, *etc.*, are disarmed by the practitioner who excludes from his own consciousness, and that of his patients, all sense of the realism of any other cause or effect save that which cometh from God. And he should teach his students to defend themselves from all evil, and to heal the sick, by recognizing the supremacy and allness of good” (My. 364:9). This reads quite differently from what Mrs. Eddy had written in “Ways that are Vain.” We can see from this why she gave the following warning in the “Journal” for August 1908: “What I wrote on Christian Science some twenty-five years ago I do not consider a precedent for a present student of this Science. The best mathematician has not attained the full understanding of the principle thereof, in his earliest studies or discoveries. Hence, it were wise to accept only my teachings that I know to be correct and adapted to the present demand” (My. 237:5). The insertion of “Ways that are Vain” into “Miscellany,” contrary to her wishes, led readers (including today’s readers) to believe that the teaching in it is “adapted to the present demand.” It is always disastrous to try to overcome present problems with outworn methods of the past. Those who are acquainted with the general thought of the Christian Science movement know how much the attitude of “Ways that are Vain” still overshadows much more progressive methods of handling animal magnetism. The average Christian Scientist has a real fear of animal magnetism. This is the most extreme form of self-malpractice.

Animal magnetism must now be handled through laws

A much higher attitude to the problem gradually evolved. In the edition of February 1908, Mrs. Eddy made one of the last amendments to her Textbook—she added this brief paragraph to the end of her chapter “Christian Science Practice”: “Christian Scientists, be a law to yourselves that mental malpractice cannot harm you either when asleep or when awake” (442:30). The attention of the field was drawn to this addition by her notice in the “Journal” for March 1908, in which she says: “I consider the information there given to be of great importance at this stage of the workings of animal magnetism, and it will greatly aid the students in their individual experiences” (My. 236:27). One year later, there appeared in the “Journal” for July 1909 a further notice that called upon Christian Scientists to “give daily attention” to this new addition (My. 237:14). As protection against malpractice she now prescribes not only Christ-like traits of character, such as love, patience, gentleness, goodness, meekness, unselfishness, and so on, but also genuine adherence to scientific spiritual laws.

Being a general (therefore collective and universal) belief, animal magnetism cannot be handled simply by individual disbelief or by ignoring it altogether. Christian Science teaches that the belief of the majority governs that of the minority unless “individual dissent or faith ... rests on Science” (155:12). We cannot just say we do not believe in the influence of other people’s thoughts, in astrology, spiritualism, occultism, magic, and so on. What we need is an understanding of Science firmly rooted in consciousness, for this alone can handle general beliefs. Neither a host of arguments for Truth, nor fragmentary scientific

statements, are strong enough to meet all the claims of mental malpractice. The only thing that avails is Science. Science however means “knowledge reduced to law and embodied in system” (Funk & Wagnalls Dictionary).

When calling on Christian Scientists to be a law to themselves so that mental malpractice cannot harm them, Mrs. Eddy does not say exactly which law or laws she is referring to. It would not have been possible for her to state all the laws of being explicitly and develop them in all their complexity. Mrs. Eddy gave us the fundamentals that constitute the system of the Science of being, and it is the task of the Christian Scientist to reduce the myriad facts belonging to a particular category of Being to the simplest and most comprehensive possible laws. The capacity for such simplification—for such reduction to laws—is the beginning of understanding.

Through careful textual analysis of (a) the seven main editions of the Textbook and (b) the seven themes of the chapter concerned, we can reduce the complexity of details belonging to the specific subject of “animal magnetism” to a few simple facts—to the 7 synonyms for God. With the help of these synonyms we can deduce the laws that handle animal magnetism systematically from the standpoint of divine Being. What makes a scientist is not just being able to understand the text of scientific books, but being able to work in a scientifically creative way. The concept of Science “...includes trustworthy methods for the discovery of new truth within its own domain” (Oxford English Dictionary). Without the inherent ability to constantly discover new truth, a science is no longer worthy of the name. “All Science is a revelation” (Ret. 28:25). Through revelation, not

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through human logic, Mrs. Eddy made the discovery that divine Being can be understood as a Science. The unique feature of this Science is this: It reveals the fact that Truth reveals itself to each one of us through its scientific character. If we ask what it is that “reveals,” the answer is to be found in the Textbook, which shows that it is “Science,” “divine Science,” or “Christian Science” that reveals. Not once in the Textbook do we find that “*God* reveals....”

The Textbook deals with the Science of being, which is reduced to a system of divine ideas: “Divine metaphysics is now reduced to a system, to a form comprehensible by and adapted to the thought of the age in which we live. This system enables the learner to demonstrate the divine Principle, upon which Jesus’ healing was based, and the sacred rules for its present application to the cure of disease” (146:31). A system is based on laws operating within itself to maintain the correlation of separate facts and preserve the whole as an indivisible unity.

Mrs. Eddy shows that God is the only lawmaker and lawgiver governing being, the universe, and man, with divine laws. What are divine laws? It is not enough to admit that everything is subject to God’s laws. We must know what these laws are and be able to formulate them clearly. What would be thought of a mathematician who affirmed that mathematics was based on certain laws without being able to explain exactly what the elements and relationships of those laws were? The truth of mathematics is useless to those who are ignorant of its laws. To be able to use mathematics we must have an exact knowledge of its laws. It is the same with the Science of being. If we are not acquainted with its laws we cannot demonstrate the facts of being

scientifically in our daily lives. Scientific thinkers in Christian Science, therefore, need to fathom the complex laws of infinite Being—to use them creatively and let themselves be used by them.

Scientific analysis of the text shows that each chapter of the Textbook has its own laws, in addition to the laws of unity and structure, that weld the 16 chapters together as a structural whole. The laws that operate in the chapter “Prayer” are different from those in “Atonement and Eucharist,” and so on. Without this diversification, classification, and individualization, the Textbook would not be an exposition of Being in its Science, but only an amorphous mystical whole, which would be little more than a collection of aphorisms.

Our subject is animal magnetism. The chapter in question, coming fifth in the Textbook, has within the structure of the whole the place value of “Christ as Word” (see p. 116); it explains how the Christ resolves the belief of anti-Christ into its native nothingness, through the operation of certain specific laws. When we become acquainted with these laws we can use them to handle animal magnetism ourselves, thus taking heed of Mrs. Eddy’s instruction: “Christian Scientists, be a law to yourselves that mental malpractice cannot harm you either when asleep or when awake” (442:30).

The law of Mind

In the first main edition, the chief emphasis is on Mind; here the main purpose is to investigate the emergence of a deviation from mental practice (mental malpractice), to

fathom its methods and observe its effects. This led to the discovery and elucidation of the “metaphysical mystery of error” (Mis. 223:1). Thoughts seem to have power, evil or error seems to have power. Is it possible for one person’s state of mind and health to be influenced by another’s thoughts, will, or evil nature? Is there such a thing as thought transference from one person to another? Can one person be held within the mental control of another? Can good and evil, health and sickness, be transmitted?

The first theme of the Textbook chapter on animal magnetism is also concerned with investigating this so-called agency and its alleged influence on people’s minds and bodies. It deals with the findings of various medical commissions, which had been set up for this purpose, and also with Mrs. Eddy’s own observations. The conclusion was that animal magnetism possesses no influence and that the observable effects are psychogenic—due to the imagination. In short, the supposed effects of animal magnetism do not belong to the realm of divine reality; they belong to the domain of illusions. Their manifestation is in proportion to one’s faith in esoteric magic.

By what yardstick did Mrs. Eddy measure when she made such an unequivocal judgment on the nature of this so-called influence? In Christian Science, divine Mind exercises the only real influence. There is no other influence besides this Mind. The so-called influence of stars, people, environment—everything that does not stem directly from the divine Mind—is therefore nothing but a false belief, an illusion or deception, to be classified as mere “appearance,” not as reality. This brings us to the following law:

Law: Divine Mind is the all-influence; there is no other influence.

When we realize that we have only the Mind which is God, then in our own consciousness the starting point is always Mind. We are also aware that Mind alone exercises influence on the whole universe including man, and therefore no one and nothing can be under any other influence, as none other exists. Every other supposed influence is an illusion. Only in the sphere of illusions can we experience conscious and unconscious psychogenic and mental influences. A first priority for Scientists is therefore to be consciously aware that divine Mind alone has any influence in the realm of reality.

Because every synonym for God reflects every other synonym, it is scientifically legitimate to modify the law of Mind previously described through this sevenfold reflection. In this way we culture the consciousness that the all-influence of divine Mind manifests itself as the influence of all the ideas of Mind, Spirit, Soul, Principle Life, Truth, and Love.

As each synonym can be characterized by a large number of specific ideas,²⁵ this elaboration of the laws gives the student of Christian Science wide scope for divine inspiration. The elaborations of the laws in this book are thus to be regarded only as examples: They do not represent the only possible, correct, or authentic renderings. But the variation of a law must stick to the ideas characterizing

²⁵ See Max Kappeler, *Compendium for the Study of Christian Science*, No. 4–10 (Seattle: Kappeler Institute Publishing USA, 1951–53).

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each particular synonym, otherwise the law is falsified and it reverts to an exercise in mystical meditation. This naturally means that the Christian Scientist needs to acquire a spiritually refined and cultured acquaintance with the 7 synonyms for God. We can, for instance, know:

Mind as Mind: *The influence of divine Mind is all-power.*

Everyone and everything is under the perpetual influence of divine creative power and action. Divine law alone exerts influence in human affairs. We live under the influence of constant enlightenment, inspiration, and vision. An “all-current” of divine intelligence and divine information pervades our thoughts and stimulates our creative abilities. No ungodlike power, force, action or intelligence can touch us or influence us—neither from the stars, the weather, heredity, the body, nor from any other source. Man does not move in the magnetic field of private or public opinion, individual or collective suggestion.

Mind as Spirit: *The influence of divine Mind is the one pure*

Spirit. Spirit, good, places us under the influence of divine good only. Nothing evil can influence us, no evil thoughts, intentions, deeds, or ambitions. Only good, the fruit of the Spirit, comes to us and remains with us. The influence of Spirit compels in us the new birth, the spiritualization of our life and consciousness. It forces us to relinquish the material and seek the spiritual. Dualism and spiritualism have no more influence on us than materialism. The only influences that affect us are spiritual reality and progress.

Mind as Soul: *The influence of divine Mind is the sinlessness of Soul.* This influence suffuses everything and everyone with the joy, bliss, freedom, and beauty of Soul. Depression, listlessness, and psychological complexes have no influence on us; they cannot identify themselves with us. The influence of Soul is constancy, inviolability, unimpaired identity; this influence keeps man free from sin. In the consciousness of Soul-sense, the influence of sense-testimony and emotionalism cannot harm us or weaken our spiritual understanding. We are not subject to any psychic influences.

Mind as Principle: *The influence of divine Mind is the scientificity of divine Principle.* In the consciousness of the one Mind our thinking has the imprint of divine Mind-reading, of the divine interpretation of the universe including man, as the influence of divine Principle makes us think scientifically, systematically, and structurally. A consciousness of the divine government of Principle imparts a sense of the harmony of being, in the human as well as in the divine realm, for under the influence of scientific consciousness even the body works harmoniously. Neither medical, physiological, nor psychological theories and laws can influence the harmonious government of our being.

Mind as Life: *The influence of divine Mind is the newness of Life.* In the consciousness of the one Mind we are under the influence of the uninterrupted Life-impulse, which constantly surprises us with spontaneous inspiration and the infinitely varied individualization of

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being. Those who place themselves under the influence of the unquenchable Life-source glimpse the creative genius of Being, which never repeats itself throughout its infinite restructuring. Boredom, frustration, indifference, retrogression, and mental ossification cannot influence the progression of Life.

Mind as Truth: *The influence of divine Mind is the consciousness of Truth.* The influence of Truth brings to human consciousness true health, divine creative power, wholeness, and true form. Only that which is true, right, and just comes to everyone and everything, influencing the development of true manhood, even in mortal existence. Neither disease nor tyranny, nor anything unworthy of manhood, can influence the true idea of man. Truth gives man dominion over error, so that all erroneous influences are powerless before a consciousness of the one Truth. There is no influence capable of enslaving man.

Mind as Love: *The influence of divine Mind is the perfection of Love.* In the consciousness of Love we are held in Love’s current of grace and blessing, which bestows only Love because Love cannot help but be Love. Influences of hatred, revenge, envy, anxiety, and fear cannot prevail against Love, as there is no room for them in the perfection of Love; finding no foothold they are swept away. No negative influence can come near Love. Love’s current leads only to divine completeness, and under this influence man sees the consummation of divine purposes in his own experience.

The law of Spirit

In the second main edition, the subject of animal magnetism is dealt with under the title “Mesmerism.” The main emphasis is now on Spirit, which admits of no mingling of Godlike with ungodlike. It is here that the contrast between mesmerism and metaphysics is brought out. Mrs. Eddy takes up the struggle against the adulteration of her system of metaphysics by mesmerists. Mesmerists often passed themselves off as metaphysicians, and some metaphysicians called themselves mesmerists. She points out emphatically that the metaphysics taught by her is not mesmerism, for the two are fundamentally incompatible. Mesmerism is based on the action of the human, mortal, fleshly mind, whereas the basis of her metaphysics is the “Divine mind.”

The second theme of the Textbook chapter presents the subject of Spirit in relation to animal magnetism from a much higher standpoint. The contrast here is not between mesmerism and metaphysics, but between animal magnetism and God. The basis of animal magnetism is false belief; the basis of Science is God. But only one basis is real and that is God. Spirit is the only real force or agent, and Spirit’s attraction is the only attraction. Everything based on some other foundation is unreal, a mere negation of reality, an unreal concept of mortal mind. God, Spirit, is the nature of divine Mind and is reflected as spiritual qualities, whereas animal magnetism expresses animal and human nature.

This can be formulated as follows:

Law: The nature of Spirit is the only real nature; animal nature is a negation.

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If there is only the Spirit which is God, then there is only one Spirit that is real. In the one Spirit, all effects come only from spiritual laws and spiritual qualities. Therefore, human existence is influenced only by Spirit and spiritual ideas. Man lives under the attraction of Spirit, not in the sphere of bad, negative, or degrading propensities. The nature of God and man is Spirit; it is not animal. Man, dwelling in the atmosphere of Spirit, remains untouched by any form of materialism or spiritualism.

When we consider this law of Spirit in the light of the 7 synonyms for God, we can, for instance, know:

Spirit as Mind: *The reality of Spirit consists of ideas of divine Mind.* Human opinions, thoughts, preconceptions, and conjectures are therefore unreal, illusory, deceptive. Ideas of Mind, such as power, force, intelligence, law, and action constitute the nature of spiritual reality. They alone form the substance of Spirit. The human belief that Mind is in matter (and that power, force, intelligence, law, and action, therefore, belong to matter) is a mere negation of the reality of the one and only nature, that of Spirit. Man as the idea of Spirit expresses only Mind’s idea, never a negative mentality.

Spirit as Spirit: *The reality of Spirit consists of the substance of Spirit.* Ideas constitute this substance. As the idea of Spirit, man is constituted of spiritual qualities only. In reality, therefore, we live only in the atmosphere of spiritual unfoldment, divine order, and irresistible progress. Our substance consists of the fruits of Spirit, incorruptible treasure. In reality, the new birth is always

going on in us, producing ever better conditions, opportunities, and capabilities. No negation can rob us of this inexhaustible substance.

Spirit as Soul: *The reality of Spirit is ensured by the changelessness of Soul.* No contrary opinion can make alterations in reality. Reality remains untouched, unblemished, inviolate, intact. Man, who dwells in Soul as the idea of Spirit, cannot be subjected to attacks of sin and malpractice; our spiritual entity remains immune from all malicious attempts to distort our true selfhood. Our real identity is safe against egotism, emotionalism, sentimentality, excitability, and instability. Undeterred, we go forward from sense to Soul until, step-by-step, our God-given mission is fulfilled.

Spirit as Principle: *The reality of Spirit forms the impersonal basis of divine Principle.* This reality is not dependent on human or personal theories about reality. Spirit's foundations cannot be shaken by natural science, dogma, philosophy, or cosmology. Theories and sciences come and go; reality remains what it is. Those who have chosen Spirit as their Principle cannot, therefore, be enslaved by other principles, people, or organizations. For them, the reality of spiritual Principle operates irresistibly; they acknowledge no other reality.

Spirit as Life: *The reality of Spirit lies in the eternity of Life.* Nothing is capable of destroying reality. No spirit of negation, no spirit of denial can change, impair, diminish, limit, deprive, or kill Life. As the idea of Spirit, man

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moves in the realm of the one eternal, deathless Life in which he experiences ever afresh only spiritual progress, increased inspiration, and spontaneous intuition. Animal magnetism cannot make man a prey to loneliness, poverty, lack, age, and death.

Spirit as Truth: *The reality of Spirit exists because of the self-affirmation of Truth.* Only that which is true, right, and just is affirmed in man as the idea of Spirit. Error alone denies what is real and actual. Truth affirms in us complete health and wholeness, the right standard of manhood, freedom, and dominion over all error. Animal magnetism is the great liar and negator, which would set up the unreal as the real, but in truth only destroys itself.

Spirit as Love: *The reality of Spirit consists of the all-inclusiveness of Love.* Because Love is all-embracing and therefore includes all reality, animal magnetism—the denial of Spirit—is excluded; it is unreal. Spiritual reality finds its fulfillment, the divine plan finds its completion, in the allness of Love. Man as the idea of Spirit experiences the reality of salvation and purposeful living, which animal magnetism cannot hinder or deny.

The law of Soul

The third main edition, with its emphasis on Soul, deals with demonology—the intentional, premeditated, insidious, malicious misuse of mental power, the unrestrained cruelty of demonic mentality. This demonology unleashes

animal impulses without adherence “to the rules of metaphysics,” which demands moral responsibility.

We find a similar tone in the third theme of the Textbook chapter, except that now in this final edition the subject is much more concentrated and treated from a higher, unemotional standpoint. Here as well, Mrs. Eddy speaks of malicious animal magnetism, its “aggressive features,” the “looms of crime, hidden in the dark recesses of mortal thought,” “hidden agents,” “secret methods,” “despotic control,” “mental despotism,” and so on.

Also typical for the theme of Soul is the indication of the scientific rule for handling evil—namely, spiritual understanding. The rule is plain: “Mankind must learn that evil is not power ... Christian Science despoils the kingdom of evil....” This does not come about through “a knowledge of both good and evil.” What is required is a clear spiritual understanding that affirms the facts of being and denies their suppositional opposites: “let your communication be, Yea, yea; Nay, nay” (Matthew 5:37).

Christian Scientists know that they have to handle both conscious and unconscious beliefs. Just as we can see only about one-seventh of an iceberg appearing on the surface, while the much greater part is hidden from sight, so we are aware of only an iota of the sum total of false beliefs that threaten our harmony. We are unaware of individual, collective, and universal beliefs latent in the unconscious, though they color all our human life. If we wish to demonstrate in our daily experience the perfect idea of manhood, free from beliefs, then we must handle beliefs of every kind consciously and consistently. It is not

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enough to spasmodically tackle the erroneous beliefs we become aware of in discordant situations. This leaves us in the perpetual danger that some other belief may surface from the unconscious to manifest itself in fresh discord. Thus, the sequence would never be broken, as one problem sets off another and we should never find rest. Hence the necessity for handling evil in general, every day. Instead of giving all our attention to the healing practice, we now see preventive practice as the more important. Preventive practice, far more than healing practice, makes us true Christian Scientists. Those regarding Christian Science as an exclusively or essentially therapeutic method is using malpractice— healing presupposes sickness. Without the prerequisite of sick humanity that view of Christian Science would lose its *raison d’être*.

We can formulate this as follows:

Law: The spiritual understanding of Soul plainly identifies what exists and what is nonexistent.

Soul-sense identifies rightly: It is not duped by sense-testimony. From Soul comes the ability to define clearly through spiritual understanding what is true and real and what is only illusion. It enables us to attest the truth of what is true and to disclaim illusion as false, so that we do not fall into the trap of seeing illusion as truth and truth as illusion. When the truths of Mind, Spirit, Soul, Principle, Life, Truth, Love are distinctly affirmed in us, and their suppositional opposites denied as nonexistent, then our true selfhood is secured in consciousness.

The following are examples of this law seen in the light of the 7 synonyms for God:

Soul as Mind: The spiritual understanding of Soul testifies that Mind alone is power, force, intelligence, wisdom, knowledge, law, origin, action, guidance; therefore mortal mind has no power, force, intelligence, wisdom, knowledge, law, origin, nor action, and cannot guide us correctly.

Soul as Spirit: The spiritual understanding of Soul testifies that Spirit alone is substance and reality, that only Spirit brings about development, unfoldment, divine order, and true fruitage. The purity of Spirit alone brings the new to birth. Matter, on the other hand, has no substance nor reality; it can neither unfold and develop good, nor can it bring forth good fruits.

Soul as Soul: The spiritual understanding of Soul testifies that Soul alone brings happiness, joy, satisfaction, sinlessness, constancy, security, balance, identity, inviolability, and invulnerability. The corporeal senses can testify to none of these; their testimony is never true.

Soul as Principle: The spiritual understanding of Soul testifies that divine Principle alone is the basis for a true science, or divine system, and that only the categories of Principle can interpret Being aright and demonstrate harmony. Personal opinion is not Principle; its sciences are hypothetical, its categories inadequate, and its interpretations wrong; its systems and organization are human and its results always discordant.

Soul as Life: The spiritual understanding of Soul testifies that divine Life alone is both Life and life giver; that

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Life alone bestows true individuality and inspiration; Life alone possesses spontaneity; Life alone is able to exalt all things and perpetuate all that is true. Mortals are not creators; they lack true individuality and genuine creative impulse; their way of life is narrow, limited, finite, monotonous, transient.

Soul as Truth: The spiritual understanding of Soul testifies that divine Truth alone imparts true consciousness and that Truth is the savior, the healer, the physician, and an ever-present help—that Truth alone is God’s ideal, demonstrating health, wholeness, and dominion. Truth-consciousness alone constitutes man. The human concept of truth is not truth but error. Error is not our help, savior, or healer. Erroneous consciousness is not man.

Soul as Love: The spiritual understanding of Soul testifies that divine Love alone is perfect, fulfilling its purposeful plan, and is all-inclusive and universal. Hate, revenge, fear, envy, and intrigue cannot carry out or fulfill their designs; rivalry meets with no success.

The law of Principle

In the fourth main edition, where the accent is on Principle, demonology is presented as an impersonal belief. Everything shown as the personal operation of malicious malpractice in the third main edition is absent from the fourth. Names of persons have been removed from the text. Animal magnetism is an impersonal belief and can therefore be countered by impersonal divine Principle.

This standpoint of Principle is also the fourth theme of the Textbook chapter. The ever-operative Principle is the sole practitioner, working out “the purposes of good only,” “the maximum of good”: “God and His idea, the All-in-all.” Animal magnetism is not a person but a personal belief, belonging exclusively to “the genus of error.” Malpractice never originates in a person. True practice, on the other hand, comes from God and “demonstrates the divine Principle.”

We do well to rid ourselves of the misconception that any person or organization can malpractice us. If we nonetheless feel the symptoms of being malpracticed, we know that this is only possible while we believe in malpractice—and that this is our own belief that we are feeling. We need to be more consciously aware that the only practice operating for us is the practice of divine Principle, which is ever at work.

From this we can deduce the following law:

Law: Divine Principle practices us as idea, as the demonstration of the maximum of good.

Suppose we imagine ourselves to be under a curse, intentional or otherwise, because of someone’s attitude toward us of hatred, envy, jealousy, revenge, ignorance, and so on. Suppose also that we still believe that such a negative attitude has power to influence our life for evil—then this is *our* own misapprehension, *our* malpractice. For true practice, the only practice there is, consists in the fact that in all circumstances divine Principle is *practicing us*—as the infinite divine idea. All that is ever going on is divine Principle and its idea.

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Let us see how we can elaborate this law in the light of the 7 synonyms for God:

Principle as Mind: Divine Principle practices me, everyone, and everything as the infinite idea of Mind, demonstrating in me, in everyone, and in everything the maximum of intelligence, spiritual vision, wisdom, enlightenment, knowledge, awareness, divine intuition, power, action, faculties, guidance, direction. No mentality can be placed under the influence of malpractice.

Principle as Spirit: Divine Principle practices me, everyone, and everything as the infinite idea of Spirit and demonstrates in me, in everyone, and in everything the maximum of spiritual purity, reality, substance, rebirth, development, progress, success, and spiritual order. Progress can never be hindered through malpractice.

Principle as Soul: Divine Principle practices me, everyone, and everything as the infinite idea of Soul and demonstrates in me, in everyone, and in everything the maximum sinlessness, satisfaction, spiritual selfhood, poise, confidence, spiritual sense, and spiritual understanding, joy, and definiteness. Malpractice can never distort, deface, or remove any identity.

Principle as Principle: Divine Principle practices me, everyone, and everything as the infinite idea of Principle and demonstrates in me, in everyone, and in everything the maximum of scientificalness, structuring, system, government, spiritual power, honesty, obedi-

ence to God, spiritual operation, harmony, and impersonality. Malpractice has no operative power.

Principle as Life: Divine Principle practices me, everyone, and everything as the infinite idea of Life and demonstrates in me, in everyone, and in everything the maximum of newness and impulsion of life, spontaneity, vitality, renewal, exaltation, inspiration, individualization, abundance, provision, multiplication, support, and permanence. Malpractice cannot even temporarily or partially interfere with or diminish being.

Principle as Truth: Divine Principle practices me, everyone, and everything as the infinite idea of Truth and demonstrates in me, in everyone, and in everything the maximum of divine sonship, Christ-consciousness, divine manhood, Science-consciousness, health, dominion, justice, and ideality. Malpractice has no consciousness.

Principle as Love: Divine Principle practices me, everyone, and everything as the infinite idea of Love and demonstrates in me, in everyone, and in everything the maximum of plan-fulfillment, salvation, completeness, perfection, divine compensation, purpose, aim, divine oneness, and universality. Malpractice practices in nameless nothingness.

The law of Life

In the fifth main edition, with the accent on Life, the chapter appears for the first time under the title “Animal

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Magnetism.” “Animal” stresses the sense of “life in and of matter,” which is further symbolized by the dragon. It is here that we find the warfare between the dragon and the woman, which is described in the newly added chapter “The Apocalypse” as “the divine method of warfare in Science,” (568:6) whereby “the maximum of good is met by the maximum of evil.”

This is the period of struggle in which Mrs. Eddy started a section for animal magnetism in the “Journal” (1887–1888) to give readers the opportunity of sharing their observations and experiences. In “A Card” (1890) she announces that such discussion is to be dropped until Scientists are no longer “in danger of dwarfing their growth in love.” The whole problem of animal magnetism is to be solved only through “patient, unceasing love to all mankind,—love that cannot mistake Love’s aid.”

The fifth theme in the Textbook chapter deals briefly with the same problem. From the recognition that “Life and being are of God” follows the realization that “in Christian Science, man can do no harm, for scientific thoughts are true thoughts, passing from God to man.” But what if someone is not “in Christian Science,” and is not enlightened enough to recognize the progressive scientific idea? He or she then becomes the persecutor and slanderer (dragon) who unjustly “persecutes and belies” the idea and its pioneer.

In the history of both religion and science there have been countless examples of this. Animal magnetism decrees that whenever a new revolutionary idea is born, pioneers and their followers must pay the price of persecution—sickness, accident, lack, frustration, personal sacrifice, death,

and so on. This false law, which in reality is directed not against persons but against God, can only be successfully countered by a scientific law.

What is this law, looked at from the standpoint of divine Life? Life is the source of inspiration and newness for every single idea. Those who have enough unselfed love toward God are capable of grasping a new idea, and it is love for the revealed idea that impels us to follow it. But we can love the idea only because Love has first loved us. Thus, we know that Love loves each one of us for loving the newness of the idea and lets us partake of the abundance of Life. This brings us to the law of Life:

Law: In adhering to a progressive spiritual idea we partake of the measureless abundance of Life.

Instead of assailing the dragon (animal magnetism, or even persons, organizations, and churches who persecute and misunderstand us)—as in the period of the fifth main edition—the scientific law now demands a much higher method. Not only must “patient, unceasing love to all mankind” now determine our moral attitude, but something more, namely the conscious conviction that Life is constantly rewarding us for our adherence to a progressive idea. Then we feel within us the boundless dynamics of the infinite progression of being. “Infinite progression is concrete being...” (Mis. 82:20).

Let us consider this divine law in the light of the 7 synonyms for God. We can for instance know:

Life as Mind: When we adhere to a progressive spiritual idea, Life loves us beyond measure; Life loves us so

much that only the ideas of Mind can come to us, influence us, abide with us, and operate in us. As a result of our searching, studying, and discovering the divine Mind in its more infinite meaning, Mind gives us renewed vision, more spiritual perception, filling us with the Mind of Christ whereby all our spiritual activities, motives, and desires are divinely supported and maintained. We are conscious of this fact; we know it and we feel it. Therefore, mortal mind finds no response in us.

Life as Spirit: When we adhere to a progressive spiritual idea, Life loves us beyond measure; Life loves us so much that Spirit bestows on us the infinite substance of good and infinite unfoldment in heavenly order. As a result of separating ourselves from the old landmarks with their well-worn paths, Spirit fosters the new birth in us, bringing forth painlessly newness of life, enlarged opportunities, and riper faculties. We know that this is true, and we feel it. Therefore, frustration finds no place in us.

Life as Soul: When we adhere to a progressive spiritual idea, Life loves us beyond measure; Life loves us so much that Soul keeps us safe, unfallen, and untouched by maliciousness and brutality. As a result of our being steadfast, unshaken, and selfless in the face of misunderstanding, slander, and ridicule, Soul blesses us with inward joy and satisfaction. We are conscious of this, and we feel it in every fiber of our being. Therefore, we cannot be a target for maliciousness.

Life as Principle: When we adhere to a progressive spiritual idea, Life loves us beyond measure; Life loves us so much that Principle brings to us the harmony of divine system, impersonal government, and authority. As a result of giving up our personal views, doctrinal platforms, obedience to ecclesiastical authorities, and loyalty to people and, instead, letting ourselves be governed only by God and its Christ, guided by divinely scientific investigations and conclusions instead of religious beliefs, then Principle loves us by crowning our endeavor with divine, imperishable honors. We know that this is an indisputable fact, and in loving it we feel it. Therefore, ecclesiastical despotism and human pride cannot defy our mission.

Life as Life: When we adhere to a progressive spiritual idea, Life loves us beyond measure; Life loves us so much that Life prepares every step of the way for us, removing all obstacles from our path and leading us into superabundance of life. As a result of our taking up the cross and following the new light without heeding persecution, Life leads us into the infinite realm, which is untouched by mortals' limited, hidebound sense of existence. Life gives us the freedom to unfold as God-given individuality, unimpeded by blinkers or antiquated views. We rejoice and feel satisfied. Thus inadequacy, narrow-mindedness, lack, and decay cannot harm us.

Life as Truth: When we adhere to a progressive spiritual idea, Life loves us beyond measure; Life loves us so much that Truth bestows on us health, wholeness,

“Christian Scientists, be a law to yourselves”

dominion, Christ-likeness, and divine consciousness, whereby we can claim our rightful heritage. As a result of acting in accordance with our highest concept of Truth, adhering to the standard of Truth, and supporting all those in the front line who carry the banner of Truth, Truth makes us worthy of future generations, strengthening our Christ-manhood and making us invulnerable to enemies. We are constantly aware of this fact and feel its power. Therefore, the world’s consciousness has no part in us.

Life as Love: When we adhere to a progressive spiritual idea, Life loves us beyond measure; Life loves us bountifully, through Love’s gift of infinite motherhood, protection, and perfection, thus crowning our love for the spiritual idea with success. As a result of loving God more than persons, places, and things, of loving God with all our heart, soul, and mind, Love makes us a blessing to all—and all become a blessing to us, whether friends or so-called enemies, present or future generations. In seen or unseen ways, by human or divine means, with acknowledgment or without, they can only be a universal blessing. We know that this law is true and fulfills itself; we feel its promise. Condemnation, curse, hate, and excommunication are unknown in us.

The law of Truth

The sixth main edition, with the accent on Truth, is introduced by a new scriptural note that exhorts us to “have

no fellowship with the unfruitful works of darkness.” Our best way of keeping free from animal magnetism is to be active in Truth and to do right. Only that which is true and real is going on in Truth. Everything else is merely false belief, which is powerless. “...evil is not power. Its so-called despotism is but a phase of nothingness.” Evil is only “suppositional.” “In reality there is no *mortal* mind.” Animal magnetism, in short, is the specific term for error as such; it has “not one quality of Truth.” If we have our being in Truth and work in Christian Science we cannot do any wrong or harm.

The sixth theme in the Textbook chapter likewise deals with the just government of Truth, called by Mrs. Eddy the “theodicy revealed by Christian Science.” All action is right in Truth. In Truth is vested the supreme jurisdiction, the practice of divine justice. Every action of animal magnetism is unjust. Whenever we allow ourselves to be governed by Truth we are ruled justly, and our inalienable rights remain intact.

We can master animal magnetism also from the standpoint of Truth. How? By consciously claiming our inalienable right to be the true idea of God, whereby we are absolved from all wrong in consciousness and hence in human experience also. We are then incapable of thinking evil, doing wrong, or suffering error.

Thus, we come to the law of Truth:

Law: When we are consciously one with God and its idea, we are free from every form of error.

In the light of the 7 synonyms for God we can, for instance, abide in the following consciousness:

“Christian Scientists, be a law to yourselves”

Truth as Mind: When we are consciously one with the consciousness of Mind and its ideas, we think and act only in ideas, and we are free from thinking and acting in accordance with human thoughts, opinions, misconceptions, and motives; we are free from mortal reasoning, false ambitions, and false desires. Being consciously one with the power and might of Mind, we are free from willpower, free from wielding human power, and free from trusting our own personal abilities.

Truth as Spirit: When we are consciously one with the consciousness of Spirit and its ideas, we can only ever be governed by the one Spirit, the pure reality, and the only substance of good; we are free from dualistic, materialistic, and spiritualistic thought. Being consciously one with the order and unfoldment of Spirit, we are free from retrogression, crises, and frustrations. We are free from the beliefs attached to physical birth with all its claims of heredity.

Truth as Soul: When we are consciously one with the consciousness of Soul and its ideas, only Soul-sense rules in us, only spiritual sense, spiritual understanding, the certainty, balance, and the constancy of Soul. We are free from a belief in the physical senses, which result only in inner uncertainty, inner strife, and inconstancy. Being consciously one with the immortal identity of Soul, we are freed from our material, corporeal selfhood, our egoism, and our mortality.

Truth as Principle: When we are consciously one with the consciousness of Principle and its ideas, only the prin-

cipled, scientific standpoint operates in us, the self-organizing structure of the divine system of ideas. We are free from personal, unscientific, dogmatic, and ecclesiastical attitudes and methods. Being consciously one with Principle's self-operative power of spiritual demonstration, we are free from any sense of powerlessness to restore harmony in every situation.

Truth as Life: When we are consciously one with the consciousness of Life and its ideas, we experience our unique divine individuality, perpetually refreshed with newness and variety along the path of Life. We are free from all idiosyncrasies, from the fear of living a pointless, senseless, aimless life, from the feeling that we are caught in a trap from which there is no escape, and from the belief that the future holds nothing for us. Being consciously one with the profusion abundantly flowing from the inexhaustible fountain of Life, we are free from the feeling of any kind of lack—lack of ideas, abilities, joy, work, opportunities, relationships, and so on.

Truth as Truth: When we are consciously one with consciousness of Truth and its ideas, we are conscious of our divine sonship, our true manhood, and our inalienable divine inheritance. We are free from the erroneous consciousness of being a mortal, or “fallen man.” Being consciously one with Truth-consciousness as the only true consciousness, we are free from all awareness of disease, depression, and injustice. We feel a sense dominion over all error. In this consciousness,

“Christian Scientists, be a law to yourselves”

we know that we can neither do nor suffer wrong, nor commit any injustice against mankind.

Truth as Love: When we are consciously one with consciousness of Love and its ideas, we are held in a state of perfection, holiness, fulfillment, and boundless grace. We are free from the belief of ever being abandoned to hopelessness, condemnation, curse, or eternal nothingness. Being consciously one with Love’s plan, with the goal-directed universal design of Love, we are free from nihilism, free from any risk of going astray, free from a sense of the pointlessness of life, and the meaninglessness of an existential vacuum. We are then conscious of being the blessed of God and feel the godliness within us.

The law of Love

The seventh main edition, with its accent on Love, brings the subject of animal magnetism to the point where it is unmasked as nothing. How could it be anything when “God and His idea” is “the All-in-all”? Evil, or animal magnetism, is nothing but “a suppositional lie,” “an unreal concept of the so-called mortal mind,” “a phase of nothingness,” possessing no reality. Hence the necessity for keeping our consciousness free from “a knowledge of both good and evil” and filled instead with good only. In her article “What Our Leader Says” (1899), Mrs. Eddy bids us keep our minds “so filled with Truth and Love, that sin, disease, an death cannot enter them,” for “it is plain that

nothing can be added to the mind already full.” This builds an impregnable defense against all the claims of error.

The seventh theme of the Textbook chapter also brings out the all-inclusiveness of Love to the total exclusion of evil. Love sanctions only what is true, for nothing else can inherit the kingdom. When our consciousness rests in the completeness of Love, we no longer need to master animal magnetism because we see it as nothing, no part of divine being. For such a consciousness there is no mortal law—“against such there is no law.”

This brings us to the following law:

Law: In a consciousness of God’s allness there is no animal magnetism.

In the light of the 7 synonyms for God this law tells us, for instance:

Love as Mind: In the consciousness of the allness of divine Mind, there is not another mind—a mind belonging to animal magnetism, possessing power, intelligence, and influence, and acting in accordance with law.

Love as Spirit: In the consciousness of the allness of divine Spirit, there is no matter—no material substance, no material fluid, no material attraction, no material energy, and no material healing methods.

Love as Soul: In the consciousness of the allness of Soul, there is no corporeality, no physical sense nor feeling, no embodiment of the psyche, no transmigration of souls, and no reincarnation.

“*Christian Scientists, be a law to yourselves*”

Love as Principle: In the consciousness of the allness of divine Principle, there are no persons, neither practitioners nor malpractitioners, no personal practitioner-patient relationships, no personal authority, and no personal dictatorship.

Love as Life: In the consciousness of the allness of divine Life, there is no persecution, no misunderstanding, no hindrance to progress, no threat to life, no loss, and no destruction of life.

Love as Truth: In the consciousness of the allness of divine Truth, there is no mortal manhood and nothing to cause or spread disease.

Love as Love: In the consciousness of the allness of divine Love, there is no imperfection, no anxiety, fear, revenge, enmity, envy, jealousy, condemnation, curse, and annihilation. There *is no* animal magnetism.

Chapter 6

The Science of Divine Mind as the Answer to Animal Magnetism

Mind over matter. Looking at the development of animal magnetism in broad outline, we are first struck by the extraordinary variety of forms it took. As one type of magnetism faded out, another emerged, including exorcism, animal magnetism, hypnotism, suggestion, quimbyism, and then on to autogenous training, dynamic psychiatry, psychosomatics, and so forth. Each one of these methods can point to undeniable results, all justifying themselves by their fruits. Nevertheless, none of them persisted for any length of time. Each one was quickly superseded by the next. Even today we are exposed to a veritable flood of new mental and psychic methods, which still deal with the same fundamental problem under different names. Every faith and every human belief is capable of producing external changes, thus proving the hypothesis of mind's power over matter and the body. The state of consciousness determines the outward condition.

All is mental. A firm belief in God and Jesus Christ heals just as effectively as a strong faith in material remedies or in the doctor. Every belief, however irrational, effects changes, irrespective of the name by which it is known. Name has nothing to do with it, any more than theory and method. What operates is the human, mortal mind. In this operation, the beliefs of the majority govern those of the minority, universal beliefs govern collective beliefs, collective govern individual, stronger govern weaker, unconscious govern

conscious. In short, the greater error governs the lesser—and all in the name of newly discovered truths.

Each belief rules within its own domain. If we realize this we are no longer so surprised and amazed by the emergence of completely new irrational methods. Only the most confirmed rationalist believes in a rational law of causality as the sole explanation of cause and effect. Why should the rational alone produce effects? True, we cannot expect rational effects from irrational causes. Because our own generation, more than any other, is constantly experiencing the inadequacy of reason and the rational sciences, it is not surprising that more people are turning their interests to irrational, or even a-rational, theories and methods—for all of them work.

The step from physics to metaphysics. Thus the step from physics to metaphysics takes place. Although Mesmer could still believe that in his theory and practice he had lifted therapeutics out of a realm of religion and metaphysics (such as Gassner belonged to) and placed it firmly in newly accepted materialistic science, it is now clear that it was he himself who opened the way to a realm of countless psychic and mental meta-physical speculations. Today humanity is in a transitional stage between accepting physics as the only reality and exploring the far reaches of metaphysics. New physics is veering more and more toward metaphysics: "...the whole objective universe of matter and energy, atoms and stars, does not exist except as a construction of the consciousness; an edifice of conventional symbols shaped by the senses of man."²⁶

²⁶ Lincoln Barnett, *Einstein and the Universe* (New York: William Sloane Associates, 1948), p. 11

Matter is the subjective state of mortal mind. The history of animal magnetism shows with what dangers a transition from physics to metaphysics is fraught. The laws of physics are, after all, generally reliable. For instance, we can confidently rely on the law of gravity, the principle of the lever, and so on, and these laws operate within a materialistic thought-system independently of any subjective action on our part. Not so with a metaphysical realm of consciousness, in which there are such possibilities as telekinesis, psychokinesis, levitation, bilocation, and so forth. Here physical laws are broken through, and matter, including the body, is subordinate to the subjective human mind. This is the great danger. The world is put at the mercy of the individual will, which sets aside otherwise reliable laws of physics. If we see a powerful development of mental and psychic forces in the next few centuries—of which there are already signs—we could be more alarmed by this than by any atom and hydrogen bombs. Instead of a terrible end, humanity could experience terrors without end.

Mental power can be both good and evil. The development of animal magnetism has moreover laid bare the ambivalence of mental, psychic, conscious, and unconscious forces. These can be used for both good and evil, positive and negative, constructive and destructive purposes—for both healing and causing diseases. In the service of selfish ambitions and aims, they can be used for the harm of society. Mental and psychic powers are always bedeviled by dualism. Having their origin in mortal manhood, in animal instincts and impulses, they are by nature earth bound and animal—limited, finite, mortal, erroneous. They tend in the main to be reactionary, negative,

and nihilistic. Even the conscious mind is stamped with dualism, Janus-faced.

The step from metaphysics to divine metaphysics. This development must nevertheless be seen in the long run to be essentially positive. The dualistic nature of metaphysics, with its catastrophic consequences, will rouse humanity to a deeper investigation of the mental realm. Realizing its inadequacy we shall be driven to take a further step forward—the step from metaphysics to divine metaphysics. This in turn is the foundation for the next development toward a yet higher stage of consciousness. Even Mrs. Eddy was led first “into the mazes of divine metaphysics” (Ret. 30:19) before she found a sure foothold in the clear comprehensibility of Science. What stages of consciousness are required for this step?

The standard of ideas. Because the mental and psychic realm is dualistic, certainty and harmony can only be reached when consciousness adopts a monistic, positive standard of values. Divine metaphysics offers such a standard because its metaphysical values are divine, namely God’s ideas. What are divine ideas? They are primordial conceptions of the divine Mind, of which the divine Mind alone is conscious. In this sense ideas are monistic; there are not both good and bad ideas, true and false ideas, positive and negative ideas. Ideas are beyond valuation as good or bad. Because they come from divine Mind and not from human thinking, they are infinite, eternal, timeless, and spaceless. Because divine Mind is Spirit, ideas are spiritual. Herein lies the answer to the problem of matter: Because the immateriality of idea is real, the material concept is dissolved as unreal.

Ideas constitute the standard of reality. They alone have real power, and this power operates in accordance with God's plan—the plan of Love, of perfection. A consciousness that is one with ideas is also one with God, the harmoniously governing Principle of being. Such a consciousness has no possibility of choosing between good and evil and acting accordingly. Thus, the dissolution of dualistic human consciousness controlled by thoughts and feelings lies in consciously putting oneself under the control of ideational consciousness.

To achieve this, it is essential to be familiar with the ideas of Mind, Spirit, Soul, Principle, Life, Truth, Love. This, in turn, requires that the student of divine metaphysics should gain an exact knowledge of what divine ideas are by studying the 7 synonyms for God as used in the Christian Science textbook. Without this knowledge, the student has no possibility of distinguishing ideas from illusions (including good thoughts) and, consequently, not the remotest chance of being able to master animal magnetism. It is significant that Mrs. Eddy's method for handling animal magnetism only reached its culmination in the year 1909 with the addition to her chapter of the following sentence: "The maximum of good is the infinite God and His idea...."

Ideas are not what *we* think; they are God's ideas—the ideas of the 7 synonyms for God. Those who wish to enlarge their consciousness must watch not only that they are in harmony with individual ideas, but also that they are one with the 7 synonyms for God; that is, one with Mind, Spirit, Soul, Principle, Life, Truth, Love. Each of the synonymous terms is the super-symbol for all the ideas belonging to the synonym concerned. If we are conscious

of a synonym, then we are also conscious of all the ideas that constitute this synonym. With such an economy of knowledge, the handling of error becomes far more effective; however, for this a new logic is required.

One-value logic. Aristotle was the founder of two-value logic, which has been accepted ever since, even in our own day. It is a logic based on opposites, such as true and false, good and evil, spirit and matter. Human thinking, in the main, still bears the imprint of this logic founded on dualism. Animal magnetism, with its positive and negative uses, is only possible when thought is based on this two-value logic. Therefore, we can best master it by handling its root cause, by transcending two-value human consciousness. A one-value divine consciousness rests on the one Mind, not on a mind that thinks in both ideas and illusions; on the one Spirit, not on both positive and negative spiritual powers; on the one Soul, not on both the human soul and also the testimony of the physical senses; on the one Principle, not on both a scientific principle and personal opinions; on the one Life, not on a dual concept of both an immortal life and a mortal life with its beginning and end (life and death); on the one Truth, not on both truths and lies; on the one Love, not on both divine and human love. Thus, our standpoint changes from divine metaphysics to the Science of the one Being.

The step from divine metaphysics to the Science of being. In transcending the level of divine metaphysics, however, and attaining a consciousness of the Science of being, we do not leave divine metaphysics behind. Because Principle has an idea, the Science of being includes divine metaphysics. But from the standpoint of Science, it is not we who are

one with Mind, Spirit, Soul, Principle, Life, Truth, Love, but God who is one with us. God is then the Mind of man; so God is also the Spirit of man; God is the Soul of man; God is the Principle of man; God is the Life of man; God is the Truth of man; and God is the Love of man. From this high standpoint, we let God handle animal magnetism through the fact that Mind as man's Mind, Spirit as man's Spirit, Soul as man's Soul, Principle as man's Principle, and Life, Truth, and Love as man's Life, Truth, and Love are ever operating to manifest the infinitely individualized idea. This totally excludes any possibility that animal magnetism exists and operates.

This step from divine metaphysics to Science does not primarily mean that we handle animal magnetism in a better way, but we go to the root of animal magnetism by transcending the level from which we grapple with the problem of evil. In Frankl and Maslow—to name only two—we also find leanings in this same direction. Yet Mrs. Eddy took the step more than 100 years ago. Whereas psychologists regard the psyche as human and therefore dualistic, and endeavor to deal with it metaphysically, Mrs. Eddy in Christian Science transformed this psychology to the “psychology, or the Science of Spirit, God” (369:25). She went significantly further than Maslow with his “psychology of health” and Frankl with his “logotherapy” or “the will to (divine) meaning,” for neither of these thinkers had a standard of ideas with which to align health and the meaning of life.

Man as idea. For the same reason, psychologists can find no valid answer to the question of man's “new image,” for man is the compound idea of God—the 7 synonyms for God. Thus, psychologists are always in danger of slipping

too easily into mysticism when they try to locate man's center in the All. By contrast, the grandeur of Mrs. Eddy's revelation is brought home to us all the more plainly.

A true image of man comes only from a true image of God, for man as idea is the image of divine Mind. Through the understanding of Mind, Spirit, Soul, Principle, Life, Truth, Love and their ideas, the true image of "man" as idea appears, supplanting the image of mortals held in the servitude of animal magnetism. This scientific restoration of the concept of man to his pre-existence in the All-Mind is the divine method of dissolving the so-called power of animal magnetism into its native nothingness. Jesus used this method; his "true knowledge of pre-existence, of the nature and the inseparability of God and man, — made him mighty" (Mis. 189:8). In the understanding of the Science of divine ideas, therefore, lies the perfect protection against all the supposed effects of universal, collective, and individual conscious and unconscious belief.

Spiritual laws. That which gives us power is not within ourselves; rather, it comes from an understanding of "psychology, or the Science of Spirit." Understanding does not at all mean knowledge of separate facts, but insight into the interrelationship of these facts as *laws*, with their orders and rules contained within a system. From this stems the necessity for understanding and practicing not human psychology but "psychology, or the Science of Spirit." And this requires research into its specific laws.

Laws must be so general that they include every possible application within their own scope. Through correct modification of a law every individual case finds its right solution. In applying the laws that are necessary for solving

the problem of animal magnetism, we are availing ourselves of a scientific method that is more powerful as the laws become simpler. It is the aim of every science to find what all the phenomena within its scope have in common—a common denominator so fundamental and simple that it provides the answer for every problem posed. Thus, a science is primarily interested in discovering these fundamental laws and not in discussing their infinite possibilities of practical application.

It has, therefore, been the main purpose of this book to find laws that enable us to be a law to ourselves. Then the divine law operates in us in such a way that it modifies itself quite naturally to suit the countless manifestations of animal magnetism, correcting what has to be corrected. For this reason there has been no attempt to record and comment on individual cases taken from the experience of many years. The value of so doing would be small, if not actually negative. As no one case is like another, the Christian Scientist cannot go by the example of others. This would only lead away from fundamentals and encourage imitation. If we are familiar with fundamental principles, the details will take care of themselves. Every case is novel and must be tackled in a new way from the Principle of being and in correspondence with divine laws. This is scientific practice.

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About the Author

Dr. Max Kappeler (Switzerland), a pupil of John W. Doorly, CSB (England) was a dedicated and lifelong student of Christian Science. After completing his Ph.D. in economics at the University of Zürich, he began his pursuit of a more scientific sense of Christian Science, joining John Doorly's research group in 1938. The outbreak of war brought him back to Switzerland, where in 1948, after a successful business career, he felt compelled to devote all his energies to the research, teaching, and practice of the Science of Christian Science. For over 60 years, he wrote books and held classes on this subject in Switzerland, Germany, and the United States. His writings have been published in German and English, with selected texts in French.

All of Kappeler's work is based entirely on the Bible and the writings of Mary Baker Eddy. They represent a scientific approach to the spiritual, one that will challenge, inspire, and offer a lifetime of study and research to those seeking a deep, spiritually scientific understanding of God, man, and the universe.

About the Science of Christian Science

John W. Doorly, CSB, of London, England (1878–1950), was the first to pursue deeply the question of what Christian Science means as Science: Why is it called “Science”? Does it warrant the term? If so, how and why? Through a lifetime of researching Christian Science as a practitioner, lecturer, teacher, author, and president of The Mother Church (1919–1920), he discerned, step-by-step, the order and system of divine metaphysics implicit in the Christian Science textbook, *Science and Health with Key to the Scriptures* by Mary Baker Eddy. He presented these findings in his classes, books, and extensive *Talks on the Science of the Bible*, published as verbatim reports.

Max Kappeler, Switzerland (1910–2002). In his lifelong work, Dr. Kappeler remained devoted to his teacher, John W. Doorly, and expounded upon the fundamental system of the Science of Christian Science discovered by Doorly.

This system is composed of the three ontological root categories which comprise the essence of Christian Science as found in the Textbook. These main categories, called the divine system of reference, are:

1. **“The 7”**. The nature of God as defined in the Christian Science textbook through seven synonyms: “God is incorporeal, divine, supreme, infinite *Mind, Spirit, Soul, Principle, Life, Truth, Love.*” (see S&H 465:9)
2. **“The 4”**. The fourfold mode of operation of God as derived from the four sides of the Holy City, the culmination of biblical revelation: *Word, Christ, Christianity, and Science.*
3. **“And the 4”**. The four levels of Science, as described in the Textbook as: *Science itself, divine Science, absolute Christian Science, and Christian Science.*

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