

# PRINCIPLES OF CHRISTIAN SCIENCE

### No Mystery About Them, Says Judge Septimus Hanna, Who Explains the Doctrines Enunciated by Mrs. Eddy.

Judge Septimus J. Hanna, Christian Science lecturer, delivered an address yesterday afternoon regarding the principles of his church before an audience that filled the Marquam Grand theatre to overflowing. Chairs were placed on the stage for nearly 300 persons and scores stood in the rear of the house. Several hundred were turned away because of lack of room.

Judge Hanna spoke for an hour and a half in a clear, forceful manner, with no attempt at flights of oratory and the big audience listened with close attention. The speaker was introduced by Harvey W. Scott. Judge Hanna said: "I address you gentlemen in speaking before you for the purpose of speaking on the subject of Christian Science. I deem it proper to say at the outset that in the space of a single discourse, I can only touch some of its leading phases. I can only hint, as it were, at its teaching, its aims, and its purpose."

I assume that you have assembled here in no spirit of idle curiosity or expectation of hearing that which is sensational or queer. I take it for granted, rather, that you are here in a spirit of sober, serious inquiry, to hear what has to be said, and willing to give respectful attention and consideration. In this spirit I address you.

It is the duty of the lecturer upon this subject to speak primarily to those who are not Christian Scientists, and to endeavor to follow this rule, although I cannot see how I can speak upon the subject at all without saying some things to and for Christian Scientists as well.

If I were here to discourse upon any ordinary subject, claiming to have something new to present with reference to it, you would naturally and properly expect me to tell you somewhat of my authority for so speaking, and if there was a text-book upon the subject you would wish to know something of that text-book as well as to hear, at least briefly, of the life and character of the author thereof.

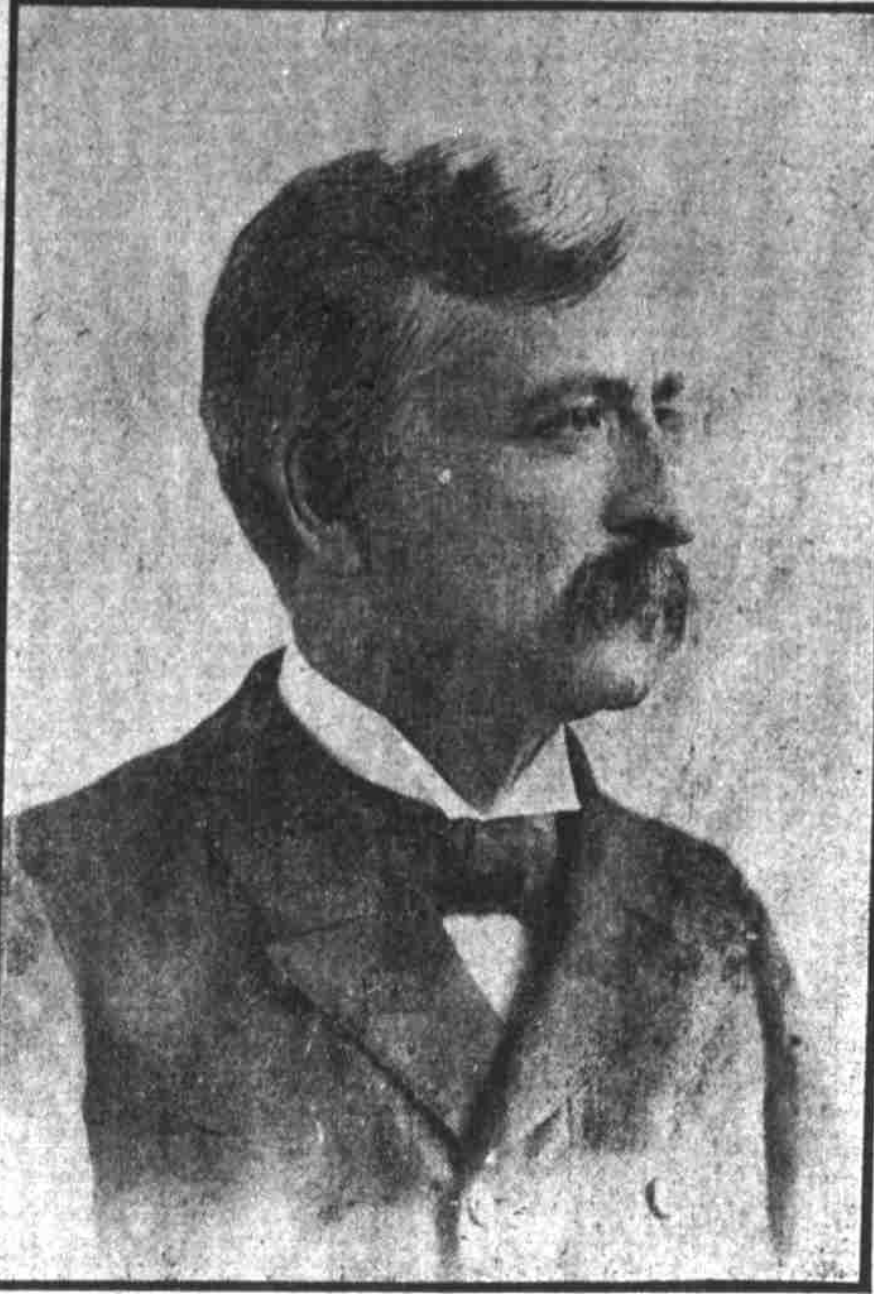
Acting upon this assumption, I shall beg your attention while I speak briefly of the Christian Science text-book—for there is such a book—as well as of the life and character of its author.

**The Text Book.**  
A few words, then, as to the text-book. This book, of which the Rev. Mary Baker G. Eddy is the author, was first published in 1875. As revised and enlarged at various times since then, it has reached at the present time over 277 editions of 1,000 copies each. It bears the title of "Science and Health, with Key to the Scriptures," and contains within its covers, in comprehensive and condensed form, the entire teaching of Christian Science. It is true that Mrs. Eddy has written many other books and numerous articles and essays for magazines and newspapers, as well as messages to the Mother Church in Boston, but these are not the text-book of Christian Science. This book is a treatise on healing through the power of God, or the Divine Mind, and is, therefore, properly called an exposition of mind-healing. More especially, it is a thorough exposition of the Scriptures, the method of healing all manner of diseases, and of curing all manner of sin through the understanding of God as all-present, all-powerful, all-wise, and universal Mind.

In short, this book is a spiritual interpretation of the Bible; hence its title: "Key to the Scriptures." It is true that I am making for the text-book of Christian Science a tremendous claim, but I shall endeavor to make good this claim before I close.

**The Discoverer and Founder.**  
Mrs. Eddy is at once the discoverer and founder of Christian Science. She discovered for herself how God had healed her of a sickness, the result of an accident, which, according to all ordinary evidence, had placed her at the very door of death. This may be said to have been the original discovery. This aroused within her a burning desire to know how God had healed her, and also to impart to others the knowledge of how the sick are healed. This led her to search the Scriptures that she might find the healing principle. She pursued her search until she found the healing principle to be God. She proved this by healing all manner of diseases, and she proved as well that the same understanding of God which healed sickness, also destroyed sin. Having so found and proved the healing principle, she proceeded to teach others, to found a college for teaching this healing system, to found periodicals for its propagation, to found a church wherein the healing Gospel could be preached and expounded through public services, and she adopted, from time to time, such other propaganda as became necessary to the establishment of a healing and saving religion. That such a system has been successfully established I need not say. For it is matter of common knowledge. Thus I say, Mrs. Eddy is both a discoverer and a founder.

**Life and Character.**  
And what of the life and character of one who has established such a religious movement? I am sure a few words in reference to these will be welcomed by every sincere seeker after truth. Born in the beautiful but rugged hills of Bow, near Concord, New Hampshire, of sterling and strictly religious parents, descended from a long line of worthy and distinguished ancestors, Mrs. Eddy was favored by nature with advantages which fitted her for her future career. Her early environments were such as to nurture and enlarge her inherited gifts. She was a student by natural bent and intuition. This native trend was strengthened by careful training in schools and academies, as well as by competent private tutors, among whom was her mother, Albert Baker, a graduate of Dartmouth College, and a distinguished lawyer, although he died when she was young. Among her other instructors were such well-known New England educators of a past generation as Mrs. Sarah J. Bodwell Lane, Mr. Corser of Sanborn Bridge Academy, and Prof. Dyer H. Sanborn, author of Sanborn's grammar. Her early training has been supplemented by long years of careful and thorough research and study. She has studied deeply in many of the higher branches of learning and in general literature. She is, from



JUDGE SEPTIMUS J. HANNA.

every point of view, a woman of sound education and liberal culture.

**Her Religious Character.**  
It may not be amiss for me to say that for nearly ten years, as former First Reader in the Mother Church in Boston and editor of the official periodicals, I have had opportunities which enable me to speak intelligently of Mrs. Eddy's life and character as well as of her labors and literary attainments.

Speaking from this vantage ground, I can truthfully say that, intellectually, she is one of the most acute persons I have ever seen; that she labors incessantly and unselfishly for the cause to which she has devoted her life, and that, notwithstanding her years, she performs an amount of labor each day which, if known, would seem incredible, even if done by one yet in the adolescence of life. As to her religious character, I speak my profoundest conviction when I say I believe it to be as nearly Christlike as is possible to a mortal. It is true that she has never had a person on this plane of existence could walk more closely with God, or exemplify a more exalted Christian life.

And do not the wonderful results of her work, even thus far, prove this? To the many thousands all over the globe who are the conscious beneficiaries of her work, she has indeed proved herself to be a religious reformer and a Christian evangelist. Yet, notwithstanding her highly spiritual nature, she is withal an intensely practical person. She keeps close watch of current affairs and acquaints herself with the world's doings. She is, moreover, a patriotic citizen of her native state and of her adopted city, contributing generously of her means toward their material welfare and upbuilding. She has recently donated the sum of \$100,000 to build a church edifice in Concord, N. H., in addition to having donated the ground on which it is to be erected.

I pass now to a consideration of the precepts and principles of Christian Science.

**What is the Creed of Christian Science.**  
So far as Christian Science has a creed, it is found in the tenets of the Mother Church, which constitute its declaration of faith. All who become members of this church must solemnly subscribe to these tenets. They are as follows:

1. As adherents of truth, we take the inspired word of the Bible as our sufficient guide to eternal life.
2. We acknowledge and adore one supreme and infinite God, we acknowledge Christ—His Son, Christ Jesus, the Holy Ghost or the divine Comforter, and man His divine image and likeness.
3. We acknowledge God's forgiveness of sin in the destruction of sin, and in the removal of all evil and sin, and hence, hence not eternal. But the belief in sin is punished, so long as it lasts.
4. We acknowledge Christ's atonement as the evidence of divine and efficient love, unfolding man's true self as God through Jesus Christ the way-shower.
5. We acknowledge that man is saved through Christ—through divine truth, truth and love, as demonstrated by the Galilean prophet in the healing of the sick and the overcoming of sin and death. Also, that the crucifixion of Jesus and His resurrection were designed to elevate human faith and understanding to the spiritual perception of the eternal existence of the good and the real in man.
6. We solemnly promise to strive, watch and pray for that mind to be in us which was also in Christ Jesus; to love one another, and to be meek, merciful, just and pure.

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Mrs. Eddy is the author of these tenets. So much are they a part of the essential teaching of Christian Science that they are incorporated into the text-book to which I have referred. It will readily be seen that these tenets constitute only the highest morality, but the very essence of Christianity. No one can read them without becoming aware that every person who subscribes to them adopts the Bible as his guide and the word of God. It is not, however, as the world is so often misled, that Christian Scientists are unbelievers in the Scriptures. The fact is, they are ardent believers in the Bible, reading and studying it daily, and making it their constant companion. These tenets further clearly set forth the absolute supremacy of God; the divinity of the Christ; that there is but one Christ; the forgiveness of sin through the destruction of sin; the atonement for sin and all of its consequences through unity with God the Father; in other words, through obedience to His divine law; that salvation from sin, sickness and death, is the salvation Jesus taught and proved in His life and ministrations; that this salvation is free to all; that the spiritual man, as God's universal and eternal son, occupies a relationship

to God that can never, in any true sense of that relationship, be severed or destroyed; hence man as God's image and likeness can no more be destroyed than God Himself be destroyed; that if man could be destroyed, he would not be the image and likeness of God in any sense; that the Christian who has eyes, words, and the declaration of Genesis that God made man in His own image and likeness would be a falsity.

The sixth and last tenet comprehends all the preceding tenets. The solemn admonition to strive and pray for the Mind of Christ is a call to live the highest possible Christian life. He who attains to that attitude of living wherein he has in him the same Mind that was in Christ Jesus is surely a Christian. He who earnestly strives and prays for that Mind is surely, to that extent and in that sense, leading a Christian life, though he may yet have to travel a long way before reaching the high goal. Step by step, he may climb the ladder whose top marks the full measure of the stature of manhood in Christ Jesus.

The final goal may be attained, the crown at last won, through obedience to that wonderful injunction of the apostle Paul: "Be ye perfect as your Father in heaven is perfect." Did Paul mean what he said when he thus enjoined the Philippians? We think no believer in the great apostle will contend that he was enjoining what he knew to be an impossibility. If Paul meant what he said and knew whereof he spoke, it is possible for mankind to have in them the Mind of Christ, for Paul manifestly spoke not only for his day and age, but for all days and ages. If what was possible in his day is not possible now, the world has retrograded since he lived. It is possible, if this is true, what our boasted present-day Christian civilization and advancement? Is the Christian world willing to admit that retrogression rather than progression is the history of the Christian religion?

Christian Science maintains that this Pauline injunction is not impossible, but in the natural order of Christian growth. What, then, is it to have in you the Mind of Christ? Every thought you think is for your good and that of your neighbor is, to that extent and in that sense, having in you the Mind of Christ. Every good motive or purpose is, in relative degree, having in you the Mind of Christ. Every act which makes for your betterment and that of your neighbor, in proportion to its measure, exemplifying the Mind of Christ. However simple or apparently insignificant, measured by the world's standard, if it be done in a spirit of kindness and of charity, such act is, to the extent of its goodness, an expression of the Mind of Christ. Paul's injunction was not impossible, and the tenets of the Christian Science church in re-adopting and re-emphasizing that admonition are not demanding of their adherents an impossibility, although they do call for the highest Christian life.

**Christian Science Not Utopian.**  
It is sometimes said that Christian Science is Utopian, impractical. This is a misapprehension. While it seems so because of its uncompromising spiritual premises, it is not so in its effects, for they are most practical. The world must learn that the spiritual is the practical. Christian science, understood and applied, brings good health. This is practical—not more so. Good health is one of the chief sources of happiness. Happiness is practical. The whole world is seeking happiness, although it is slow to recognize true happiness or the means of securing it.

Christian Science, understood and applied, brings peace and comfort. These are practical. It removes the causes of unrest and discomfort, and when these are removed, rest and comfort remain, for they are man's rightful heritage.

Christian Science, understood and applied, improves material conditions; by this I mean financial circumstances as well as other material affairs. Let me illustrate:

Sickness is a prolific source of expense. It impoverishes thousands upon thousands. It is becoming more and more expensive as the facilities for handling it by ordinary means increase. Remove sickness and the financial condition is often vastly improved, may, in many instances financial ruin is thus averted. This is practical. The varied forms of dissipation—including licentiousness and the drinking vices—are sources of enormous financial expenditure. Remove these, and financial success is assured to myriads who suffer from these follies, while many are ruined by them, financially and otherwise. Whatever will destroy these vices, and bring consequent prosperity, is practical.

Christian Science, understood and applied, aids the business man in every honest business effort and enterprise,

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because it awakens him to the fact that the only true rule in business is the Golden Rule, and he finds that, as a rule, the more he sincerely endeavors to do unto others as he would have them do unto him, the more those with whom these acts impress a certain unity of respect and trust him. Respect and trust are the prime factors of the business world.

The man who daily goes about his business in a conscious realization of the Golden Rule, and in the presence of God—the divine Mind—and that he is under the care and control of that Mind, has a sense of confidence and trust in his own destiny and ability that he cannot and does not otherwise possess. To the extent that one is true to the Christian Scientist he has this constant realization, and this brings practical results.

Christian Science, understood and applied, removes fear. When I say this I make a tremendous assertion. If you think for a moment of the myriad phantoms of the human mind, the vast majority of people, you will begin to appreciate the happy effects which flow from removal of these phantoms. Fear is instilled into the minds of most children from the moment of their birth. These fears impress a certain unity upon some means they are destroyed. Unfortunately, in too many instances, they are never destroyed in this mortal phase of existence.

Fear is one of the great causes of sickness and sorrow, and all that these terms imply. It is a too frequent cause, even, of death. Fear is simply a lack of trust. Supplant fear with an ever-present and abiding trust, and its long train of consequences is no more. Whatever destroys fear, then, is practical.

One of the most disastrous fears which infect the human mind is the fear of death. Do you ever think what terror mortals are under because of this? I will not dwell upon it. I refer only by way of a reminder, that this single element is removed from the mind of mortals, this world, almost by that alone, would be transformed into a paradise.

Remove this fear by a sweet and abiding trust in the God who is life—your life—and the world is removed from the household of your thought an angel messenger whose constant whisper is: "Perfect love casteth out fear." I have thus hastily run over the ground to emphasize the fact that Christian Science is working out for those who accept it the most practical remedy to mankind. It cannot, therefore, be justly called Utopian or impractical.

**Not a New Thing.**  
Christian Science is not new. It comes clothed in a new garb. It is presented in a somewhat new form, adapted to the present day usage. It contains nothing that is not contained in the spiritual essence of the Bible, and especially of the Mosaic decalogue and the Sermon on the Mount. Jesus' words and teachings were but an amplification of the teachings of the Bible, as the Christian Science text book says Jesus was a true Christian Scientist; "the most scientific man that ever trod the globe." It also declares Christian Science to be as ancient as the world, and as eternal as the divine principle, and divine principle changeless and eternal. God may reveal Himself to mankind in different ages, in seemingly new ways, but the revelation is new only to mortal sense, that is, to the senses of the flesh. That system or method of revealing God to man which accomplishes the most good for man may be regarded as new, but its newness consists only in its further revelation. In this sense Christian Science is not new, but its essential Christianity and science are as old as the eternal truth.

It is a mistake, then, to regard it as a recent invention or new religious fancy.

**Connection Between Sin and Sickness.**  
The world would seem to have lost sight of the relationship between sin and sickness. The relationship is ignored not only in theory, but in practice. It is even yet boldly maintained that there is no kinship between sin as cause and sickness as effect. The Christian Science text book insists that there is a direct connection between the two, and that it is based upon the teaching of the Bible, and especially of Jesus as well as upon common facts. As a theological question, the correctness or incorrectness of this contention must be proved by the Bible. Jesus said of the man sick of the palsy, in reply to the accusation of a certain scribe that he blasphemed, "Whether is easier, to say, 'Thy sins be forgiven thee,' or to say, 'Arise, take up thy bed, and go into thy house?' He said to the man, 'Thy sins be forgiven thee,' and he arose, and he went into his house, and he carried away his bed, and he walked, and he glorified God. Here he distinctly couples sickness and sin together, and it will be observed that sickness comes first on the list.

These declarations and acts of Jesus are of themselves sufficient to throw the burden of proof upon those who deny that Jesus taught that sin and sickness were one. These citations should be fortified by voluminous passages from the Gospels, but enough have been quoted to prove my point.

If it was good theology in the time of Jesus to heal sickness, why is it not so now? Has what was once a good thing become by lapse of time a bad or a useless thing? Certainly not, unless sickness has taken its place.

**Sickness the Result of Human Error.**  
A chief point in Christian Science is that sickness is not of God. He is not its creator. He does not send it. It is no part of His law. It is, rather, the result of not conforming to His law. This is surely true of those kinds of sickness that are well known to be the direct result of sin. I do not wish to be understood that every kind of sickness is due to willful disobedience of the divine law, or the law of right living, for I am aware, as you are, that some of the best people the world affords seem to suffer most from some forms of sickness. What I do wish to be understood as saying is that every kind of sickness is the result of long ages of human error, of straying



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away from God's law, and the innocent suffer with the guilty, because we are all, more or less, under the ban of these long ages of transgression until we come into an understanding of the divine law, the virtue of which these human conditions may be overcome and destroyed. Jesus came to make known this divine law to mankind, and he did make it known by proving the possibility of overcoming these human conditions in his own works.

If these conditions, one or all of them, were in accord with God's law, or were in any sense, sent by God, why should Jesus have overcome and destroyed them, and why should he have left behind him a plain and peremptory command that they who followed him should continue the work that he began? He not only left with his immediate followers such commandments, but he pleaded with the whole world to follow him in all his ways. On the eve of his final departure from his earthly life he besought his followers to go and teach all nations the things he had taught them. Nay, more, to teach all nations how to do the works which he had done. Nor did he stop here. One might well suppose that when he had commanded his followers to do the great works that he had done he had touched the utmost limit of their capabilities; but he went further and added these weighty and startling words: "And greater works." Now, my friends, let me ask you a plain and simple question: Have greater works in healing sickness and destroying sin ever been accomplished than Jesus did? If not, one of two things must be true: Either Jesus was a false prophet, not knowing whereof he prophesied, or those works which he did, and greater, remain yet to be done. No one believing the Bible and Christianity will allow the former; and hence the latter must be true: And if these great works, and even greater, are not to be done by the Christian world, by whom are they to be done? In view of all that the Bible teaches, and of all that Jesus said and did, does it not devolve on Christian people to strive and pray, and to continue striving and praying nearer to earth, and an enormous work has been done toward establishing good health.

Now, my friends, let me ask you of these multifarious mental causes of sickness and spiritual means? Will material medicines and surgery destroy the mental and moral defects? The soporific effect of a drug may stupefy the mind so as to produce temporary relief, but cure it cannot; heal, finally and effectually, it does not, for it has dealt, at best, only with effect; it has not reached root-cause.

Nor can the surgeon's knife cut out mental conditions or moral defects. The utmost it can do is to remove the physical effect of these causes, and the moral conditions and moral defects which are the root-cause of these mental and moral defects. In saying this I wish to cast no reflection upon the noble army of men and women who are practicing medicine and surgery. They are working up to their highest standard of the healing art. Their purpose and effort are to relieve human suffering and stay the ravages of disease. The question here submitted simply is, are they practicing the highest and best method of healing? Have they reached the true remedial standard? If not, and a better exists, then the truly unselfish and sincere of their class will welcome and endorse that which is better, as soon as they become convinced that there is a better.

In view of the plain and well known fact in human experience to which I have adverted, may I not again ask, do not these facts distinctly coincide with Jesus' treatment of sin and sickness, and do they not clearly indicate why He almost invariably said to those whom He healed, "Sin no more, lest a worse thing come unto you?"

**The Cure of Sickness.**  
What, then, is the cure for sickness, do you ask? I have already indicated the Christian Science answer to this question. I have, in a general way, pointed out the cause, or causes of sickness. There is no sickness without cause. This is the simplest logic. Sickness does not come of itself. There is a cause for every form of it. The true office of the physician or the metaphysician as the case may be, is to get at and remove causes, not to doctor effects. The best remedy for these of sickness which are known to be the direct result of wrong living, is to stop the wrong

living and go to living rightly. Suppose a stream or reservoir of water which furnishes the supply of a city becomes so polluted that many inhabitants are getting sick and dying from drinking it? What is the sensible and effective thing to do? To pay no heed to the water, but give all time and attention to doctoring the sick and burying the dead? Would not all sensible people say that the thing to do would be to remove from the water the poisonous elements and thus purify it and stop the cause of the sickness and death?

The Christian Science position is that this same sensible rule should be applied to all kinds of sickness, and therefore the great aim should be to seek out causes and destroy them, rather than to tinker eternally with effects. It is irrational and unjust for men to go carelessly and thoughtlessly on, disregarding the conditions which produce sickness and death, and then when these calamities come, charging them to the will and purpose of an inscrutable Providence. They should rather turn their attention earnestly, at least, to learning how to avoid the consequences of disobeying the divine law, as they do to promoting their worldly purposes. To the extent that they do this they may be sure that they will reap the due reward of their efforts, and relatively speaking, a much greater reward than mere worldly seeking can bring.

The cause of sickness is of such a nature that the patient is unaware of it, then the office of the physician, or metaphysician, is to ascertain the cause, and apply the remedy. If the cause is found to be mental—and this is what the Christian Science practitioner always looks for when the patient is done is to regulate or remove his patient spiritually and point out to him his true relationship to God. This is prayer in the highest sense of the word. Not alone the prayer of sincere desire and supplication, but the realization of God's all-presence, all-power and all-life, nay, Life eternal.

And I say to you in conclusion, my friends, that this God is your Physician, as well as mine. We can go to him daily, hourly, momentarily, in sweet and silent prayer, and if we pray aright, He will heal us of our diseases and remove from us our infirmities. We can know, in the very depths of our being, that He is our Physician, our Comforter, our Life, our Health, our All-in-all, and in the fullest and most absolute sense, a very present help in trouble; and that in Him we live and move and have our physical and our spiritual being.

May I not, then, appeal to all good people, of every belief or sect, to aid us in spreading this healing and saving gospel? May I not, deeply, earnestly, and in the most fraternal spirit, ask you to rejoice with us that God, in these latter days, is sending around the world a mighty current of healing truth, and may I not ask you to unite your voice with ours in pleading for a higher and more general recognition of God as all-power and all that is opposed to Him as baseless and impotent before His almightiness?

May I ask if the day is gone by when God should cease to be almighty? when human error—sin—should no longer be overcome and destroyed? when sickness, sorrow, misery, and distress should no longer be striven against until they are annihilated? I ask, in all sincerity and candor, has the healing and saving Christ been withdrawn from human reach because there is no longer need of such a Christ? And, in this sense, has the day of healing miracles passed because there is now no necessity for them? As Christian Scientists we maintain, however, that divine healing is intrascendental only as it is not understood. All true healing is done through the understanding of ever-operative law.

In the closing words of the preface, the author of the Christian Science text-book thus tenderly launches her precious volume upon the ocean of public thought: "In the spirit of Christ's charity—as one who 'hoped all things, endured all things, and is joyful to bear consolation in the sorrowing, and healing to the sick—she submits these pages to honest seekers for truth."

In like spirit, I submit to your earnest, serious, and candid consideration the words to which you have so patiently listened.

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