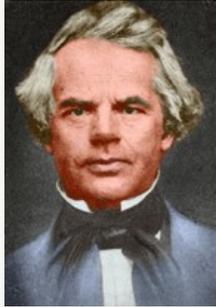


*Can Disease Be Entirely Destroyed?*

PHINEAS PARKHURST  
QUIMBY

by Emma G. Ware

Like figures, it is without good or evil, but can be used to work out a result. It is not even an agent. It is constantly changing and shifting to work out some plan, the design of an intelligence superior to and independent of the matter employed. Man's body is

the obstacle that stands between him and progress, virtue and health. The materialists say that it is alive and that it measures out to man his intellectual capacity, and contains a nature or a tendency to vice or disease which he cannot control. This belief arises from attributing intelligence and power to matter, and the results accord with the belief. Man's body is indeed of matter, but it is for him to control and use, and his intelligence is equal to the task. It may be compared to the surface of a river whose waters constantly change, but where the same appearance is kept up.

Man acts in wisdom and in ignorance, and the fruits show which of these is

dominant. Good and evil are what he brings forth. Disease certainly is an evil, and the whole foundation on which it rests is of ignorance, for Wisdom's works are good. Lift disease from matter into error, and then it can be reached by reason, like any other evil. To do this is to learn Wisdom and to separate the works of God from the inventions of man. We must not put the responsibility of error upon God and look to Him as the author of our sufferings, for if this is followed we shall never arrive at truth. We must find out what our particular fear is and what error governs us when we are in trouble, and

*(Continued on page 3)*

*What is God?*

by Phineas P. Quimby

God is the name of that essence that flows from wisdom. It fills all space and contains all the identities of this natural world. Man is created in this essence and formed out of the dust or error of the earthly ideas. Happiness and misery are the invention of the natural or earthly man or ignorance. I will try to illustrate how happiness and misery come into the identity of man. God is not the author of

misery, for misery is what follows our belief. To make it plain to our understanding you must suppose yourself ignorant of what I shall illustrate.

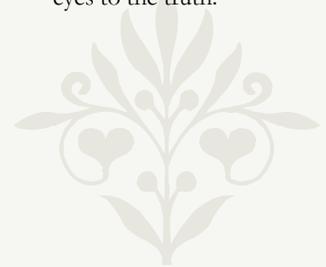
I will show the absurdity of this world's wisdom. We all say and believe that God made the world in six days and rested on the seventh. Now no one supposes that God in these six days was trying experiments, but worked or acted scientifically and after all was accomplished according to his wisdom, he or his wis-

dom sat down to rest. This rest was called the seventh day and in it he neither worked nor did any thing else. So that man was to do the same. Now let us look at it in a Christian manner and see if we do towards God as we would like that he or any one else should do to us. I labor all the week for the benefit of man's happiness to explain to them the science of health. Now on the Sabbath I want to rest and I want the privilege of choosing my own amuse-

*(Continued on page 2)*

**QUIMBY QUOTATIONS:**

- ◆ With wisdom, the laws are science.
- ◆ God or Wisdom is all light.
- ◆ Eternal wisdom teaches us that all matter is to itself a shadow and is no barrier to wisdom, and just as we are wise in one thing our opinion vanishes.
- ◆ Wisdom, hearing the groans of the sick, acted upon this man Jesus and opened his eyes to the truth.

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## *From the Archives — The Annihilation of Disease*



**THE ANNIHILATION OF DISEASE.**

“HE [DR. QUIMBY] HAS DISCOVERED AN ENTIRELY NEW METHOD OF CURING DISEASE, UPON SCIENTIFIC PRINCIPLES, WITHOUT THE USE OF MEDICINE OR ANY MATERIAL AGENCY: ALSO, WITHOUT THE AID OF MESMERISM OR ANY SPIRITUAL INFLUENCE WHATEVER.”

Disease is the great enemy of life. Even those who are free from it admit that they are liable to it, and are in constant fear of the danger.

It is a quite new idea that disease can not only be eradicated but annihilated, and might be questioned were it not daily proved by the practice of Dr. P. P. QUIMBY of Portland, Maine. He has discovered an entirely new method of curing disease, upon scientific principles, without the use of medicine or any material agency: also, without the aid of mesmerism or any spiritual influence whatever. The more desperate cases

of disease - paralysis, consumption, neuralgia - yield to his control, and the deaf, blind and lame are made whole by a philosophy which is perfectly intelligent to themselves, and is able not only to rid them of present trouble, but also from the liability to disease in the future.

These statements are made, without the knowledge of Dr. Quimby, for the benefit of any who, suffering from disease, have failed to find relief, and are left without hope of finding assistance, by one who has been in that condition, but was saved by his cure from despair and death.

Dr. QUIMBY has, after years of patient investigation, discovered this new principle in metaphysics, which cannot fail to interest the well, and is of incalculable importance to the sick. But his superior knowledge and skill in applying it to the cure of disease is accompanied with such rare modesty of character that he has never taken any means to make himself known to the world, and therefore he is only known within the limits of the influence which his patients

may hold in society.

As a token of gratitude to him, as well as for the benefit of any who may be suffering from disease, he is thus unhesitatingly and publicly recommended. ■

[*The Annihilation of Disease*, was originally published in the *Portland Advertiser Newspaper*, Portland, Maine on February 3, 1861. This article is important in the area of Quimby studies as it offers historical, verifiable evidence of Dr. Quimby's growing aversions to both mesmerism (hypnosis) and spiritualism (or the channeling of the so-called "dead spirits").

Equally interesting, this article contains the significant phrase, "discovered this new principle in metaphysics". This is an important concept used by some of those who later followed in Dr. Quimby's footsteps. —editor]

### *What is God? ...continued*

(Continued from page 1)

ment. I do not want people coming and laying before me their troubles on that day. The Lord sat down to rest after six days of labor.

Man labors all the week for his own selfish ends, for the world's goods and when he cannot make any more money he is uneasy and unwilling to sit still; he fixes up some place to go to get rid of

the day, that annoys him. All those who have been laboring in the vineyard of God or science want that day to rest from their labors. But the wisdom of this world knows nothing of God but, like the foolish virgins, spend all that day knocking at the door of the Lord praying him to listen to their hypocritical story, expecting to learn something on that day so they can

have all the rest of the week to serve the Devil in.

Now if God is what their ignorance would make Him, where does he get any rest? For they call the seventh day the Lord's and if there is any day in the whole seven when he could not get any rest it is the seventh day. On that day they call on him,

(Continued on page 4)

## Can Disease Be Entirely Destroyed? ...continued

(Continued from page 1)

then we can have something to work upon. The foundation of an error must be destroyed, and then the error will cease to exist.

When the sick ask a question they ask for a substance like food. Their life is in danger, they are in torment and they ask for help. But when those in health ask a question they ask from curiosity and a desire to be enlightened. Each requires a different answer. One says, Deliver me from my enemies, and the other says, How can I understand the absurd statements you make? For instance, when you say that there is no death or disease, what do you mean? The answer which the sick requires comes from perfect love which casts out fear. This Love is the open door to Wisdom, which will heal all sickness. When one has it, his selfishness, his prejudices and his opinions are dissolved, as it were, and he is prepared to hear the voice of Wisdom. Everything evil yields before Wisdom, and in order to attain it man must give up his errors. Whatever he loves more than Truth stands between himself and Wisdom.

The mental cure as founded and practised by Dr. Quimby claims to be based upon a truth. To

learn to apply that truth to the healing of the sick requires devoted and conscientious study. To answer the questions in regard to it is to teach it, and what we hope to do is to make people see that there is something to learn.

The question whether the mental cure would work, while the person pursued a course of overeating during the time it was going on, would be like asking if a slave can be set free and still serve his master as he did in the days of his bondage. The man who overeats is a slave, and serves a master. Procure his freedom, and he serves himself. He then eats from another motive. The Truth puts no restrictions upon him, nor does it prescribe any rules of living. His fetters are struck off and he is his own master, and he eats from an understanding of truth. It has been said that laws made to prevent crime by punishing the criminal are instrumental in increasing crime. So regulations made to prevent man from going into evil do not instruct him, but they ignore his capacity for self-government in regard to health. Health denies disease and Liberty denies slavery. If health is true, disease is counterfeit and only passes where it has not been detected. The difference

between a slave and a prosperous gentleman is as the difference between an invalid and one who enjoys sound health. The slave is under restrictions and is weak and timid. To lay down any rules which if followed would make the slave as strong and influential as the citizen is impossible, and it is equally impossible to give any directions about diet, by which a dyspeptic could feel as comfortable as a man in the most natural state, i.e., a savage. Both are under different laws. One eats to satisfy his craving for food and the other to gratify his taste. To cure the epicure requires a healer to understand the wisdom of God and to pity man in his follies and errors. The path he takes him is through a wilderness of error to perfect truth. ■

[*Can Disease Be Entirely Destroyed?* Written by Emma G. Ware who was one of the copyists that assisted Dr. Quimby in his Portland, Maine healing office from 1859 to 1865. This article was originally published in *The Spirit of the New Thought*, Editor: Horatio W. Dresser, Publisher: Thomas Y. Crowell, New York, N.Y. 1917 — editor]

“ THIS LOVE IS THE  
OPEN DOOR TO  
WISDOM, WHICH  
WILL HEAL ALL  
SICKNESS.”

## New On-Line Image Galleries

Two new image galleries have been added to the Internet Resource Center.

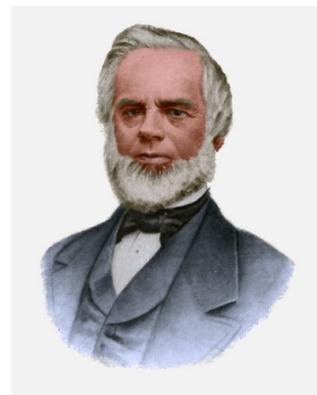
These galleries are presented in the “Flash” file format to help improve download times to your computer.

Gallery number one contains a multimedia presentation of some historical images of Phineas Parkhurst Quimby and his immediate family.

Gallery number two is also a multimedia presentation of some

of these historical images in color. Two of these images may be reviewed in this issue of *Science of Wisdom*.

Gallery number three is the new location of the original photo gallery. ■



**Phineas Parkhurst Quimby  
Resource Center**

*What is God? ...continued*

*(Continued from page 2)*

laying before him all the fraud and deception, asking him to forgive their sins, without doing anything themselves except to humbly and hypocritically get down on their knees and say over some words which amount to nothing. So you see the wisdom of man is all the time tormenting God according to their creeds.

Now, how do I worship God? In all that I do scientifically, and when I have labored scientifically all the week, I want to rest. So I let God or science rest.

So the God I worship is not known in the religious world. If their God sits on the seventh day and listens to their stories, he would become as hard-hearted as a New York judge who sits on Monday and hears the story of the miserable creatures brought from the Tombs to be tried. The Christian's God is placed in just such a place and he is just about as good, for his verdict is governed by public opinion and where he gets the most support.

So that money makes the good Christian and ignorance makes the convert. The rich are saved with money and the ignorant are saved by grace, not by money for they have none.

So the rich set up the religion to guide the poor and pay the priest for teaching it; therefore God is not in their week's work, but on Sundays. So if the priests take care of the masses Sunday, the rich will look out for them the rest of the week.

As there are so many kinds of Gods it is necessary for a person to know what kind of a God he worships. There is the God of

war and the God of peace, the God of love and the God of hatred. All of these added to the heathen Gods make quite an army of Gods.

Now all of these require obedience to their laws; therefore we pray to the God of battle to sustain us while we are fighting battles for his glory, and if ever a hypocrite was sincere, it is the prayer of the murderer who prays to his God to sustain him in his bloody act, then after the act is done returns thanks to his God as though God has sanctioned his bloody deeds.

Oh shame! Vain man! This is the wisdom of this world. I have no fault to find, for the God that I worship is not responsible for this world's God.

My God is one God the living and true God who is the same today and forever. This God is not the Christian's God.

The Christian's God is the God of persecution, envy and malice; he asks tithes and observances, has certain rules and ceremonies, requires long prayers and is very strict. He is very scrutinizing and not one hair of your head can fall to the ground without he sees it. He knows every one of your acts, stands outside them and sees all that you do, rewarding every one according to their acts.

This is the Christian's God, but this is not my God.

My God is wisdom and has more intelligence. He acts in this way; when I ask my God if it is right to injure another, He asks me what I think about it and says do you think it is right? and lets me answer my own question,

my happiness or misery being in the answer. If I should say, is it right to do wrong? He answers, What do you think? Do you not have any power over me? No. Why not? Can you not judge what is right? No. Then you must learn. Suppose I wish to steal. Well, suppose you do. Would that make you any happier? Yes, if I knew you would not punish me. Did I ever punish you? No, not that I know of. Did you ever do anything you knew was wrong? Yes. Did not you feel guilty? Yes. Was not that feeling punishment? Yes. Where did that come from? You, I suppose. No, I never punish any one. Then who does? The one that does wrong. Then I punish myself. Yes, if you are punished at all. Well if all that punishes me is myself, that shall not punish me any more. If you do not punish me why should I punish myself? Because you agree to. How? Do you want me to punish you if you do wrong? No. Then why do you want to do wrong if I do not wish to punish you?

November 1860 [*Seale I:264*] ◻

“MY GOD IS ONE  
GOD THE LIVING  
AND TRUE GOD  
WHO IS THE SAME  
TODAY AND  
FOREVER.”

## PHINEAS PARKHURST QUIMBY RESOURCE CENTER

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**JOIN US ON  
THE INTERNET!  
PPQUIMBY.COM**

WISDOM IS THE  
PRINCIPAL THING;  
THEREFORE GET  
WISDOM; AND WITH ALL  
THY GETTING GET  
UNDERSTANDING.

—PROVERBS

*“Get wisdom, get understanding; forget it not; neither decline from the words of my mouth. Forsake her not, and she shall preserve thee; love her, and she shall keep thee. Wisdom is the principal thing; therefore get wisdom; and with all thy getting get understanding. Exalt her, and she shall promote thee; she shall bring thee to honour, when thou dost embrace her.” (KJV Bible: Proverbs 4 verses 5-8).*

*The Phineas Parkhurst Quimby Resource Center is an out-growth of my own research into the life and Science of Phineas Parkhurst Quimby (1802-1866). On March 7th, 2002, I uploaded the original Quimby web site to the Internet with the sole intention of sharing the Wisdom I had found in P. P. Quimby’s writings. Since that time, I have experienced the pleasure of meeting a variety of many loving, caring, seekers and teachers of Truth. I am staunchly dedicated to Phineas Parkhurst Quimby’s right to Freedom of Speech: very specifically, his right to have his unedited words and writings placed before the public and readily available to everyone.*

*Dr. Ronald A. Hughes—Founder and Director of the Phineas Parkhurst Quimby Resource Center*

### *Editors’ Corner*

The Fall colors have peaked and most of the leaves have fallen to the ground around our new Michigan location. The weather forecast calls for the possibility of a little snow later tonight. If so, it will be the first snowfall of this season.

We’ve enjoyed wonderful Summer activities here on Little Thunder Bay and know the approaching Winter will bring a new group of activities including the holiday season.

Its only 25 steps from my office chair to the water’s edge of our little bay. In recent months I’ve taken great advantage of stepping out for fresh air and moments of quiet reflection.

Additional historical information is being shared by visitors of the Phineas Parkhurst Quimby Resource Center in preparation of an article to celebrate next year’s 20th anniversary of *The Complete Writings* project.

This month, Dr. Herman Aaftink of the Calgary Life Enrichment Centre in Canada has shared some wonderful recollections and mementos along with photographs of Drs. Ervin Seale and Erroll Collie.

The digitalization of the primary collections of the Quimby writings is continuing. Some extra little “treasures” are coming to light as I wade through the extensive materials we received from Dr. Alan Anderson.

Last month in this space I mentioned the term or phrase “Science of Wisdom” appears 11 times within *The Complete Writings*, of Phineas Parkhurst Quimby.

I would also note another phrase used by Dr. Quimby to describe his system or working theory of healing is “Science of God”, that appears 17 times.

As a reminder, there is an every word Concordance of Dr. Quimby’s writings available for

free usage on the Internet and can be found here:

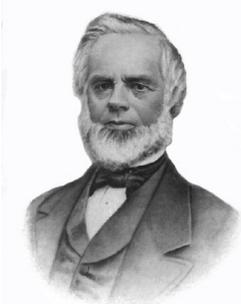
<http://www.ppquimby.com/concord.htm>

An additional concordance is in development that will focus on key words, phrases and their usage as found within the Quimby writings.

Financial donations are now being accepted by the Phineas Parkhurst Quimby Resource Center. Please be aware your contributions are not tax deductible. Please email: [rhughes@ppquimby.com](mailto:rhughes@ppquimby.com) for more information.

The PPQ Resource Center has a current need for a microfilm scanner. Thank you for keeping us in mind during the rapidly approaching holiday season.

In Wisdom, Love and Light,  
Ron Hughes—editor



**Phineas Parkhurst Quimby  
Resource Center**