

MARY BAKER EDDY'S OTHER WRITINGS

'You will find me in my books'

by
John L. Morgan



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By the same author:

SCIENTIFIC TRANSLATION

THE SERMON ON THE MOUNT

THE GOSPEL OF MARK

THE GOSPEL OF LUKE

THE GOSPEL OF JOHN

THE SCIENCE OF MAN

An Introduction to the Science of the Bible

In the Beginning

Some Notes on True Vision

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Acknowledgments

“Christian Science is not copyrighted; . . . A student can write voluminous works on Science without trespassing, if he writes honestly, and he cannot dishonestly compose *Christian Science*” (Mary Baker Eddy, Ret. 76).

Some of the factual research for this book was done in Christian Science Reading Rooms which had early copies of the *Christian Science Journal*. While this volume has been in preparation, Richard Oakes has compiled and published *Mary Baker Eddy's Six Days of Revelation*, a comprehensive and reliable documentation of her articles and letters relating to her founding mission, up to 1894. As an archive for reference it is unique, and invaluable for the student who does not have access to the early Journals. His book is also inspiring for his perception of the Revelator appearing as Mary Baker Eddy.

The writer is greatly indebted to a number of authors to whom he makes specific acknowledgment in the pages of the text. In addition he offers grateful thanks for the collaboration of a number of colleagues, fellow-students of Christian Science, whose help and support richly demonstrate the spirit of Mrs Eddy's Other Writings. “To have one Mind means for all to work alike – not you work in your work and I in my work, but work *together*” (Mary Baker Eddy, Coll. 31).

Abbreviations

Abbreviations for the books of the Bible are those in general use.

Abbreviations for the works of Mary Baker Eddy:

S&H	....	<i>Science and Health with Key to the Scriptures</i>
Mis	....	<i>Miscellaneous Writings</i>
Man	....	<i>Church Manual</i>
Chr	....	<i>Christ and Christmas</i>
Ret	....	<i>Retrospection and Introspection</i>
Un	....	<i>Unity of Good</i>
Pul	....	<i>Pulpit and Press</i>
Rud	....	<i>Rudimental Divine Science</i>
No	....	<i>No and Yes</i>
Pan	....	<i>Christian Science versus Pantheism</i>
'00	....	<i>Message for 1900</i>
'01	....	<i>Message for 1901</i>
'02	....	<i>Message for 1902</i>
Hea	....	<i>Christian Healing</i>
Peo	....	<i>The People's Idea of God</i>
Po	....	<i>Poems</i>
My	....	<i>The First Church of Christ, Scientist, and Miscellany</i>
MH	....	Marginal heading

Abbreviations for other works:

Orcutt	....	<i>Mary Baker Eddy and Her Books</i> , William D. Orcutt
Coll	....	<i>Divinity Course and General Collectanea</i>
Ess	....	<i>Essays and Other Footprints</i>
RO	....	<i>Mary Baker Eddy's Six Days of Revelation</i> , Richard Oakes
Doc	....	<i>Miscellaneous Documents</i>
SW	....	<i>The Life of Mary Baker Eddy</i> , Sibyl Wilbur
C&C	....	<i>The Cross and the Crown</i> , Norman Beasley
We Knew	....	<i>We Knew Mary Baker Eddy</i> , 1st, 2nd and 3rd series
Powell	....	<i>Mary Baker Eddy</i> , Lyman P. Powell
SK	....	<i>Mrs Eddy</i> , Hugh A. Studdert Kennedy
CSJ	....	<i>Christian Science Journal</i>
CSS	....	<i>Christian Science Sentinel</i>

Contents

Introduction	1
Chapter I Spiritual Perspective	5
Chapter II Dating the Unseen	17
Chapter III Christian Science History	35
The Tones of the Days	36
1st Evolutionary Period: 1866–1877 (Mind)	40
2nd Evolutionary Period: 1877–1882 (Spirit)	50
3rd Evolutionary Period: 1883–1885 (Soul)	58
4th Evolutionary Period: 1886–1890 (Principle)	76
5th Evolutionary Period: 1891–1901 (Life)	100
6th Evolutionary Period: 1902–1907 (Truth)	132
7th Evolutionary Period: 1907–1910 (Love)	155
Chapter IV The Sixteen Books	167
1. <i>The People's Idea of God</i>	169
2. <i>Christian Healing</i>	171
3. <i>No and Yes</i>	173
4. <i>Rudimental Divine Science</i>	176
5. <i>Unity of Good</i>	179
6. <i>Retrospection and Introspection</i>	182
7. <i>Christ and Christmas</i>	186
8. <i>Pulpit and Press</i>	190
9. <i>Church Manual</i>	194
10. <i>Miscellaneous Writings</i>	199
11. <i>Christian Science versus Pantheism</i>	203
12. <i>Message 1900</i>	206
13. <i>Message 1901</i>	209
14. <i>Message 1902</i>	212
15. <i>Poems</i>	215
16. <i>Miscellany</i>	219
Appendices	225
A. Summary of Events	226
B. Chronology of <i>Miscellaneous Writings & Miscellany</i>	234
C. Chronology of <i>Poems</i>	249
D. Matrix Structure	252
E. Sources of Quotations	256
F. Book List	259

Science is divine: it is . . . the infinite law of God; which law is written on the heart, received through the affections, spiritually understood, and demonstrated in our lives.

Mary Baker Eddy (Mis. 172)

“I am he that liveth, and was dead [not understood]; and, behold, I am alive for evermore, [Science has explained me].”

Mary Baker Eddy (S&H 334)

The human history needs to be revised, and the material record expunged.

Mary Baker Eddy (Ret. 22)

For the world to understand me in my true light, and life, would do more for our Cause than aught else could. This I learn from the fact that the enemy tries harder to hide these two things from the world than to win any other points.

Mary Baker Eddy (Coll. 111)

Future ages must declare what the pioneer has accomplished.

Mary Baker Eddy (S&H vii)

In due time all Mrs Eddy's actions in the establishment of Christian Science will be carefully gathered together and given to the world and will show how every step was the elimination of human beliefs for spiritual oneness.

Herbert W. Eustace (*Your Power and Dominion* 65)

Introduction

“Those who look for me in person, or elsewhere than in my writings, lose me instead of find me,” Mrs Eddy wrote (My 120). This book then is not a biography of a human person called Mary Baker Eddy but is a study of her writings, and in them we shall find who Mary Baker Eddy really is. It investigates the purpose of her books on Christian Science other than her major work, *Science and Health with Key to the Scriptures*. It explores their special message as they proclaim the great mission of Christian Science – bringing to mankind the Science of Christianity with healing in its wings.

Christian Science ranges from being “God’s right hand grasping the universe” (Mis 364), to the activity of divine Mind in human consciousness to redeem and heal. *How* to make the sublime teachings practical in his life is the question nearest the heart of every working Scientist. How Mrs Eddy achieved it in her life-work is the theme of this book, as it traces the spiritual footsteps revealed in her writings.

Besides the textbook she published sixteen further books, some lengthy and some quite short. They will be familiar to many readers as the *Prose Works*, for the Christian Science Publishing Society issues thirteen of them, bound in one volume, under that name. Three important titles, however, are not included there – *Christ and Christmas*, *Manual of The Mother Church*, and *Poems*. Because this present volume surveys all sixteen of her publications, one cannot adequately refer to them as the “Prose Works,” and for this reason the term the “Other Writings” will be used throughout. It is assumed that the reader will have these writings for reference while reading this book.

Mary Baker Eddy’s life-work is an astounding achievement, re-establishing the Christ Science introduced by Jesus, and bringing to thousands the glad tidings of spiritual dominion and freedom. The outward story of her accomplishment is marvellous enough and can be read in many biographies, but the view taken by the Other Writings is very different and more profound. Their purpose is not external description of what she did but revelation of its inner significance. Through her own words they cast wonderful light on her deeds, so that we can understand the metaphysical reason for her every act. This makes us realize how vital are *her* footsteps in *our own* spiritual development also. The Other Writings therefore explain what has to happen within each Scientist if he is really to embody the teaching of the Bible and *Science and Health*. This is what makes them so compelling and important.

2 MARY BAKER EDDY'S OTHER WRITINGS

To be a Christian Scientist involves being changed; it demands an inner transformation, a renovation of the self, in order to become a transparency for the divine. This vital work is done *by* spiritualization of consciousness, but it is done *in* the area of life and of relationships, and it is on this area of *experience* that the Other Writings concentrate. Mrs Eddy herself considered these writings “essential to preparing Christian Scientists for the full understanding of *Science and Health*” (Orcutt 78).

The spiritual beauty and practicality of these inspired books have made them beloved to generations of Christian Scientists, yet strangely few students today, a century later, know much about their origin, or regard them in their wholeness, and may therefore welcome the enlightenment this volume offers.

This work has a twofold object. First it is to explain how each book came to be written, and to supply the ‘when’ and the ‘why’ of all the articles that comprise them. With this background information the student can read intelligently each piece in its setting. The message of the writings is enormously enhanced once he understands their occasion.

When the articles are thus gathered into their historical periods and their metaphysical significance begins to appear, we discover the reason for the way Mrs Eddy originally published them. They are seen to fall naturally into groups teaching similar lessons, each group leading on to the next in a natural progression. They form for us now – as they did then – an orderly syllabus of scientific education in the ideas of God. Accordingly our view of the story itself suddenly changes. No longer does it seem a narrative of material events; it becomes a sequence of spiritual ideas unfolding in divine order, in a time-free dimension. Hence the second purpose of the book is to translate time.

Writing of the events of her own life Mrs Eddy said, “The human history needs to be revised, and the material record expunged” (Ret 22). When re-vised – seen anew as the unfoldment of spiritual realities – human history is no longer a material record. We shall be looking *through* history and shall be seeing some specific aspect of God in action. Viewed in this way, human experience is redeemed from the belief that it is personal and mortal, and is found to be solely the reflection of the divine. This requirement that ‘the human’ be scientifically translated is the insistent theme of the founding mission.

This scientific mission of Mary Baker Eddy and Christian Science has been illuminated by the spiritual insight of three authors in particular, to whom this writer makes special acknowledgment. The first is the American practitioner Alice L. Orgain, whose prodigious researches illuminate for the patient reader what the Discoverer and Founder accomplished. A central feature of Mrs Orgain’s work is her inspired

analysis of the major changes that mark, like milestones, the continual revisions of *Science and Health* which took place between 1875 and 1910. These evolutions provide fixed points for viewing Mrs Eddy's mission and for seeing its scientific structure.

Contemporaneously with Alice Orgain in America another spiritual pioneer was at work in England, discovering within Mrs Eddy's writings the fundamental concept of order, which led him to discern the absolute Science and system of Christian Science. This was John W. Doorly, a prominent lecturer, teacher and practitioner within the Christian Science church, and who later worked (as did Mrs Orgain) outside the confines of organization. Through his fidelity to the inspired Word, his researches focused on the superimportance of the terms which Mrs Eddy used systematically throughout her writings to define God. As a result he brought to the fore the primary elements of the metaphysical system of Christian Science – the Science of all real being.*

John Doorly not only discovered the orderly system that permeates the textbook; he also showed how the seven days of creation at the beginning of Genesis determine the whole subsequent unfoldment of the Bible, and that they are identical in tone with the textbook's synonyms for God. *Science and Health* is indeed the scientific *Key to the Scriptures*. The key fitted the lock, and he proceeded to unlock the spiritual meaning of the Scriptures in its thousand-year periods, for "one day is with the Lord as a thousand years" (II Pet 3). The Bible story was thus immediately translated from a chronicle of inspiring events long ago, and its time element superseded.

Any student has only to study carefully the way the textbook itself uses these fundamentals and he too will discern a systematic method there. To use an analogy: for years one may have been playing the piano by ear, with some pleasure and success but with distinct limitations. Then comes someone who explains to him the tonic scale and the universal system of notation and keys, and suddenly his intuitive playing is informed and disciplined by real musical knowledge. He can now appreciate that there is a science as well as an art of music. So he begins to be instructed by the system of music itself, which is self-existent and not some private invention of his teacher.

Equipped now with the spiritual tools of the absolute Science of Christian Science other students began, independently, to investigate the framework of *Science and Health*, and even of civilization itself. It was soon confirmed that these too were structured according to the same divine measuring rod. The whole study of Christian Science received a

* See *John W. Doorly and the Scientific Evolution of Christian Science* by Peggy M. Brook.

new impetus, and a considerable body of literature has grown from the roots of John Doorly's pioneer work. Out of a number of inspired authors to whom this writer is indebted one only is selected for remark here, W. Gordon Brown, for his invaluable work on the spiritual evolution of the Christian Science movement.* With keenest spiritual penetration he makes it abundantly clear that Mrs Eddy's life-mission as Discoverer and Founder also falls into the identical pattern of the seven days of creation. It is these deep scientific realities that underlie the outward picture and which determine the events of her life-work.

This present volume springs from work begun sixteen years ago when the writer was investigating the origin of some of the articles in *Miscellaneous Writings*. In the course of this research the date and the occasion of every item contained in the Other Writings became established. Pieces which were hitherto known to students only in isolation could now be shown in their context. ('In context' means not only that they are now set in relation to their contemporary events but, more importantly, that the human events can now be seen in context with the divine order.) The reader will not be overwhelmed with these details; they are placed in the Appendices for those who are interested in them. The value of knowing the exact occurrence of each article is that it then serves as a precise illustration of the spiritual 'keynote' of what is happening at that point in the story, so that life can be viewed scientifically from its divine Principle. This God-view is the vital standpoint from which healing happens.

The writer discovered that the many details he found were helpful only when regarded within the context of Mrs Eddy's *total* life-work. Nothing, it seems, can ever be properly understood in isolation. Her twin missions as Discoverer and Founder of Christian Science are inseparable, for her founding footsteps are explained only as they parallel the evolutions of her discovery, and vice versa. As in the case of Jesus' life, the words and the works reflect each other. "His words were the offspring of his deeds, both of which must be understood. Unless the works are comprehended which his words explained, the words are blind" (S&H 350). The same balance of theory and practice is dear to the heart of every Christian Scientist. One's 'discovery' of divine Science is measured by one's 'founding' of it in everyday experience – and not only in terms of physical health but also in the radical transformation of life and character. It is in this area of translating life from mortal to divine premises that we too have to be both discoverers and founders.

* The original edition of *The Spiritual Evolution of the Christian Science Movement* is now out of print. A more recent version is to be found in that remarkable book *Civilization Lieth Foursquare*, second (printed) edition, pp.90–150. A shortened account is in *Christian Science Nonsectarian* pp.85–109.

CHAPTER I

Spiritual Perspective

“What went ye out for to see?” A person, or a Principle? – Miscellany 117.

Science is absolute, and best understood through the study of my works and the daily Christian demonstration thereof. – Miscellaneous Writings 156.

In her Other Writings Mrs Eddy’s precepts are worded with a moving eloquence and a nobility of phrase that match the grandeur of their message. Many of these statements are memorable indeed, as they inspire the student and empower him for his journey. Filled with their beauty, the Scientist will often quote favourite passages by heart, and can remember how each idea has helped him at some point in his understanding and practice. But comforting though it is, this is not the primary aspect being investigated here. The reason is that enthusing over isolated statements, however sublime, can sometimes be a barrier to a comprehensive understanding of the books as a whole. The course followed in these pages is to trace through the sixteen books the great underlying purpose of Christian Science, *in both its Christianity and its Science*.

For humanity faced today with awesome threats, the idea of *Christianity* in its *Science* holds invincible promise. Seeking for the resolution of the problems through political or social solutions has proved countless times a failure, because the problems are not external but internal. Salvation must be sought within, for it is consciousness rather than circumstance that has to be changed, and this is the work of Christianity. The prospect that the spiritual values and redemptive power of Christianity can be taught and demonstrated *as Science* is full of hope and healing for society, because the power of good, of harmony and of right then rests not on fallible persons but on an unerring divine Principle.

This is the divine authority from which Jesus worked, and it is this *Science of Christianity* that Mary Baker Eddy rediscovered and named Christian Science. Essentially Christian yet always Science, these two aspects are of equal value and work together as one. Its *Christian* basis derives naturally from the Bible, where men were healed and lives regenerated through the healing power of Christ; its character as *Science*

is to be found in the textbook, which explains the divine Principle of Christ. Those twin strands – scientific method and the spiritualization of life – weave together in the Christian Science story told by the Other Writings.

What are Mrs Eddy's Other Writings about? How do they compare with *Science and Health*? What is their special spiritual value? These are questions which this book seeks to answer.

For the Christian Scientist there are three 'sacred Scriptures' – the Bible, *Science and Health*, and Mrs Eddy's Other Writings. The Bible speaks to him with divine authority of the Word of Life. *Science and Health* also is wholly accepted as coming from the same inspired source and as providing the spiritual *Key to the Scriptures*. These two together are appointed for use as the Pastor of the Christian Science church. Then there is the third group of publications, Mrs Eddy's sixteen books known collectively as her Other Writings. There is however a tendency among some Christian Scientists not to regard them in quite the same light as the first two books, partly because they are not used in church services. Yet we shall see that they do have the same divine sanction and authority, as is proven by the stupendous impact they have upon the reader who will open himself to their message. Their purpose is to carry forward the Truth contained in the Bible and *Science and Health* and to show its power put into practice.

The life-work of Mary Baker Eddy as Discoverer and Founder of Christian Science falls into two main parts: she wrote a textbook and she founded a church. Into that book she put the *discovery*, or revelation, of the divine Science of being; and her church of Christ, Scientist, with its Metaphysical College, represents the *founding* of Christian Science as a system of spiritual healing and education. It was out of this founding work that the Other Writings arose. A close relationship between her two roles is very apparent, the inner discovery affecting the outward founding. Over a period of thirty-five years the wording of the textbook underwent continuous revision. Parallel with it, step by step the organization evolved too, manifesting the effect of the revelation. The Other Writings tell of its revolutionary effect in 'the outer.'

We know that everything in these Other Writings was occasioned by some development in the founding mission, but not every reader may know that her mission, if reduced to its essentials, consists of three distinct phases – organization, disorganization, and reorganization. To begin with she organized her students into a church and her teaching into a college, as seemed necessary to centralize the work and to protect her discovery. But experience showed that trying to get people as mortal personalities to work together harmoniously was not successful because

it is not the divine way, so she disorganized both church and college for a three-year period, during which there was “a great revival of mutual love, prosperity, and spiritual power” (Ret 44). Instead of starting as disparate individuals and trying to become a harmonious whole, they were all beginning to come forth together from the Principle as the one generic God-idea, yet enjoying diversity in unity. Mrs Eddy was then able to reorganize her church on this entirely new foundation – that of the ‘reconstructed’ individual, whose individuality is indivisible from the whole.

The organization of people – bad or good – has to be disbanded, so that the mortal concept of ‘the human’ can be let go and a new concept of humanity experienced. Essentially this is what the Other Writings represent – the achieving of what Christian Science demands of us. Without this experience the first two books remain beautiful theory; with it, life is proved to be Life itself, and love Love itself.

The Three Books

So as to understand this special characteristic of the Other Writings, let us summarize briefly each of the three great books and observe their relationship to each other.

THE BIBLE is often referred to as the Word of God, or the book of Life. It records God’s revelation of Himself to man, and man’s response to that revelation, starting with search, and growing through belief to faith and certainty. The story of God is told in terms of man, and in the narrative we see the change in human consciousness from a manlike god to a Godlike man. The development takes place against the background of mankind’s own evolution. How to listen to God, how to follow His Word, how to grapple with what is unlike His nature in oneself, how to make one’s exodus from corporeal belief, how to traverse the wilderness and inherit the promised land of spiritual identity, how to become properly self-governed through obeying God’s government – such are the themes of the Old Testament.

In the New, the vision opens and the meaning of God as man’s very being breaks through to humanity. Christ Jesus preaches the words of Life that heal with vivifying power, saving and redeeming all who adopt them. His own resurrection potentially resurrects humanity also. As the Way-shower he exemplifies – on an individual scale – the overcoming of the mortal problem. After the Gospels, in the Acts and Epistles, his followers find the same Christ-spirit active in themselves, to heal and to teach their fellow-men. And even if the promise of world salvation is not yet outwardly fulfilled, Revelation assures us in symbolic imagery that evil *is* defeated and humanity *does* dwell in the holy city of God. Thus the

Bible, as a lamp unto our feet and as the spiritual directory for every man, carries the emphasis of the Way. Its predominant tone, in contrast to that of our other books, is that of the journey, of learning and living and following the example.

SCIENCE AND HEALTH, as the spiritual Key to the Scriptures, teaches the same truths though inevitably from a different standpoint. Its mission is to show the student how to work from the inside rather than the outside – how to follow not so much a personal saviour as the divine Principle which Jesus taught and proved. The personal aspect of God gives way to God as Principle. Thus its premise is the Science of harmony in which God and man are one, as the divine Principle and its divine idea. The book spells out the Science of this oneness and explains how it may be understood and demonstrated. Being the textbook it teaches spiritually as well as scientifically what God's being is, what it does, and how it deals with error and evil. It cultures the student's thought and brings him systematically into accord with reality. Because it explains to him what God is, he can also understand what man is as God's own idea. Hence, whereas the key-word of the Bible is faith, the key-word of *Science and Health* is understanding.

The reader is made aware of the availability and power of Truth within his own consciousness. He finds that the teachings become subjective, and he can adopt them as his own true being. Thus the healing effect of Truth begins to operate spontaneously, and moreover it is now demonstrable by man generically and not only by an inspired few. Overall we could say that the character of *Science and Health* is that of Science, of working from Principle with understanding; it emphasizes the adoption of the divine standpoint – the consciousness of the healing power of Truth.

The OTHER WRITINGS carry the message of the Bible and *Science and Health* out of teaching and into life. If the first two books present the bread of Truth, the Other Writings represent its assimilation. The sixteen volumes which comprise the group arose out of Mrs Eddy's founding mission establishing Christian Science as a force in the world, where the teachings apply to every area of experience, and so the volumes have a tone of universality. These books cover the widest imaginable range, from deeply metaphysical works such as *Unity of Good* to advice at the personal level on improving one's time. They span inspired occasional writings, stern directives to her church, rousing sermons, wise addresses to the associations of her students, profound letters to branch churches, touching poems, and broad articles on Christian Science written for the world. One golden thread runs through them all, uniting them in purpose. All are concerned with the teachings

actually being lived, and Christian relationships actually being demonstrated in the church, or body of experience.

At the same time as this emphasis on the universal, Mrs Eddy is to a large extent addressing the individual student on the vital need to be a fully *Christian Scientist*. "The highest spiritual Christianity in individual lives is indispensable . . ." ('01 2). The Science has to be brought to bear as a transforming power so that the self and character is actually changed. In this respect the Other Writings are more challenging and disturbing, for their target is not the mind and its beliefs so much as the human self. They focus the teachings of *Science and Health* as the practical Science of being in which metaphysics and behaviour are not in separate compartments; the Science of being must be realized in the being of Science.

From the two points – the individual and the world – we may fairly conclude that the main message of the Other Writings is the relating of the inner to the outer. Christian Science is shown as the regenerating power of the Christ both in inward character and in outward relationships; hence the Other Writings focus not only on the reconstructed individual, but also on the reorganized church and the world reborn.

Our three 'books,' then, are all God's one book of spiritual being; it is only the accent that is different. We read and observe and feel it in the Bible; we study and understand it in *Science and Health*; and we live and demonstrate it in the Other Writings.

According to The Companion Bible's Appendix 12, the heavens themselves also depict the story of God and man through three 'books:' one tells of the Redeemer in his first appearance; another relates the Redeemer's second coming, while the third tells of humanity redeemed. We are familiar with the first coming as the great theme of the Bible, and the second coming is undoubtedly Christian Science as recorded in *Science and Health*; thus the Other Writings – as the third 'book' – illustrate in miniature the tremendous truth of humanity being redeemed from the error that it is mortal persons.

Putting the relationship in yet another way, the Bible presents the way of Life; *Science and Health* describes itself as Truth's volume; and the Other Writings with their focus on universal harmony have the characteristic of Love.

Students of Christian Science who are familiar with the symbolic city foursquare in THE APOCALYPSE will recollect that its four 'sides' are described in the textbook (pp. 575, 577) as the Word, Christ, Christianity and Science. Here again we have an illuminating parallel with the three books. Undoubtedly the Bible corresponds to the Word;

Science and Health, as the voice of Truth, represents the healing Christ; the Other Writings, with their demand for total Christianization, unquestionably speak of Christianity. Only then, when the mortal concept is obliterated and man finds himself to be the living spirit, do we have a Science of real being.

This area of Christianity is an absolutely vital one for the Christian Scientist; it is where the action of Science takes place, rather as sound is the medium in which music happens. In the widest sense Christianity is to do with relationships – the interrelationships of God’s ideas, as well as the reflection of them in human experience. Christianity is thus the very stuff that Science works with and explains. For this reason Mrs Eddy’s Other Writings on Christian Science carry the strong overtone of Christian demonstration and practice, and are vibrant with healing and regeneration.

Is there not a fourth ‘book,’ corresponding to the fourth ‘side’ of the holy city? If our three books reflect the first three ‘sides,’ what is it that represents Science? There is such an element, though it is not a book: surely it is the underlying spiritual Science and system which runs through all three books, the Science of Christianity. The textbook tells us that “Divine metaphysics is now reduced to a system” (p. 146). Could our fourth ‘book’ perhaps be represented by this system, regarded not as a thing in itself but as the living means whereby God’s Being is experienced as our being? The prospect is full of blessing, for through it Christian Science gives to humanity a way of understanding God that is direct and systematic instead of mystical and haphazard.

Science and System

From the beginning Mary Baker Eddy was animated by the desire to know, both spiritually and scientifically, what God is, and the answer that revealed itself was expressed in the textbook by certain capitalized terms which stand for the scientific fundamentals of being. As these terms will feature continuously in this book – indeed, they comprise the framework of the story – we need to observe them briefly. There are two groups of such terms – the seven synonyms for God, and the four ‘sides,’ or offices of the holy city. These are the chief “categories of metaphysics” (S&H 269), ‘the seven’ expressing what God is and ‘the four’ showing how He operates, rather like the nouns and the verbs of a language.

The textbook answers the question, What is God? by giving the seven synonyms in their basic order. “God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love” (p. 465). “Upon the truth of these terms for God,” Mrs Eddy said to her students in a class, “rests the basis of the Science; in fact they are the Science”

(Doc. 61). Almost every page of the textbook displays some of these names, singly or together; they dominate the pages and dictate what the text is saying. There are only seven of them, and the student of Science who wishes to be a Scientist and to work from Principle has to devote some study to them. He will want to know how the textbook employs them in their context throughout the book. This is not only vital for understanding the textbook but it also gives precision and power in daily work. It is a powerful realization, for example, to know that everything to do with origin, intelligence or wisdom is an idea or function of God as Mind, and is not merely a notion in human thought. God is the source of every idea we can possibly need, and by working conscientiously through the textbook the student discovers the specific ideas that are the direct working of each synonym.

We are told also that these terms are “synonymous,” meaning that they all express the same divine One while each emphasizes a different aspect; “the same in essence, though multiform in office” is how the textbook puts it (p. 331). Synonyms are not really identical, for each one portrays the whole in a way that is unique, according to the office required, much as an individual may be at once a wife, a mother, an artist, a metaphysician, and so on. The principle of synonymity – of diversity in unity – has enormous saving significance for humanity, as yet scarcely recognized. To mortal sense, humanity has diversity without unity, and the division threatens to be self-destructive; but to spiritual sense all humanity reflects one God, and so our relationships to one another are in essence synonymous. Thus the idea of spiritual synonymity is the answer divine Science gives to human rivalry and fragmentation.

The second category of capitalized terms is the set of four that appear as the ‘sides’ of the city – the Word, Christ, Christianity and Science. Investigating them through the pages of the book reveals that they stand for the four modes of divine operation – how God reveals Himself, translates divinity to humanity, demonstrates His allness and supremacy, and interprets the integrated action of being. Together these two sets of capitalized terms – the “numerals of infinity” and “the divine infinite calculus” – identify and explain the Principle of Science, from which the Scientist works to establish the truth and solve the great problem of being.

This problem is that man seems to have broken away from his divine Principle and become immersed in a material universe of his own, where all values have become dualistic. Instead of divine unity we seem to have pairs of opposites such as good and evil, truth and error, self versus other. Do we resolve the problem by attacking the appearance as though

it were reality? The method of Christian Science is a transformation, or translation, of consciousness, which works out anew from man's primal unity with God, and so restores him to his original estate.

Scientific Translation

If one were asked, "How does Christian Science work?" a simple and true answer would be, "By translation." Because Science reveals what God actually is, the divine nature pours itself into the understanding, translating absolute Truth into language which human thought can comprehend; simultaneously Truth, understood, progressively corrects the errors held in consciousness by retranslating them back into reality, so bringing spiritual understanding and healing. Knowingly or unknowingly every Christian Scientist will have experienced this process. It works like washing out a jar under a water tap: as the clean water pours in at the top, the dirty water is simultaneously displaced from the bottom, until all is clean.

The textbook sets it out graphically on pages 115 and 116, under the headings of, first, "Scientific Translation of Immortal Mind" and, second, "Scientific Translation of Mortal Mind." The brief table there is a brilliant miniature of the whole teaching of Christian Science.*

We observe that while the "Scientific Translation of Immortal Mind" is all about *divinity*, the "Scientific Translation of Mortal Mind" is concerned with *humanity*. In the first translation we have the divine nature itself, or "divine synonyms," and man defined as "divine image." In Mind's understanding this image or idea is Mind's own "divine reflection." In the second we are shown degrees of humanity, ranging from the physical, through the moral to the spiritual – degrees of increasing awareness of what humanity really is. A beautiful cyclical pattern is thus evident, for the Third Degree "Understanding" at the end is the same standpoint as that of the "Scientific Translation of Immortal Mind" at the beginning. Nothing has been destroyed, but reality has been understood. As the divine understanding makes its impact upon consciousness, its first effect is that the beliefs of physicality begin to lose their 'solid matter' aspect once their unreality appears – "First Degree." In proportion as this transition happens, we find that our experience is no longer animality but morality; this is called "Second Degree." Evil beliefs are disappearing because spiritual ideas are appearing. Humanity is no longer believed to be composed of animal or physical passions and appetites, but is found to consist of moral qualities

* The reader is referred to the author's book *Scientific Translation* for a fuller explanation of the subject as it is presented in *Science and Health*.

and values. Yet this phase, too, is destined to change as the spiritual ultimate urges its demands, so that in the "Third Degree" humanity understands itself to be comprised wholly of spiritual ideas; this is "Reality," and always was so. The mission of the first translation is accomplished when it causes human consciousness to recognize its divine origin and nature. Thus by working from the first translation we no longer have to work by reasoning from material appearances.

The translation text in *Science and Health* therefore concludes, "In the third degree mortal mind disappears, and man as God's image appears. Science so reverses the evidence before the corporeal human senses, as to make this Scriptural testimony true in our hearts, 'The last shall be first, and the first last,' so that God and His idea may be to us what divinity really is and must of necessity be – all-inclusive" (p. 116). By means of the translation cycle God's understanding of Himself is reflected in us as our understanding of God.

Reflection is, indeed, the real relation of man and God, as is illustrated here. While God is represented by the seven capitalized synonymous terms, their reflection, man, is expressed by the seven uncapitalized terms of the Third Degree. *Wisdom* is a leading characteristic of Mind; *purity*, of Spirit; *spiritual understanding* is the quality of Soul; *spiritual power*, that of Principle; the *love* that gives up the mortal reflects Life; *health* expresses Truth; and *holiness*, Love. What this means is that man is the very quality of God, and this is Third Degree humanhood. "The more I understand true humanhood, the more I see it to be sinless – as ignorant of sin as is the perfect Maker" (Un. 49).

We notice that the textbook does not refer to *two* translations, because it is one continuous cycle coming forth from and returning to source. Similarly Mrs Eddy's twofold mission as Discoverer and Founder cannot properly be divorced into two, for the second is the proving of the first. What is discovered in *Science and Health* has to be demonstrated or founded in life.

Another way of making the same point is through the twin terms 'divine Science' and 'Christian Science,' which the textbook defines as synonymous (p. 127); indeed the fourth side of the holy city is itself defined as 'divine Science' on page 575 and as 'Christian Science' on page 577. They too describe the twofold translation. Putting this into practical terms, the emphasis of *Science and Health* is divine Science – man's unity with his Principle; the emphasis of the Other Writings is Christian Science – that same unity proved through his unity with others. The Other Writings will not allow the student to rest in a theoretical concept of oneness that would seek to be at one only with Principle while neglecting oneness with one's fellow ideas of God.

Gaining the true idea of humanity is our proof that we are gaining the true idea of divinity.

Humanity Translated

When the first translation declares man to be God's spiritual idea, what happens to mortal man? Nothing happens to mortal man, but a lot happens to *the mortal concept of man*. It is consciousness that changes by degrees, so that the idea of humanity is redeemed, not annihilated. Through scientific translation, humanity is rescued from what it is not and restored to what it is divinely.

The textbook very thoroughly distinguishes between man as a mortal and man as God's spiritual idea – and yet continues to use the same word for both. In just the same way the books generally use the word 'human' also as interchangeable with mortal, except in twenty or so cases which are so startlingly different that we have to revise our preconception. For example we find: "John saw the human and divine coincidence, shown in the man Jesus, as divinity embracing humanity in Life and its demonstration" (S&H 561). Another citation neatly illustrates the requisite translation, telling us that "the heavens and earth to one human consciousness, that consciousness which God bestows, are spiritual, while to another, the unilluminated human mind, the vision is material" (S&H 573).

We cannot simply discard the human, or the world, or the body, just because we have a wrong, material, sense of what they are. We must translate them, and this is the function of the Other Writings – the actual redeeming of humanity from mortality. "Human beings are physically mortal, but spiritually immortal" (Un. 37). So it is that *Science and Health* corresponds to the first translation, bringing the humanity of divinity, while the Other Writings correspond to the second translation, restoring all to God and demonstrating the divinity of humanity.

Naturally, if humanity is to be proved the reflection of the divine it follows that the mortal counterfeit sense of the human must be laid off. It cannot be spiritualized. "Mortals are not fallen children of God. They never had a perfect state of being, which may subsequently be regained" (S&H 476). It is this disappearing of the mortal concept under the impulsion of the divine which constitutes the true human.

The very first page of Mrs Eddy's Prose Works (Mis ix) contains a passing reference to Cupid and Psyche which points in this direction. In the myth Cupid is the god of love who loves the maiden Psyche, personifying the human soul. He wants to unite with her forever, but a god cannot marry a mortal. The only way he can marry her is to make her immortal. This suggests that the "human and divine coincidence"

can be achieved only as we lift our concept of the human and see it not as mortal but as divine in origin and nature.

"Whom Say Ye that I am?"

The constant need is to view humanity aright, rather than from men's viewpoint. Hence the crucial question Jesus asks is not, "Whom do men say that I the Son of man am?" (Matt. 16) but, "Whom say ye that I am?" When spiritual sense is kindled from the flame of the first scientific translation, we realize that it was the divinity of the Christ that was made manifest in the humanity of Jesus (see S&H 25:31) rather than the personal Jesus demonstrating the Christ.

The argument is that animal magnetism has kidnapped humanity from its divinity and parades it before us disguised as mortal persons; consequently our work in Christian Science is the unmasking of this deceit and the restoring of man's original state as God-idea. The most powerful aid in this process is to handle personal sense, to see man as a transparency for God. This applies particularly to our sense of Mrs Eddy. She wrote in a letter of 1899, "All that the people need, to love and adopt Christian Science, is a true sense of its Founder. In proportion as they have it, will our Cause advance." Clearly the revelation could only have come through one who was like it in nature, so the spiritual quality of her character is here taken for granted. The need for a true estimate of God's messenger extends beyond simply gaining a fair view of the person of Mary Baker Eddy; it affects the way we regard Christian Science itself.

If one has a personal sense of the Discoverer, Christian Science will be for that one a person's teaching, to be applied by a personal student to personal problems. But as one begins to realize that Christian Science is the self-revelation of Truth and Love, the concept changes: the so-called personal Discoverer and Founder becomes a transparency, for which 'Mary Baker Eddy' is the name. As Jesus put it, "He that hath seen [understood] me hath seen [understood] the Father" (John 14). Similarly throughout her public life-work Mrs Eddy insisted that those who failed to understand her as the one through whom Truth has come in this age failed to understand Christian Science (see *We Knew* 2, 54). "There was never a religion or philosophy lost to the centuries except by sinking its divine Principle in personality" (My 117).

It was the first translation that brought the discovery, and it was the second translation that put the founding mission into operation. Far from being the arbitrary productions of a personal author, the Other Writings represent the God-given framework of experience through which the human is translated. The truths in *Science and Health* alone are

enough to raise the dead, would we but conform to them; the Other Writings therefore illustrate humanity actually being resurrected from organic life. This is why it is important to see them as vastly more than a collection of inspired fragments: they are a coherent picture of the total healing purpose of Christian Science.

CHAPTER II

Dating the Unseen

The true theory of the universe, including man, is not in material history but in spiritual development. – Science and Health 547.

That which hath been is now; and that which is to be hath already been; and God requireth that which is past. – Ecclesiastes 3.

Until the footsteps of the past are seen to fit consistently and sacredly into the present as parts of a finished whole, the present will never rest upon a divine basis. – Alice Orgain.

Time no longer

In this chapter we come to the story of Mrs Eddy's Other Writings, and as we do so we are faced with a paradox, with the fact that being is timeless even while we experience it in time. Our task is to disentangle the ideas and lessons of that story from events in time, and see them as values of eternity. Actually we live in eternity *now*, even though the carnal mind would have us believe in past, present and future. The Science of being, *Science and Health* tells us, "obtains not alone hereafter in what men call Paradise, but here and now; it is the great fact of being for time and eternity" (p. 285). Time is but a limited sense of eternity; but if time really were an actuality in itself, human experience would be deprived of God. As it is, eternity is ever-present, translating and transforming our time-structured lives. Reality is not in historical events as such, but in the spiritual ideas which they illustrate. Thus the historical Jesus, voicing the timeless Christ, could say, "Before Abraham was, I am" (John 8). It is from this same standpoint of the eternal now that we shall be viewing Mrs Eddy's life-work, where all the so-called events are actually the I AM unfolding itself in scientific order. As she herself is reported to have said, "any event is every event, and I AM is the law of it."

The Scientist may well ask why he needs to trouble himself with a chronicle of historical events, which he may wish to dismiss as archaic and irrelevant in Science. But supposing the events of Mrs Eddy's life-work are not, in fact, merely material happenings but are the symptoms of an underlying spiritual activity? To a metaphysician those 'events' are just as much symbols of reality as are the incidents of the Bible, external signposts to the internal way we all have to go. We would

be foolish to ignore such indicators. Unless we can look at 'history' as the divine order in experience we still have it as time and hence have two universes; we are imprisoned in one as material experiences, while reaching out towards another as spiritual. Just dismissing or discarding something does not deal with it scientifically but sweeps it under the carpet, to be tripped over sooner or later. History thrown down to the material level is a serpent, but if picked up it becomes a staff.

"Christian Science and Christian Scientists will, *must*, have a history" (Mis. 106) and, as with everything else in human experience, we have to discover what history is in God. Hence in this work we are setting out to discern the metaphysics behind the life-history.

Mrs Eddy was well aware of the need to appreciate history as spiritual unfoldment. When she collected together the articles she had written for *The Christian Science Journal* and republished them as *Miscellaneous Writings*, she wrote in the Preface (p. xi), "May this volume be to the reader a graphic guidebook, pointing the path, dating the unseen . . . and thus may time's pastimes become footsteps to joys eternal." We may usefully borrow the phrase "dating the unseen" as the keynote of this chapter. Although we appear to be dealing with things which are seen, we are actually discerning through them the things which are not seen, those deep spiritual realities which determine the outward appearances. These scientific unseen constants (the synonymous terms for God) are carefully presented in *Science and Health* in divine order. This same order then, in turn, enables us to 'date' or identify spiritually what had appeared to be a human footstep.

Original Meaning

This requisite retranslation of events and things back into their spiritual reality should be no problem for Christian Scientists, who are quite familiar with the way the GLOSSARY chapter translates Biblical characters and themes into spiritual ideas and attitudes. In it, people from the past and objects such as the ark, thought to be physical, are translated into metaphysical states of consciousness, no longer objective and located in time and space but subjective and part of our present experience. We find Adam and Abraham within ourselves; we *are* Jacob, as the mortal in us yields to the spiritual. Perhaps the most vital feature of the GLOSSARY is the explanation that it "contains the metaphysical interpretation of Bible terms, giving their spiritual sense, which is also their original meaning." Here is a startling thought! *Science and Health* presents the original meaning, whereas the human person or event is but a finite representation. In other words, as Scientists we do not start by trying to reason from people and things back to their spiritual sense; we

have to start from their spiritual origin if we wish to discover their meaning as symbols.

Our familiarity with the 'Glossary method' – translating material for metaphysical concepts – should make it natural for us to examine Mrs Eddy's life-work in this way also, for both the Bible story and that of Christian Science are the outcome of the same spiritual idea. When faced with material problems we are all accustomed to turn our thought to the relevant spiritual idea. If it is a money difficulty, we ponder the idea of substance and supply; if it is one's hand, we affirm the ever-operative spiritual power of Principle; if it is a bad relationship, we go to the harmonious workings of the synonymous terms for God. This we have learned from the textbook and from our own practice.

Always what we are looking for is divine ideas. Now, if we can discern in these ideas *a sense of order*, we shall have found the means for translating the flow of time. Is there somewhere a time-free scale of reference, an orderly range of absolute values, to replace the material time-scale? Providentially, God has already given to humanity the two things we need. The first is the Christian Science definition of God, which provides the absolutes; the second is the days of creation, which provide their basic sequential order. The two refer to the same reality, but while the synonyms focus on what God is, the days focus on the order of their revelation. If this sounds complicated, in practice it simply means that we shall see Mrs Eddy's life-work unfolding in the seven 'days' or periods of Mind, Spirit, Soul, Principle, Life, Truth, Love. There is nothing mystical about the number seven as such; it is just a universal symbol for the divine perfection. Mrs Eddy writes that it is "the full number of days named in the creation, which signifies a complete time or number of whatever is spoken of in the Scriptures" ('00 14).

Days of Creation

The days of creation describe what happens as the sevenfold nature of God breaks upon consciousness, bringing the absolute vividly into our language. The symbols of the days, in order, are *light, firmament, dry land, celestial system, abundant life, man, and rest*. These symbols represent the spiritual qualities of the Third Degree: **wisdom, purity, spiritual understanding, spiritual power, love, health, holiness** – which also unfold in the same order. If we correlate these different sequences which are already in the textbook their relationship becomes clear:

MIND: *light, wisdom*. MIND, saying 'Let there be *light*,' floods the universe with the allness and intelligence of Mind. Reflecting this Mind, man is guided by *wisdom*.

SPIRIT: *firmament, purity.* SPIRIT, saying 'Let there be a *firmament*,' brings the understanding that separates the real from the unreal. Reflecting only the substance of Spirit, man is the expression of *purity*.

SOUL: *dry land, spiritual understanding.* SOUL, saying 'Let the *dry land* appear,' identifies and consolidates the ideas of God and makes them subjective. Man thus embodies the *spiritual understanding* which brings forth as 'the seed within itself.'

PRINCIPLE: *celestial system, spiritual power.* PRINCIPLE, saying 'Let the *lights in the heavens* govern the earth,' is declaring that the harmony of the universe is fixed and systematic. Man reflects this divine government as *spiritual power*.

LIFE: *abundant life, love.* LIFE, saying 'Let the waters *bring forth life abundantly*' opens the way for man to *love* to lay off the limited mortal sense of life for himself and his fellows.

TRUTH: *man, health.* TRUTH, saying 'Let us make *man* in our own image' is declaring that the true man is whole and is the compound idea, and expresses *health*.

LOVE: *rest, holiness.* LOVE, saying 'God's creation is forever perfect and fulfilled,' gives *rest* to its idea in the beauty of *holiness*.

The great feature of the days of creation is that they establish *the basic sequence* in which the sevenfold nature of God unfolds. They are like the generator of all revelation, of all creative development. The days therefore replace the material time-scale. What they express is *a code of orderly spiritual thinking* which is inherent in being itself. Because they are nothing to do with the calendar of time, it makes no difference whether the time-scale under consideration be short or long; the days are always the key to the chart of life. We find that the Bible, for example, is carefully arranged in thousand-year periods, successively illustrating the days of creation, for "one day is with the Lord as a thousand years." We discover that the thirty-three years' life of Christ Jesus accurately portrays the same sevenfold working of the divine. We shall see that the spiritual evolution of the Christian Science movement under Mrs Eddy also follows this pattern; and if we would trust the providential order we would be conscious of it shaping our own lives too. All that is needed is that we begin to be spiritually conversant with these days as "numerals of infinity," and we shall use them as fluently as figures. God and His Science are forever complete; only for purposes of understanding is the story spread out over seven phases. These days correspond to the stages of our awareness of His nature, but it is always the whole of God and not one seventh that is appearing.

As Days Appear, Mortality Disappears

When the light of Mind breaks on us in the first day, and when in the second it separates the real from the unreal, and continues through all the days until eventually we find in the seventh that Love is All-in-all and God and man are coexistent, we are tracing not only the unfoldment of spiritual truth: just as importantly, we are tracing the dissolving of mortal error, for in proportion as we understand the real the unreal disappears. The textbook explains that "these days will appear as mortality disappears" (p. 520), indicating that they monitor the resolving of the mortal problem as much as they record the unfoldment of truth. In fact the days cannot be made our own unless the mortal yields. Therefore the days of spiritual creation in the Bible, and in the textbook, are immediately followed by the parallel analysis and uncovering of the material sense of creation, so that the fundamental dream of mortality can be resolved. This is an exceedingly practical and helpful feature, enabling us to tackle the problem systematically instead of piecemeal; we can work authoritatively as Scientists from an understood Principle – from the synonyms for God – rather than as passive mortals waiting to see what mortal mind will throw at us next. Truly has it been said that the two supremely great things that Christian Science gives to the world are the spiritual definition of God and the consequent ability to handle evil scientifically. Because of this, we shall see how in the life-work of Mary Baker Eddy the sevenfold revelation of what God is handles precisely the seven major errors – material origin, dualism of good and evil, false identity, personal sense and disobedience, division of life from theory, rivalry, and controlling motherhood.

In her Bible Lesson on *Revelation* 20 Mrs Eddy specifically handles the error of time by referring to a thousand-year period of *material* history as "a unit of nothingness" (Ess. 137). Yet "with the Lord" a thousand years is as one day, so each such period is not really material history at all, but is a picture of the day resolving the material sense. Thus each day of creation gives us the 'unit of somethingness' requisite for resolving the thousand-year periods of the Adam dream.

From these preliminary remarks we now go forward to view Mrs Eddy's life-work in its divine design. We will start with a short synopsis of the story in its broad sevenfold framework so as to familiarize ourselves with the general outline; this will provide the setting for each of the Other Writings. In the next chapter we can use a finer scale of observation for greater precision and more scientific understanding, and there we shall be able to expand all the points which are noted here only briefly.

Students sometimes ask why the structure of one Scientist's book on this subject may differ from that of another, even though both authors are employing the days of creation as their yardstick. The reason is that they are using different frames of reference. A work on, say, the evolution of a single chapter of *Science and Health* may well adopt a framework that varies from one which surveys the evolution of the complete textbook. Such variations must not be regarded as conflicting but as complementary. The standpoint adopted in this book is that of viewing Mrs Eddy's life-work as one composite whole, and the structure is determined principally by the half-dozen major revisions of the textbook, but not by these in isolation. Her dual mission as Discoverer and Founder requires us to observe the evolutions of the textbook parallel with the developments in the church experience, as neither can be fully understood without the other. Revelation in context with demonstration, statement alongside its correlative proof, is the keynote here. Moreover, we cannot help observing how, in this framework, the 'tones' of her footsteps are identical with those of the fundamental thousand-year periods of the Bible.

Evolutionary Periods of the Discovery

First period: 1866–1877

First day of creation: let there be light

MIND: revelation

The first day of creation launches the entire unfoldment with Mind's declaration, "Let there be light: and there was light." In Mrs Eddy's experience this period focuses in the year 1866 when the revelation that "All is infinite Mind and its infinite manifestation" suddenly comes to her, with such divine conviction that she is instantaneously healed of an injury thought to be fatal. The event is like the sudden bursting of the sun above the horizon, but there has been a slow dawning of the light for the previous twenty years, a gradual falling away of belief and faith in matter and material medicine, and the growing certainty that all causation is Mind.

From the moment of her revelation she sets to work prayerfully to understand the divine law that has healed her and brought her "out of darkness into his marvellous light" (I Pet. 2). The intelligence and wisdom of Mind illuminate her consciousness, and she pours this inspiration into the book *Science and Health*, the textbook of the Science of Mind-healing, the first edition being published in 1875. At this stage the

statements are very absolute and not as adapted to the reader as they will be later; their purpose here is simply to record the initial revelation as "Immortal Mind makes its own record" (S&H 505). Because of the transcendent nature of the vision, this first edition is outspoken about there being no need for material church organization. She does, however, form her students into a body known as the Christian Scientist Association.

The tone of the whole of this first period is that of revelation – the discovery that God is All, that He is Mind and man is His idea, the light being inseparable from its source.

Second period: 1877–1882

Second day of creation: firmament of understanding

SPIRIT: purity

The truth so openly declared in the book has two effects: it attracts the spiritually-minded who want to understand it and to heal in Christ's name; at the same time it stirs up the enmity of the carnal mind which tries to destroy the spiritual idea. This is because the pure spiritual idea must call forth the claim of the power of evil in order to nullify it. The specific form of evil is that some of her students aim to pervert Mind-healing into mental manipulation or mesmerism; to combat this insidious danger a new chapter called **MESMERISM** appears in the second edition of the textbook, exposing the personal and malicious workings of mortal mind and re-emphasizing the reality and onliness of Spirit. Just as in the second day, there is now a vital necessity to distinguish between the material sense and the spiritual fact. A firmament of separation must be erected between the false and the true, so that evil can be exposed and proved powerless, and good to be indestructible. Appropriately, this edition of the textbook bears on its cover a picture of Noah's ark, unsinkable amid the storms.

As though to provide a visible ark or temporary refuge for her 'child' and as a concession to the period, in 1879 she organizes her students into a church, and in 1881 forms the Massachusetts Metaphysical College, chartered under the laws of the state, for teaching the spiritual Science of Mind-healing. That is, a firmament of the understanding imparted by Spirit "uplifts consciousness and leads into all truth" (S&H 505).

Through this second period the overall tone is the onliness of Spirit versus the dualism of good and evil; the nature of the revelation is understood to be pure and therefore imperishable.

Third period: 1883–1885**Third day of creation: dry land, Earth, brings forth****SOUL: identity**

The theme of the third phase is that the dry land of spiritual understanding appears, bringing the capacity to reproduce the nature of the source. A distinctly new evolutionary period opens in 1883 with the appearance of the sixth edition of *Science and Health*; it is characterized by a toning-down of the mesmerism issue, and by the addition of a new chapter called “Key to the Scriptures.” The Key consists only of our present GLOSSARY, and it exchanges the material for the spiritual meaning of Scriptural names, identifying Biblical people and things as inward spiritual qualities. This translation, so typical of the synonym Soul and of the third day, is seen happening also in the third thousand years of the Bible when Jacob, for instance, is renamed Israel, and the wandering tribes find their Promised Land. In this third period the identity of Christian Science becomes firmly established, both what it is and what it is not. What Science *is* is *Christian Science*, the Science of the Mind that is God; what it *is not* is mental healing on the basis of hypnotism (see Mis. 4:1–10).

To mark the safe journey from sense to Soul and to care for the budding thought, she now launches the periodical, *The Christian Science Journal*. In it she publishes articles on the students’ spiritual growth and on bringing forth the fruit of the Spirit; she writes Bible lessons, corrective notices, questions and answers, all designed to educate and so to lead the student – as Moses did – towards self-government. Also in this tone of propagation, in 1883 she publishes the first two books of the sixteen Other Writings, *The People’s Idea of God* and *Christian Healing*. Like the seed within itself, these two titles describe the seminal ideas for all subsequent unfoldment.

In the third day the important symbol is the earth bringing forth from within itself the grass, the herb and the fruit tree. So here in this third period we see its exact counterpart – the Christian Scientist reproducing the qualities of his Principle – when Mrs Eddy starts teaching at the College a Normal Class for qualifying teachers. She equips her students not only to heal (the function of Primary Class) but now also to teach, to propagate the idea. These students, themselves now teachers, in turn form pupils’ associations, and they become the nuclei of branch churches. So the work of Christian Science prospers and spreads.

The leading characteristic of this third period, then, is the idea of identity, which brings forth and propagates the genuine attributes of Science.

Fourth period: 1886–1890

Fourth day of creation: the celestial system; greater and lesser lights

PRINCIPLE: divine government

We could virtually foretell, from the message of the fourth day, the kind of situation which the fourth period will bring. The symbol of the solar system declares that everything moves in obedience to the central One; when earth reflects heaven's government, man is individually self-governed. This is the ideal of Science, to which Mrs Eddy is leading her movement. Accordingly the fourth evolutionary period is dominated by the theme of Principle's Science and system, and by the students' obedience – or disobedience – thereto.

The period opens with a major revision of *Science and Health*, the sixteenth edition. It is marked by the appearance of two new chapters, GENESIS and THE APOCALYPSE, which when fully evolved will contain the two features that comprise the elements of Science, namely the *seven* days and the *four* sides of the city; the latter is as yet only hinted at, and it seems that the book can do no more than point towards the promised coming, even as the prophets in the fourth Bible period looked towards the Messiah. The tone of this sixteenth edition, though, is distinctly that of an impersonal authority.

Out in the field, while there are many faithful students, there is also much rivalry and personal ambition, and even a rebellion against her God-inspired leadership by some who could not accept the strict requirements of Principle. Again, because of personal sense, there are wide divergencies in the teaching; some want to present Science as a philosophy; others invent their own rival and semi-metaphysical system; indeed, in 1887 the pirates and renegades outnumber the true Scientists. But at the still centre of the turbulence Mrs Eddy is doing her finest teaching in the College, and though thronged with work she publishes three more Other Writings – *No and Yes* (no. 3), refuting the charge that Christian Science is not Christian, and explaining the *Science of Christianity*; *Rudimental Divine Science* (no. 4), a robust factual statement of what Science is; and *Unity of Good* (no. 5), her great work on the absolute oneness of being and the nothingness of evil.

So as to calm jealousy and to introduce equality between her own students and their students, she forms them all into the wider *National Christian Scientist Association*. In 1888 she goes to Chicago to attend the NCSA convention, and there gives the inspired impromptu lecture, "Science and the Senses." It is a huge success, but the resulting personal worship is as unscientific as is the abuse. Clearly, a different foundation

for the Christian Science movement must be found, something more rocklike than the frail premises of personal sense and material organization. Accordingly she dissolves the central church, closes her College, resolves both the CSA and NCSA into voluntary assemblies, and herself retires – into Principle, there to seek the solution. By seizing the initiative, she pre-empted the plot of the carnal mind to destroy Christian Science by dividing it into factions; in dissolving the organization she has removed the target. This is in marked contrast to the same period in the Bible story where, through personal wilfulness and egotism, the Hebrew nation becomes divided, disregards the prophets, and is carried away into captivity.

Let us pause for a moment at this important point in the story. For still within the fourth, or Principle, period, and continuing on into the fifth, or Life, phase, we enter now a three-year span known as ‘the disorganization.’ During this interim, while the life of the branch churches and the work of the individual teachers and practitioners continues as before, there is no central material organization. Instead, there is the “spiritually organized church,” a working model of the movement no longer governed by person but coming directly under the government of Principle (see Ret. pp. 43–45; 47–50). Obedience to this order of divine Science would mean that the student is now “dependent upon no material organization” (S&H 509); whether ‘organization’ is expressed by a controlling church or by a controlling corporeal body, it signifies the same thing. The parallel in the Bible story is unmistakable: as the fourth thousand-year period closes and the fifth opens, we move from the Old Testament to the New, where Jesus’ three years of public ministry triumphantly demonstrate that life does not rest on an organic basis.

Fifth period: 1891–1901

Fifth day of creation: the open firmament; abundant life

LIFE: life undivided from Life

We now enter the New Testament phase of the Christian Science development: the earlier footsteps *towards* unity with the divine are now transformed into coming forth *from* the Principle. “I came forth from the Father,” says Jesus at this same (fifth) stage in the Bible, bringing life more abundantly. Pre-eminently in Christ Jesus we see the unity of words and works, of message and messenger, of letter and spirit, of Life and life; and it is this demand for living the undividedness of being which characterizes the fifth evolutionary period.

Two happenings dominate the story: there is a thorough revision of the textbook (the fiftieth edition) and a new central church is organized and an edifice built for it. Whereas the earlier church organization, dissolved in 1889, had been chartered under the laws of the land, the new church is not chartered for it is designed to exemplify man free from the law of organic life, even as Christ Jesus exemplified man free from the laws of organic mortal body. The first phase of church had illustrated the attempt to persuade individuals to obey Principle and to work together in harmony; now this second phase illustrates the way true individuality is found undivided from all others, when all are coming forth together from the source as the church universal and triumphant. Thus, while the earlier church had been composed of human beings trying (not too successfully) to be Christian Scientists, the latter church represented the body of a *demonstrated* state of consciousness. For this reason when the edifice is being built (in 1893 and 1894), Mrs Eddy makes them accomplish the work by demonstration and not by human competence.

The spiritual factor which impels these footsteps into expression is represented by the new fiftieth edition of *Science and Health*, for it is always the Word of God that determines the outward events; God spake, and it was done. This fiftieth edition is produced during the three-year interim already mentioned, when, in her own words, Mrs Eddy "sought in solitude and silence a higher understanding of the . . . unity . . . between the . . . letter of Christianity and the spirit . . ." (My 246). The new revision represents "the divine concurrence of the spirit and the Word," or humanity on the new basis of divinity; and on these safe grounds a new church can be organized. Of all the major revisions of the textbook, none brings a greater shift of emphasis than this one. Amongst other important features, there appears for the first time the city foursquare of Revelation, symbolic of heaven being brought to earth. Synonymous terms are now used in the definition of God, and consequently the newly added chapter SCIENCE, THEOLOGY, MEDICINE can declare that "divine metaphysics is now reduced to a system."

Also in 1891 she publishes *Retrospection and Introspection* (no. 6) in which she not only looks back to the history of her discovery and of the first organization and its disorganization, but also looks into the spiritual significance of all that has happened. Then in 1893 Christian Science is given the opportunity to present its teachings before the World's Parliament of Religions in Chicago, very much as historical Christianity takes its place in the world on the day of Pentecost, at the same point in the Bible story. In the same year, boldly claiming that Christian Science presents the womanhood as well as the manhood of God, Mrs Eddy

publishes her illustrated poem *Christ and Christmas* (no. 7). Metaphysically interpreted, ‘man’ deals in analysis while ‘woman’ emphasizes synthesis; ‘man’ works towards the centre while ‘woman’ operates from it. This spiritual standpoint of ‘woman’ is the characteristic of the new phase which bases the human on divine foundations. *Pulpit and Press*, the eighth book, records the sermon of dedication of the new church, and the opinions of the world’s press.

For the newly-organized church Mrs Eddy publishes the *Church Manual* (no. 9). Written specifically for The Mother Church, it spells out how it is to be governed and how the members will behave as they live in obedience to the divine Principle, Love. Moreover, as the church is actually ‘Mother’s Church,’ the *Manual* makes explicit provision for this church to dissolve itself when she is no longer personally present to guide it. It is within this fifth period too, in 1897, that she collects all her past *Journal* articles which she wishes to preserve and publishes them in one volume as *Miscellaneous Writings* (no. 10). The theme of the book as a whole is found on the dedication page: “these practical teachings . . . demonstrate the ethics of Christian Science.” The following year, when these teachings have done their leavening work, she reopens the College as the Board of Education of The Mother Church.

Characteristic also of this fifth period is that “Christian Science Hall” in her home town of Concord, New Hampshire, (where the local branch church holds its services) is remodelled: it signifies that the individual human is to be improved to the utmost before it can give way wholly to the divine. In line with this focus on the individual (or the branch), she launches in 1898 the weekly *Christian Science Sentinel*, which was published primarily for the branch churches. Three more books appear, each of them comprising an address she has given as Pastor Emeritus to The Mother Church at the annual communion services: *Christian Science versus Pantheism* (no. 11) in 1898; *Message to The Mother Church for 1900* (no. 12); and *Message to The Mother Church for 1901* (no. 13), which brings us to the close of the fifth evolution.

This whole Life period is an expansive one, full of abundant new life because “the firmament of heaven” is now “open;” it introduces true individuality and leads the way out of the organic concept of life.

Sixth period: 1902–1907

Sixth day of creation: creation whole and complete; man in God’s image

TRUTH: wholeness

The term ‘man’ employed in the sixth day is an elastic concept, as it

applies equally to the individual and to mankind as a whole. Christ Jesus' declaration "Thou art made whole," was voiced to one man because it is the truth about man generically. The lens of Science reveals "man collectively, as individually, to be the son of God," we are told in *Miscellaneous Writings* (p. 164). The two aspects are naturally interdependent: our own health and well-being is reflected in that of the world. As we look now at the equivalent sixth period in Mrs Eddy's life-work, we find that the dominant events reflect this same relationship.

The events are twin activities that go on side by side throughout the period – the building of a model branch church in Concord, and the building of the Extension of The Mother Church in Boston. Ideally, the branch church represents the self-governed individual Scientist, while the Extension symbolizes the same status embracing mankind collectively. The harmony of the whole requires us to understand the right relationship between the individual and the collective. It is easy to say that it must be unity, but there is much to be overcome before this unity can be achieved in practice. Most of the details of Mrs Eddy's founding mission in the sixth period relate to this sacred balance; for example, she institutes a number of safeguards designed to prevent The Mother Church exercising totalitarian control over the branches. We shall see their importance when we examine the fourteenth book, *Message to The First Church of Christ, Scientist, 1902*.

The theme of extension to the whole world is also depicted in this period by the launching of the monthly publication called *Der Herold der Christian Science*, in which for the first time articles on Christian Science are printed in English and another language (initially German), on facing pages. Never are these translations allowed to appear without the original English text for reference.

As always, the determinant of these events is another major revision of the textbook – the two hundred and twenty-sixth edition, no less. The revision this time consists not so much in alterations of the text as in a rearrangement of the order of the chapters, so that they now flow in the sequence in which we have them today. Moreover, to illustrate that Christian Science is self-demonstrating, Mrs Eddy now adds the chapter FRUITAGE, comprising testimonies of healings wrought by the reading of the book alone.

A final point in this brief introduction to the sixth era: in 1906 the editions of the textbook are no longer numbered, and no further copyrights are taken out. It has, in effect, been given to the world. With this tone of the generic, we enter the seventh and last evolutionary period.

Seventh period: 1907–1910**Seventh day of creation: God’s work finished, complete and perfect****LOVE: universality**

The textbook begins the spiritual interpretation of the seventh day with, “Thus the ideas of God in universal being are complete and forever expressed, for Science reveals infinity and the fatherhood and motherhood of Love” (p. 519). So it is that in the story of the evolution of the founding of Christian Science, the moment has arrived when the being of infinity is finally declared. In the Preface to *Science and Health* Mrs Eddy tells us specifically that “Until June 10, 1907, she had never read this book throughout consecutively in order to elucidate her idealism” (p. xii). Then, in the very next edition thereafter, she alters the definition of God in RECAPITULATION to the form in which we have it now. From the beginning her search has been to establish the absolute being of God, and the many editions of the textbook record the frequent changes made in its statement. With the nature of God scientifically stated the nature of man is also revealed, for the heavens *and the earth* were finished. By means of these synonymous terms for God, the Christian Scientist is able to be a law to himself – as the textbook now bids him.

The purpose of the entire evolution has been the resolving of the personal ‘I’ for, as the seventh day explains, the days of God’s creation can appear only as mortality disappears. Appropriately, then, the somewhat ambiguous little verse on the fly-leaf about the “I, I, I, I itself, I,” which had been there ever since the second edition in 1878, is now replaced by “Oh! Thou hast heard my prayer.” In the same vein, the word UNMASKED is now added to the chapter title ANIMAL MAGNETISM. All these changes, and many others, signify a very different sort of achievement from that of mere personal demonstration; rather, this seventh stage shows man’s real status as the spiritual idea itself, crowned with the twelve stars of divine accomplishment. Mrs Eddy depicts this change of emphasis by redesigning the cross and crown emblem, so that the old ducal coronet is now replaced by the celestial crown of twelve seven-pointed stars.

When each individual reflects this ‘God-crowned woman’ – reflects the motherhood of Love within himself – what need is there to look to a mother-authority external to himself? In 1908, therefore, Mrs Eddy abolishes the communion season in The Mother Church (because it had become a communion between branch and Mother), but she leaves the branches’ communion service to be a matter for each branch with its divine Principle, Love. Indeed by this time she has made it legally

impossible for The Mother Church, *without her*, to exercise its maternal control.

On the external front the period is characterized by her many public pronouncements, articles on Christian Science in the world's press, and by the launching of her own daily newspaper, *The Christian Science Monitor*, all signifying the universality of the seventh day. The work is done; the Science of being has been presented systematically to the world, and the way to demonstrate it established. The textbook now is the mother and the leader, and the personal revelator can depart. It remains for the students to prove that Christian Science is the Science of inorganic being – or to let it degenerate into mere material prosperity.

Finally the two remaining Other Writings are published: *Poems* (no. 15) is issued in 1910, and *The First Church of Christ, Scientist, and Miscellany* (no. 16) in 1913. *Poems* is unique among all her books in that the verses selected for it were written over her entire life-time; *Miscellany* covers the building of The Mother Church Extension, chronicles the footsteps of the Concord branch church, and to a marked degree addresses itself to the world. The seventh period closes then on the note of the Love that fills all space.

Pattern of Divinity

When we look from this viewpoint at the outline of the Mary Baker Eddy story, we are looking not at material or personal 'events' but at the evidences of the workings of the nature of God. We are concerned with the metaphysics of history. Viewed spiritually, her life is the imprint of divinity. What appears as Mrs Eddy discovering Christian Science was actually **Mind** perennially revealing that all is Mind; it was not a human person uncovering demonology but **Spirit** imparting the understanding that Spirit is the only real power; it was not Mrs Eddy teaching students and sending them out into the world to heal, but **Soul** bringing forth from within each one the capacity to reproduce God's power. It was not really Mrs Eddy personally organizing, disorganizing and reorganizing a church, but **Principle** demonstrating the divine system of self-government. It was not a personal author writing the crucial fiftieth edition of the textbook or an autocratic leader framing a Manual of restrictive by-laws, but **Life** exemplifying the method of each individual coming forth from the divine centre. It was not Mrs Eddy dedicating a model Branch Church and an Extension but **Truth** requiring the appreciation of true brotherhood within its compound idea, man. It was not Mrs Eddy launching the Monitor, but **Love** being universal in its scope and its embrace. Always, with her, the human picture is but a symbol of the underlying spiritual fact; always we are looking at the

divine pattern, not primarily at a human life; yet always we see that the human life is the reflection of this pattern, because in absolute reality all that is ever going on is God, and “the spiritual bespeaks our temporal history” (My 133).

As we proceed, we shall be astonished at the accuracy and appropriateness of the details within the whole design (though we ought to be even more astonished if the divine Mind did not govern all with marvellous intelligence and perfect order). The correlations are far too spiritually profound and complete to have been contrived. One marvels to find how constant, how universal, is this pattern of the divine nature, underlying every creative unfoldment. The point is that when we understand life as the working of the synonyms for God, all ages are contemporaneous, because the periods are not seen as *time* but are recognized as similar *tones*, and thus time is being mastered by the synonymy of all being.

Revisions of *Science and Health*

Each of the evolutionary periods in the story was initiated, as we have seen, by a new edition of the textbook, usually a major revision. Because these successive editions form such important key points in the unfoldment, it will prove valuable for us to be clear about them and to understand what they represent.

From the time of the uninhibited first edition in 1875 until late in 1910, the statement of the ideas of Christian Science was continually clarifying in Mrs Eddy’s thought. Each fresh printing of one thousand copies provided the opportunity for her to make changes in the text – and each such printing was always known as an ‘edition’ even if no textual changes were made. In the course of thirty-five years there were over four hundred and thirty of these editions, and a great many contained textual changes or additions. Several revisions incorporated changes which were small in size but momentous in their metaphysical significance, and are therefore to be considered landmarks. All in all, out of the hundreds of successive editions, seven evolutionary periods stand out as the important ones, each evolution characterized by a particular edition and corresponding to the order of the days of creation:

Evol- ution	Date	Edition of <i>Science & Health</i>	Characteristic tone
1st	1866–1877	1st (1875)	Mind: revelation
2nd	1878–1883	2nd–5th	Spirit: purity and indestructibility
3rd	1883–1885	6th–15th	Soul: identity and propagation
4th	1886–1890	16th–48th	Principle: impersonal Science

5th	1891–1901	50th–225th	Life: living unity of letter and spirit
6th	1902–1907	226th–418th+	Truth: wholeness and inter- relationship
7th	1907–1910	unnumbered	Love: universality

When we ‘arrive at’ the last edition in the Love period we have not abandoned the standpoints of Mind, Spirit, Soul, Principle, Life and Truth. The value of synonyms is that each reflects every other; the last edition includes them all, just as the whole unfoldment was inherent already in the first.

The evolutions of the book may be likened to the stages of a child’s growth: from the beginning it is the same book, the same person, always whole but with different accentuation. The form may change but the idea never does, and the form changes inevitably because each evolution serves a different purpose. “In different ages the divine idea assumes different forms, according to humanity’s needs” (Mis. 370).

Personal sense may see in these changes a person called Mary Baker Eddy making corrections and improvements as she went along, but such an assessment tells us more about the observer than about the author of *Science and Health*. As “a scribe under orders” (Mis. 311), Mrs Eddy could write only what was requisite and appropriate for the divine unfoldment, stage by stage. Because each evolution is in effect the Word stating the same thing in another way, the revisions were not corrections or improvements but *clarifications*, and correspond to the description of the days of creation as “spiritually clearer views of Him” (S&H 504). “I have revised SCIENCE AND HEALTH only to give a clearer and fuller expression of its original meaning. Spiritual ideas unfold as we advance. A human perception of divine Science, however limited, must be correct in order to be Science and subject to demonstration. . . . That which when sown bears immortal fruit, enriches mankind only when it is understood – hence the many readings given the Scriptures, and the requisite revisions of SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES” (p. 361). Spiritual ideas unfolding as *we* advance means that we truly understand only what we demonstrate, and such demonstration then enables us to receive the next statement of Truth. Understanding and demonstration are the two feet upon which we advance. As it is with us, so it was with Mrs Eddy’s students; each successive revision had a leavening and transforming work to do before the reader’s thought was able to profit from the next version. The evolutions were thus as much an index of the advance of the students as they were clarifications in Mrs Eddy’s thought. In fact the *Journal* for March 1891, carrying a notice of the new fiftieth edition, had an article

inspired by her that referred to this point: "Let the new volume be studied *in connection with earlier editions*. The very contrasts help to see how the thoughts have risen only as we have been able to receive them." In other words, the two factors of divine declaration and human response are in balance, as is always the case with the first translation and the second. What look to us like further unfoldments are really the successive removal of veils (see S&H 460: 24–32).

The revisions ensured that the precious message of the statement could be understood in greater depth and not be missed or misconstrued. Mrs Eddy wrote, "In my revisions of *Science and Health*, its entire key-note has grown steadily clearer. . . . I have more and more clearly elucidated my subject as year after year has flown, until now its claims may not be misunderstood" (*Ess.* 155). A clear intellectual grasp of a book is obviously desirable, but a more subtle point about these revisions, and one of great importance, is that the textbook needs to be understood *spiritually*. God's deeper messages to us are seldom so simple that we can lay hold of them without cost, without being changed. If the nuggets could really be picked up off the surface of the page without any digging, the human mind would not be made to yield, but would deceive itself into believing that because it has understood truth mentally it has therefore grasped it spiritually. So these revisions serve not only to remove the possibility of misunderstanding by "the unillumined human mind;" they also gradually translate and spiritualize that human mind itself into the "consciousness which God bestows" (S&H 573).

When Mrs Eddy was once asked for advice about a practitioner she replied, "I cannot advise you regarding a Christian Science practitioner, but I most earnestly request that you select one who knows Christian Science history" (*Coll.* 256). No doubt she was referring to the wisdom of avoiding the early misconceptions as to mental practice, when one human mind would set out to influence another; but in a deeper sense "Christian Science history" surely is suggested by the ordered spiritual development depicted in the story told in this chapter.

CHAPTER III

Christian Science History

The spiritual bespeaks our temporal history. – Miscellany 133.

To live so as to keep human consciousness in constant relation with the divine, the spiritual, and the eternal, is to individualize infinite power; and this is Christian Science. – Miscellany 160.

“No man cometh unto the Father but by me,” declares Jesus the pioneer. “Whither I go ye know, and the way ye know.” The goal of at-one-ment with the divine is clear enough in theory, but for this to be achieved in practice required the Wayshower, who would act out the way itself through the truth of his life. Similarly in Christian Science the role and purpose of the Other Writings is to show the way *Science and Health* is lived.

The volume entitled *Prose Works other than Science and Health*, comprising thirteen of these Other Writings, was not assembled by Mrs Eddy herself but by the Christian Science Publishing Society in 1925 long after her passing; in binding them together the Society was following a precedent that goes back to Mrs Eddy’s time when two or three of the smaller books would be offered bound in one volume. The order of the books within *Prose Works* is not chronological, but follows more or less the order in which the separate titles used to be listed in advertisements in the *Journal* before 1910. Physically placing the smaller books between *Miscellaneous Writings* as the first and *Miscellany* as the last makes good sense, because between them the material in these two books embraces the years when all the others were published. *Miscellaneous Writings* consists of items published between 1883 and 1897, while *Miscellany* is a compilation of pieces from 1897 to 1910. (The *Miscellaneous Writings* period includes the phases of organization, disorganization and reorganization, and spans the first nine books, while the *Miscellany* period covers the building of the Extension and takes in the remaining books.)

From Atlas to Street Map

The articles contained in these books are like footprints in the sand, and if we track them chronologically from the first to the last we shall not only be able to follow the metaphysical steps by which Mrs Eddy

established her founding work but shall also be able to identify the steps necessary for our own achievements. Remember that because most of these items were written originally for the *Christian Science Journal* and because a journal records a day's travel or work, they mark the stages of mental and spiritual development we all must traverse in our seven days' journey from sense to Soul. "So teach us to number our days, that we may apply our hearts unto wisdom" (Ps 90). So precise are the spiritual directions given us by these inspired articles, so accurately adapted to our day-to-day needs, that they call for a detailed street map rather than a small-scale atlas such as we have been looking at in Chapter II. Where can we find a scale for observing our landmarks that is more precise than the one afforded us by the seven general periods?

The need has already been taken care of by the intelligent provision of divine Mind. In the textbook's explanation of the seven days of creation in the chapter GENESIS, we find that Mrs Eddy has broken up the text into small divisions, rather as a foot rule is subdivided into twelve inches, and each inch in turn into still smaller units. Even as material science rests on the idea of measurement, so spiritual Science provides a standard, a fundamental value-scale to which everything must measure up. Starting on page 503 of the textbook, we observe that the first day is presented in three sections, the second also in three, the third in five and the fourth day in five; the fifth day has four divisions, the sixth has seven, and the seventh day itself just two. These subdivisions are clearly more than a matter of Mrs Eddy simply taking one Bible verse at a time, because in some instances she has grouped two verses together, or even omitted one verse entirely. There is evidently a divine requirement that the creative value-scale has to unfold in these particular twenty-nine steps. Why twenty-nine? Very probably they represent *the spiritual counterfact to the lunar cycle* which claims to govern the reproduction of *all* organic life, and which significantly is a cycle of twenty-nine days. As we know, the woman in the Apocalypse has the moon and its periods under her feet, thus putting "to silence material law and its order of generation" (S&H 29). The man of God's creation, on the other hand, is born of the divine generative order illustrated by the days of creation unfolding in their marvellous precision of twenty-nine tones.

The 'Tones'

When we wish to find a place on a street map, we have no difficulty in locating it by simply coordinating 1, 2, 3, etc. along one margin with A, B, C, etc. on the other. The way this 'fine scale' of the days of creation is constructed has the same elegant simplicity. Because all the synonyms refer to one God, all the synonyms reflect each other. For instance, the

first day as a whole has the characteristic of Mind itself, while the three subdivisions introduce the subtones of Mind, of Spirit and of Soul respectively. In the first section it is purely Mind presenting its own idea or light, so it is described as 'Mind as Mind,' or Mind coloured only by the Mind tone. The second section introduces the subsidiary thought of separating the light from the darkness, so the tone there is 'Mind as Spirit' or Mind reflecting Spirit. In the third section Mind's light is identified and named (the office of Soul) so that the tone there is 'Mind as Soul' or Mind defined by Soul. It was John Doorly who first discerned these distinctions and employed the word 'tones' for them – suggesting the blending of tones in music or hues in colour. Because of their truth and accuracy, they prove to be of the utmost value in scientific analysis.

Let us now set out the seven days of creation expanded into their twenty-nine subdivisions, and familiarize ourselves with the scale of observation which will apply to the rest of this chapter. When we work from these determinants of 'Mind as Mind,' 'Mind as Spirit,' and so on, we are redeeming so-called human events from matter, person and time, and are reinstating them as God's activity.

Tone	Bible	Science and Health
First Day		
MIND as Mind	Let there be light	Mind presents the idea of God
MIND as Spirit	the light good and separated from the darkness	Mind being Spirit, is reflected only by the good
MIND as Soul	light called day	light identified as not solar but as revelation
Second Day		
SPIRIT as Mind	Let there be a firmament	Understanding separates the true from material human conception
SPIRIT as Spirit	firmament divides waters below from those above	Spirit imparts understanding, brings to light reality: original reflected
SPIRIT as Soul	firmament called Heaven	understanding at one with Spirit

Tone	Bible	Science and Health
Third Day		
SOUL as Mind	Waters gathered, dry land appears	Thoughts formed and unfolded from God
SOUL as Spirit	dry land called Earth, waters called Seas	Spirit defines, names, blesses; no mistranslation
SOUL as Soul	let earth bring forth from within	propagating power is divine, not corporeal or material
SOUL as Principle	earth brings forth; seed within itself	therefore gender is not sexual but indicates 'after God's kind'
SOUL as Life	third day	third stage: spiritual understanding; corresponds to resurrection
Fourth Day		
PRINCIPLE as Mind	Lights for signs and seasons	In the Science of creation, heaven is universe of celestial bodies
PRINCIPLE as Spirit	heaven to govern earth	heaven's light is earth's light
PRINCIPLE as Soul	two great lights, to rule day and night	earth's formation explained; it shines by borrowed light
PRINCIPLE as Principle	lights set, to rule and give light	in divine Science, seal and impress are one
PRINCIPLE as Life	fourth day	changing glow, full effulgence, mark periods of progress
Fifth Day		
LIFE as Mind	Let waters bring forth abundantly fish and fowl	Firmament now open, aspirations soar beyond corporeality
LIFE as Spirit	great whales and every living creature	whales etc. symbolize individual forms of spiritual strength and exaltation

Tone	Bible	Science and Health
LIFE as Soul	be fruitful and multiply	multiplication of the infinite elements and qualities emanating from Mind – never mortal properties
LIFE as Principle	fifth day	divine Science interprets itself as endless spiritual unfoldment
Sixth Day		
TRUTH as Mind	Let earth bring forth creatures	'Creatures' are Mind's thoughts in individual expression
TRUTH as Spirit	beast, cattle, creeping thing	they are spiritual realities – not animal, but indestructible qualities
TRUTH as Soul	let us make man in our own image, having dominion	man the family name for all that God imparts, His reflected likeness
TRUTH as Principle	God's man created male and female	man not male or female person but the ideal of Truth, Life, and Love
TRUTH as Life	be fruitful and multiply, replenish the earth	his birthright is dominion not subjection
TRUTH as Truth	I have given you . . . for meat	assistance in brotherhood; all for one and one for all
TRUTH as Love	everything God made was very good	all creation has unfolded from Love's self-containment; "Perfection of creation"
Seventh Day		
LOVE as Truth	Heavens and earth finished	Universal being complete, forever expressing fatherhood and motherhood of Love
LOVE as Love	God rested.	God and man coexistent in inexhaustible divine Love.

The days of creation are the generator of all spiritual unfoldment. We see this clearly in the Bible story arranged in its thousand-year periods, each one corresponding to one of the days; we see it again in the life-story of Christ Jesus; these days also impelled into expression the mission of Mary Baker Eddy. How perfectly the steps of her mission correspond with that generator will reveal itself as the details unfold. By working from the days as our premise and looking *through* the material record we are heeding the caution she lays down in *Retrospection 21*: “Merc historic incidents and personal events are frivolous and of no moment, unless they illustrate the ethics of Truth. To this end, but only to this end, such narrations may be admissible and advisable; but if spiritual conclusions are separated from their premises, the *nexus* is lost, and the argument, with its rightful conclusions, becomes correspondingly obscure. The human history needs to be revised, and the material record expunged.”

FIRST EVOLUTIONARY PERIOD: 1866–1877

First day of creation: Light.

MIND: The revelation that all is Mind and Mind’s idea.

Two tremendous events highlight this first span of the story: Mrs Eddy’s dramatic healing of 1866, and the publication of the first edition of *Science and Health* in 1875. But because the light had been dawning in her thought for many years prior to those historic dates, we shall expand our survey to take in those early years. As with many discoveries, what appears as a sudden revelation has in fact been dawning upon consciousness for a long time. The subdivisions are as follows:

MIND as Mind, 1866–1867. Gradual emergence into light, culminating in the healing from a fall, and the consequent revelation that all causation is Mind.

MIND as Spirit, 1867–1875. Understanding Mind to be spiritual. Clarification of the revelation; progressive elimination of the human mind as the healing agent.

MIND as Soul, 1875–1877. First edition of *Science and Health*; “immortal Mind makes its own record” (S&H 505). The revelation identified.*

* A chronological summary of the events of the whole life-work, in their periods, will be found in Appendix A.

MIND as Mind: 1866-1867

<i>Gen 1:3</i>	Let there be light.
<i>S&H 503:20-25</i>	Mind presents the idea of God.
<i>Events</i>	Emergence into light. Experiments in mental healing. Seriously injured by fall; spiritual healing. The discovery.

Looked at humanly the genesis of Christian Science lies back in Mrs Eddy's early years, for she was always interested equally in two distinct subjects. The first was how to find a method of healing that would liberate man from slavery to material laws; and the second was to find a theology that would declare God's real nature and would restore man as His image and likeness. The biographies depict her long and faithful pursuit of these twin goals, which would come together eventually as the divine Science of Mind-healing. Let us trace them separately.

The youngest child of devout parents and herself of a naturally religious disposition, she was an intelligent girl with an unusual appetite for knowledge and understanding. Her health being not very robust, she was educated partly at home, by her own studies and by her elder brother Albert. Married quite young to George Washington Glover of South Carolina, she was widowed within a few months and returned to her parental home, where she gave birth to her child. Shortly thereafter her beloved mother died, and she found she was unwelcome in her father's house; she went to live with a married sister, and strove to support herself and her son by teaching and by writing for newspapers. This was not very successful, and her little boy was sent to live with foster parents, who took him away eventually to what was then the far West. With the thought of making a home and getting back her son she married a second time, but Dr Patterson proved a most unreliable husband and in the end she had to obtain a divorce from him. Not surprisingly, long before this time she was an invalid.

In her search for health she had little confidence in medicine, but experimented with homeopathy and electricity, and tried the water-cure. Her health improved somewhat, but she was never really well. Then she heard of the gifted healer P. P. Quimby of Portland, Maine, who healed by kindling the patient's faith in himself and his mental method. Under his influence she was considerably helped, but the improvement would always be followed by a relapse and she would have to go to him again. But in January 1866 Phineas Quimby died; two weeks later the unsupported Mrs Patterson fell and injured herself so severely that the physician regarded her as incurable; only God is going to be able to heal her. She says of this period, "Previously the cloud of

mortal mind seemed to have a silver lining; but now it was not even fringed with light. Matter was no longer spanned with its rainbow of promise" (Ret 23).

Not many of us could look back on such heartbreak times and describe them as she does, without irony, as God's years of gracious preparation. Loss of health, of loved ones and even of home served to shake her free of faith in things material – health on a physical basis and happiness dependent on persons. In her case, the disillusionment had to be total, and her thought is thus being made ready to receive the revelation of God, the divine source, as All-in-all.

All through this period she is investigating non-material methods of healing, and applies them not only to herself but also to others with a measure of success. Her experiences in homeopathy prove to her that it is not the drug that heals, but the patient's faith in it and in the medical practitioner. She discerns clearly the psychosomatic nature of disease and of healing, a hundred years before it is generally accepted by the public and by medical men alike. "As long ago as 1844 I was convinced that mortal mind produced all disease, and that the various medical systems were in no proper sense Scientific" (CSJ June 1887).

She begins to explore this realm of mental causation and of the power of mind, healing cases of disease with unmedicated globules familiar today as placebos. "We made our first experiments in mental healing about 1853, when we were convinced that mind had a science which, if understood, would heal all diseases; we were then investigating that science" (Letter to *Boston Post*, March 1883). In her published writings there are many references to this phase of her work, as for instance in S&H 153–156; 184; Ret 33. A huge step is thus being taken from the physical to the mental, but not yet the even bigger one from the mental to the spiritual. So far it seems there is little awareness of the *reality* of God as the only Mind, law and power; nevertheless, something of the *unreality* of matter is appearing. The sun is still below the horizon, yet its unseen power is lessening the darkness of materialism.

The 'sun' of course is her other driving force – the desire to know God as He really is – for it is surely what God *is*, as the answer to all human questions, that is at work unrecognized behind her mental investigations. "From my very childhood" she writes in her autobiography (Ret 31), "I was impelled, by a hunger and thirst after divine things – a desire for something higher and better than matter, and apart from it – to seek diligently for the knowledge of God as the one great and ever-present relief from human woe." She records that even as a child she had refused to accept the harsh theological views of the day, rejecting as unchristian "this erroneous doctrine" of predestination (see

Ret pp. 13-15). Because God's utter goodness and unconditional love were even then accepted as facts, the teaching of fallen man and human depravity had to be questioned.

Driven always by the need to understand the God that lies behind the creeds, she earnestly studies the Bible to gain its spiritual sense; this research is to illumine others as well as herself, because the nature of light is that it cannot be kept private but freely gives light to all the earth. Her great desire to see the Scriptures in their true light will lead her to the right understanding of body and of health, and this 'twinning' is going to be the keynote of her discovery. In *Miscellaneous Writings* (p. 169) she puts it like this: "Early training, through the misinterpretation of the Word, had been the underlying cause of the long years of invalidism she endured before Truth dawned upon her understanding, through right interpretation. With the understanding of Scripture-meanings, had come physical rejuvenation. The uplifting of spirit was the upbuilding of the body." Accordingly, as she tells us in the Preface to *Science and Health*, "As early as 1862 she began to write down and give to friends the results of her Scriptural study, for the Bible was her sole teacher" (p. viii).

The preparation of the heart is made, and she is now ready to hear the answer from the lips of the Lord. Thus we arrive at February 1866 when Mary Patterson falls on the ice and receives severe spinal injuries which look as if they might be fatal. On the third day thereafter she opens her Bible and manages to read the account in *Matthew 9* of Jesus healing the paralyzed man. The light suddenly breaks and she finds herself healed - miraculously, it seems to those around her. It is as though the import of Jesus' words destroys the myth of the original sin of fallen man and reinstates him in God, where all is Mind and Mind's idea. "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" (Mis 24).

Her immediate recovery, like Newton's apple, was the trigger that set in train the long process of discovering the *Science* of Mind which would explain the healing, and by reducing it to law and system would make it available to all mankind. The healing experience itself is so momentous that, in retrospect, it marks for her the complete discovery, so that she declares in *Science and Health*, "In the year 1866, I discovered the Christ Science or divine laws of Life, Truth, and Love, and named my discovery Christian Science" (p. 107); in practice it takes her some time to discern clearly the divine laws after the initial bursting of the light. Thus she writes that "in the latter part of 1866 I gained the scientific certainty that all causation was Mind, and every effect a mental

phenomenon” (Ret 24). From this God-based conviction, there now begins an intensive period of prayerful searching of the Scriptures for the elucidation of the great curative Principle.

MIND as Spirit: 1867–1875

Gen 1:4 God divided the light from the darkness.

S&H 503:28-2 The Mind that is spiritual.

Events Elucidation of the discovery. *Science of Man.*

What is meant by ‘Mind as Spirit’ is that Mind’s revelation is elucidated, developed, clarified and understood. Accordingly we read in FOOTPRINTS FADELESS (Ess 154), “After I had made the discovery in 1866 that All is Mind – there is no matter, that Mind includes all that is real of man and the universe, this infinite subject had to be digested mentally and its method of practice comprehended by students before I could give it to the public in a book . . . 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.”

In particular, after the initial revelation of Mind as cause, the next necessity is to understand that this causation is spiritual, wholly apart from material mentality. Mary Patterson therefore tries to withdraw from society as far as possible in order to devote her thought to the spiritual assessment of what she has experienced. With Dr Patterson frequently disappearing for long periods, she lives in various lodgings with people who are at first interested in her ideas but who then find them too disturbing and turn her out; the biographies record that for several years (1866–1872) she has to move from house to house, reminiscent of Jesus’ observation that “the Son of man hath not where to lay his head” (Matt 8). Metaphysically speaking, what is happening is that the new idea cannot find refuge in the old premises; thought must be spiritualized before the revelation can be taken in and understood.

During these years she is gradually understanding the spiritual nature of her discovery, setting out its logic and clarifying its statement. Referring later to this period she says, “In 1867 I commenced reducing this latent power to a system.”* Once a discovery is systematized it can be taught, as system explains the footsteps by which thought is to be brought into accord with the principle. So we find that in 1867 she

* This sentence is found only once; it is in her address to the World’s Parliament of Religions in 1893, and is her own adaptation of S&H 146:31.

teaches her first student (see S&H xi:25). Although many people are intrigued by her revolutionary views of healing through God, she begins her teaching with only one student, Hiram Crafts, and she teaches him how to heal.

To help Crafts – and later students – understand that the basis of the work is spiritual, in 1867 and 1868 she writes “copious notes of Scriptural exposition” (S&H ix), which she hands out in manuscript form. These drafts are intended to be part of a projected book to be entitled “The Bible in its Spiritual Meaning.” As a book in its own right this work is never published, not even Volume One which was to be notes on the book of Genesis; but the topics themselves are now incorporated in the “Key to the Scriptures” in *Science and Health* and are fundamental to the entire body of Christian Science thought. What could be more significant for this first period than “the Scriptures in their true sense, which reveals the spiritual origin of man” (S&H 534)?

In her class-notes at this time there is still a residue of Quimby’s theories, and no doubt some of these notions of the power of the human ‘wisdom’ are picked up by her earliest students even though she herself is fast moving beyond them. Whatever may be said about Quimby’s use of mesmerism, he was a good and selfless man. He brought about remarkable physical healings by methods that ranged from rubbing the patient’s head, through kindling belief in the healer, to faith in the patient’s own godlike mental ability, but he never attributed his power to God or Christ; by contrast Mary Patterson’s method was to allow God to be the only Mind in the case. Attempts have been made to prove her indebtedness to Quimby, but comparison of their teachings shows that they approached the mental arena from opposite standpoints, he from the magnetic powers of the human mind (albeit a benevolent one) and she from the God-Mind, the Mind that is Spirit. Any confusion of Quimbyism with her teaching results from an overlap of their two different contributions to the art of mind-healing: in his case, matter was yielding to mind; in hers, mind itself was the manifestation of Mind (see Mis 378:1-380:26; My 306:21-308:4).

This period also sees the first of her astonishing healings of others; there were her niece Ellen Pillsbury, dying of enteritis and raised from death’s door; the child George Norton, whose club feet were restored to normal; a lunatic boy; an opium addict; the cripple on the sidewalk; the deaf and dumb Hanover Smith, and many, many others. The great majority of her healings of individuals take place between 1867-1883, by which time she has equipped enough good students to heal scientifically and she herself is free to concentrate on other work.

To help crystallize her own thought, and to establish what she has

taught her students in her classes, in 1867 she writes *The Science of Soul*, a hand-written booklet of some twenty pages. It goes through several revisions before it appears finally in print in 1869 as *The Science of Man, by which the sick are healed. Embracing questions and answers in Moral Science*. The question and answer format, or Mind elucidated spiritually, draws out from the student the understanding of reality, enabling him to separate the light from the darkness; this ‘Socratic method’ of teaching remains the standard for all her later classes. She is trying to remove the veil of personal and material sense so that the light of divine Mind may shine directly. Answering a question of one of her early students she explains, “When I teach Science it is not woman that addresses man, it is the Principle and Soul bringing out its idea by blotting out the belief that otherwise hideth it” (Ess 227).

From its first appearance this class-book starts straight out by asking, “What is God?” for the whole of Christian Science is constructed from the divinely logical answer to that primal question. It is only by seeking what God is – and by seeking the answer from God’s own self-revelation – that the student can be taught of God and can understand and demonstrate scientifically. Yet even in the textbook the answer to that initial question is continually modified, showing that the development of Christian Science runs parallel to her developing understanding of what God is. Not until the seventh and last evolutionary period in 1907 is the answer finalized as “God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love.” Looking back from that point, one can see that it is what God is that first instigated the question, What is God?

Not all of her students understand the superimportance of being thus God-based, particularly if, like the young and personable Richard Kennedy, they enjoy considerable success in healing. For a time (1870–1872) she forms a partnership with him, he healing and she teaching, but he proves unwilling to give up the Quimby-type adjuncts to mental practice such as rubbing the patient’s head with the fingers, and so the partnership is terminated. She comes to realize that this technique of physical manipulation is little different from the manipulating of one person’s thoughts by another’s, and that such a dependence would block out God’s light. Indeed, so important is it publicly to point out the dangers that in 1872 she writes to the *Lynn Transcript* a thousand-word letter distinguishing between her Moral Science and mesmerism. Kennedy later said that while he could understand Mind-healing he never could fathom her Soul-healing; in fact what he did understand was not Mind-healing at all but the power which one personal mentality could exercise over another. Mesmerism

might assist in healing physical symptoms but it is a dangerously two-edged sword: what if it were used to harm instead of to help? The power of Mind must be the power of spiritual Mind alone. She records later that she investigated this abuse of metaphysics for the first time in 1873 – thus confirming this as the ‘Mind as Spirit’ period. Henceforward she strongly condemns such methods and sets to work to equip her students to nullify the power of mesmerism. Perhaps it is symbolic of this severance from Kennedy and his hybrid methods that in 1873 she obtains a divorce from Daniel Patterson on the grounds of his desertion and adultery; she now reassumes the name of Glover.

MIND as Soul: 1875–1877

- Gen. 1:5* God called the light Day.
S&H 504:6–3 Mind’s self-revelation recorded.
Events *Science and Health* 1st edition. Christian Scientist Association formed. Marries Asa Gilbert Eddy.

Now arrives the great moment, the realization that the light of Mind and the power of Mind-healing owe nothing to the personal mind or to material development, “but it is the revelation of Truth and of spiritual ideas,” as *Science and Health* explains in this third section of the first day (p. 504). This is the meaning of ‘Mind as Soul’ – the light is identified, and is recognized as “a revelation instead of a creation.” The long years of searching and experimenting are not in themselves what have brought the discovery; it is the rays of infinite Truth, gathered into the focus of ideas, that have brought light instantaneously (see S&H 504:23).

This same section of the first day declares that “immortal Mind makes its own record,” and at this point in our story the revelation is put on record; in 1875 the dynamic first edition of *Science and Health* explodes upon the scene with astonishing inspiration and power. With the authority of a prophet of God and the assurance of one who has proved the doctrine by experience, the author proclaims the message that understanding the allness of God redeems and heals mankind of its chronic sickness of materialism. One is immediately aware that this teaching is the very Word of Life itself; indeed, the book had its beginning in 1872 under the title *The Science of Life*, though this was changed to *Science and Health* in 1874. Just as God names the light Day, so the book must have its divine name and identity. The name itself signifies the two translations working as one: the *Science* of the understanding of God operates in human consciousness as salvation and *health*. The light of God’s ‘Day’ indeed penetrates the dark recesses of mortal thought; but it does more than that, for it reveals that darkness is

not another actuality in its own right but is really God not yet apprehended – God’s ‘Night.’ What seems to us like the deep unconscious mortal mind is – when translated and resolved – the deep things of God waiting to be understood. In these twin themes of ‘Day’ and ‘Night’ we have the basic idea of the textbook, as yet treated somewhat starkly.

Human thought would much prefer to bask in the glorious truths of the Day than to investigate the murky depths of the unconscious Night, and this was Mrs Eddy’s inclination also, as she tells us in *Retrospection and Introspection* pp. 37, 38. In September 1875 she had sent to the printer the manuscript of what she had reckoned the whole book; he had begun on it, and for reasons known only to himself had then stopped work. After some months of silence, she had felt impelled to add further pages on her observations of the dark workings of mental malpractice. When this additional copy was ready, and without any communication between them, the printer himself came to meet her, and the book was then completed.

The predominant tone of the first edition is that of the brilliant light of revelation; it appears to make few concessions to the reader but, like the sun bursting above the horizon, it floods the world with light. Nothing is held back or hidden; all is declared. Made quite openly are the most absolute statements about God and man, which in subsequent editions are gradually buried out of sight until human consciousness has grown enough to discern them; here in the first evolutionary period the purpose is simply the presentation of the idea – the office of Mind. What we have in this first edition is already “the complete statement of Christian Science” (Ret 37), but its elucidation and systematization belong to later periods. As a capitalized term for God, Mind has not yet appeared in the text; but Intelligence and Wisdom are there, and so also are Spirit, Soul, Principle, Life, Truth, and Love; and the term used for the erroneous physical senses is *shadow*.

The first day reveals the nature of God and of His idea in terms of light, and the nature of light is that it is inseparable from its source. Light emits light, even as the sun is seen in its shine; that is, all is infinite Mind and its infinite manifestation. Characteristic of the first edition, then, are forthright statements emphasizing this unity: “We are Spirit, Soul, and not body . . . God and the idea of God are real, and nothing else is real” (p. 14); “. . . we shall be found Love, Life, and Truth, because we understand them” (p. 77). Consequently, the ‘I’ of man must be the ‘I’ of God, and this point too recurs like a golden thread: “Jesus said, ‘I and the Father are one,’ that is, I am Soul and not body, Spirit and not matter, hence there is but one Intelligence or Soul because

there is but one God; recollect ‘I’ signifies God, and not man; Principle and not person” (p. 149); “Peter said, ‘Thou art Christ,’ and on this statement that Intelligence is Spirit, and not matter, and that ‘I,’ is God, and not man, was built the church of Christ” (p. 210).

With church so defined, it is not surprising that this first edition also says, “We have no need of creeds and church organizations. . . . The mistake the disciples of Jesus made to found religious organizations and church rites, if indeed they did this, was one the Master did not make” (p. 166). While this absolute sense remains the ideal and no church is formed during the first period, there is a short experiment of five Sunday services in June 1875, arranged more for instruction than for worship. In the next evolution Mrs Eddy does organize a church as a temporary concession to material methods. When we come to the details of that story we shall see that it is designed as a model for the resolving of the problem of organic material life itself (see Mis. 91:4–12; Ret. 45:5–13).

Returning to the narrative, we observe that shortly before the textbook is published she buys the house at 8 Broad Street, Lynn, the first home of her own, and it is there in the attic room that she writes those final pages on the subject of animal magnetism. Several of her students live there with her, and outside is a notice which reads “Mary B. Glover’s Christian Scientists’ Home,” a modest symbol of the idea of a Christianly scientific human society. A more obvious landmark in the movement now taking shape is the formation of the Christian Scientist Association by Mrs Glover and six of her students. The fourth of July, 1876, “the Centennial Day of our nation’s freedom” (Ret. 43), is deliberately chosen for its birthday as if to signify what ‘nation’ really is. Moreover the Constitution of the Association specifically does not allow members to withdraw – reminding one that the grounds for the American Civil War were that the States may not secede from the Union. If man could secede from his unity with his Parent Mind he would be living in a dream of divided being – that is, in mortality – instead of dwelling in Mind as Mind’s own idea. In reality the individual rays of light cannot be detached from their source, nor therefore can their harmony with each other be broken. The power of the light must also mean the impotence of the darkness.

To get *Science and Health* printed two of the students put up a large part of the money; another assumes responsibility for sales and for sending out copies for review. Most of the papers choose to ignore it, but some give it a notice that is surprisingly favourable in view of the originality of its ideas and the strangeness of their expression. At first it is hard to sell the book at all, although some of the students peddle it from door to door. What seems eventually to get the teaching out into the public is

not the book so much as the enthusiastic advertisement of those who are healed, and the witness of those whose lives are changed by its transforming message. Several of Mrs Glover's early students prove very successful at healing, even though (to judge by their later conduct) they have not understood much of the *spiritual* essence of Christian Science. The point is that Truth operates in spite of them, as it always will for everyone who is in earnest. One man who comes and is quickly cured is Asa Gilbert Eddy, who responds so naturally that he enrolls in Mrs Glover's next class in 1876, accepting totally the truth she teaches. Immediately he himself embarks on the healing work, and hangs out his office sign as "Christian Science Practitioner," the first of her students so to identify himself. In him she finds the ideal qualities for helping to carry forward the movement – gentleness, firmness, and whole-hearted devotion to her and to the idea. Quite suddenly, in the midst of a period of friction amongst the students and when she is in doubt as to what steps to take next, she recognizes his rare spirit of self-sacrifice and loyal support, and on the first of January 1877 they are married by a Unitarian clergyman – in what she describes as a "blessed and spiritual union" (Ret. 42).

The idea has taken form; on this note of the revelation now having identity and shape the period of 'Mind as Soul' closes, and a wholly new phase is about to open.

SECOND EVOLUTIONARY PERIOD: 1877–1882

Second day of creation: Firmament.

SPIRIT: Understanding reality of good and unreality of evil.

Just as in Jesus' mission, it seems that the revelation of the Science of spiritual being acts as a challenge to the carnal mind, provoking it to try to destroy both the revelation and its revelator. Accordingly in the narrative a distinctly new tone now appears; while hitherto the problem has been simple materialism, now it is evil itself. The same revelation that unfolds marvellous good also uncovers hidden evil – in order to nullify it.

SPIRIT as Mind: 1877–1878

- Gen. 1:6* Let there be a firmament in the midst of the waters.
S&H 505:7–12 The understanding that is Spirit distinguished from material mentality.
Events *Science and Health* 2nd edition ('Noah's ark' edition).
 Flood of malicious malpractice.

Specifically the second period is signalled by a problem that has been latent from the beginning and is now bursting to the surface. All along the work has been concerned with the power of mind to influence others and to bring healing, and for herself Mrs Eddy knows that this mind-power is none other than 'the mind of Christ,' which can bring only blessings.

Yet she observes with growing horror a mind-force at work among her students that seems to be nothing but a vehicle for evil. She sees it first as unnatural states of mind among her students, such as a tendency for them to turn against her; she feels their barbed thought upon her as physical suffering and mental anguish; she notices that inexplicable things happen to their colleagues as though some malevolent mental influence were being directed against them. At this stage she puts it down to personal mesmerism by certain disaffected male students who have become alienated from her through jealousy and unbridled personal ambition, and she does her best to meet the situation on a person-to-person basis. These men attempt to kidnap her discovery, wishing to promote it by the world's methods for their own self-advantage. If spiritual vision is put into subjection to material forms of propagation, it becomes a monster and loses its original message. Seeing the danger she fights to keep possession of her 'child' and to preserve its purity intact, and she can succeed in this because she knows that in reality it is God's.

Before long the storms of envy and hate reach such proportions that they threaten to engulf her, and to destroy the divine Science of Mind-healing by perverting it into malicious mental malpractice. Her immediate task, like that of Noah in the second thousand-year period in the Bible, is to build an ark, a structure of spiritual consciousness, that will lift her safely above the flood of "tempest-tossed human concepts" (S&H 536).

She has already prepared by this time (1878) a new 500-page two-volume edition of *Science and Health* (which constitutes its second evolution). It is a conscious attempt to bring order into the inspired outpouring of the first edition (see Doc. 17). Financial difficulties and the printer's errors prevent her from publishing it then as it stands, but because of the urgent need to forewarn and forearm the reader, she extracts five chapters out of the full twelve and publishes them as a small book, *Science and Health, Volume II*. There never is a Volume I, and the book bears all the signs of her haste to put her new material before the public. One of the new chapters is MESMERISM in which she exposes the subtle workings of malicious mental malpractice in its personal aspects. Since the publication of the first edition of the textbook, she has been able to observe the way that mental influence can be used silently and

secretly by the criminally-inclined, and now by exposing this "loathsome mystery" she gives the reader self-protection from it. Then she goes to work in earnest, and in a slashing attack denounces the evil and foretells the inevitable boomerang effect upon the perpetrator (see No. 3:8-18; Mis. 222:12-5; 335:16-20). However, counterbalancing the exposure of mesmerism, there is another new chapter entitled **METAPHYSICS** which spells out the divine Principle of harmonious being. It is a serene statement of Spirit as the only reality and substance, and in the next edition it is renamed **PLATFORM OF CHRISTIAN SCIENTISTS**. The student who learns how to work from this divine platform will work only good and will be forever safe. The keynote of this period, 'Spirit as Mind,' highlights the way the attitude is changing from one of mental practice to spiritual understanding. (By way of illustration compare the two articles in *Miscellaneous Writings*, **MENTAL PRACTICE** (p. 219) and **TRUTH-HEALING** (p. 259); though both written some years later, they show the kind of transition that is taking place here in the Spirit period.)

This second edition is known as the 'Noah's Ark Edition' because on the front cover is a gold line figure of Noah's ark floating on the waters with rain clouds above it. (The first edition had no emblem at all.) The second evolutionary period has striking parallels with the second thousand-year period in the Bible, when Noah's ark preserves in spiritual safety both him and the seed of a new world, while the giant errors drown in their own flood. Though the fountains of the great deep were broken up, yet were the windows of heaven opened (Gen. 7), for a firmament is being established between the waters beneath and the waters above. Moreover Noah had on board with him the representatives of all the animals as they are in truth, and so has Mrs Eddy: inside, she is accompanied by the lion of moral courage, the cattle of stern resolve and the eagle of unconquerable spiritual vision; outside, serpentine subtlety and bestial ferocity would be drowned in their own malice. Thus "The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea" (Ps. 93).

The second edition of the textbook has further features that characterize this period. A frontispiece appears, continuing through till the 20th edition, picturing Jesus raising Jairus' daughter; it shows not only that Christian Science restores to Christianity the lost element of healing but also that its mission is to resurrect dormant humanity to spiritual life. Also for the first time is the little verse on the fly-leaf -

"I,I,I,I itself, I,
The inside and outside, the what and the why,
The when and the where, the low and the high,
All I, I, I, I itself, I."

One would presume that this refers to the divine 'I,' the 'I' who is God, as is explicitly stated on page 8 of the book: "The question to-day is whether the 'I' is Principle or person . . . The 'I' is God . . ." Yet it remains ambiguous, for later on we find Mrs Eddy using it as a denunciation of personal sense – "It is the I, I, I, I itself, I that you must guard against" (CSJ April 1889). Whatever her intention, we simply observe that this "I, I, I," appears from the 2nd edition onwards almost until the end (1908), suggesting that from first to last the primary work of Christian Science is the resolving of the personal 'I' by the divine 'I.'

Here at this stage in the story we are focusing on how Mrs Eddy grappled with the unexpected and frightening problem of directed evil, and how her own thought about it evolved. But we must not let this aspect obscure the wider picture. From the very first, the textbook had all the divine authority and revolutionary insight with which we are familiar; it rang with spiritual power. Its mode of expression may have varied but the substance never changed. What does evolve is her treatment of malpractice; from the start the reality and *allness of God* is quite apparent, but realizing and proving the *nothingness of evil* requires time and experience, and it is this growing awareness that dominates the whole of the second evolutionary period.

The metaphysics of the first two days of creation are profoundly important, as they determine whether we go forward as Christian Scientists or as dualists. Both the first day and the second appear to contain elements that are opposites. In the first the light seems to be opposed by the darkness of an actual material sense – until it is realized that *God's Night* must mean the yet-to-be-revealed deep things of God. Likewise in the text of the second day there seems to be a dualism – of good and evil, of the waters above and the waters beneath, of the divine and the human – and many students carry this assumed dualism with them into all their subsequent thinking. Yet in the remaining days of creation there are no more contrasting pairs of opposites. What is it that has resolved the problem?

The answer is *the firmament*. The three sections of the second day present three different aspects of the firmament. First, its office is to *separate*; second, it is *understanding*; third, it *unites*. We can analyse the text on S&H 505:4 – 506:14 and put the text's own key words in italics. In the first section, 'Spirit as Mind,' its function is to *separate* the material human sense from Truth; in the second ('Spirit as Spirit') Spirit itself *imparts* the *understanding* by which one *discerns* not two actualities but the *real* and *unreal*. Thus this God-born understanding brings to light the fact that the waters beneath are really the *reflection* of the waters above and are not material counterfeit; this is *final*; and so in the third ('Spirit as

Soul') the understanding is *united* to heaven, harmony, and is *at peace* because there is no more dualism. Without this appreciation of the full three stages of the second day one might be tempted to think that its function is only to separate, and then there would be no release of the human from the endless conflict of good versus evil.

At the present stage in the story the emphasis is that of 'Spirit as Mind' – a firmament distinguishing sharply between the material mind and the spiritual Mind. Indeed, the word Mind as a term for God occurs for the first time in this second edition, when the period keynote is 'Spirit as Mind.' With this realization that there are not two real kinds of Mind, one good and one evil, the fundamental problem of dualism is on the way to being resolved. The attack on malpractice in the second edition has no instant effect upon the wrong-doers; indeed it raises a fear in some of the faithful that continues for many years, but the firmament is now established and the birth of a great new movement is in progress. For a while there are still incredible happenings in the outward scene such as the bizarre frame-up of Dr Eddy charged with an imaginary murder, but these events are like the last waves of a receding flood. Mrs Eddy herself, in spite of temporary moments of despair, radiates the conviction that her work is divinely commissioned. One of the students about this time reported the effect on herself of first meeting her teacher: "... I was uplifted and felt a sense of buoyancy unspeakable" (S.K. 268).

SPIRIT as Spirit: 1879–1881

<i>Gen. 1:7</i>	Waters above and waters under the firmament.
<i>SGH 505:16–7</i>	Spirit alone imparts the understanding of reality.
<i>Events</i>	First church formed. Massachusetts Metaphysical College chartered. She fathoms the workings of malicious malpractice.

Two notable events dominate this period, both representing the ark of safety for the idea: the first Christian Science church is formed in 1879, and the Metaphysical College is instituted in 1881. For several years Mrs Eddy has been preaching Sunday sermons (signifying the spirit), and has been giving her teaching on Mind-healing in the form of lectures (signifying the letter). But because unscrupulous students have adulterated her teaching, the time has now come for institutions that will represent before the public the pure, authentic spirit and letter of Christian Science.

From the beginning it is clear that Mrs Eddy regarded church organization as a hindrance to spiritual growth; she believed that the

truths of religion should be experienced within each individual, “in the secret sanctuary of Soul” (1st edit S&H 167). All material organizations tend to become demanding masters in their own right and no longer remain servants to the idea that gave them birth, and Christian Science teaches man to lessen his dependence on them. Man is spiritual idea and not an organic mortal; he is himself church, the body or corporate experience of God. But such concepts seem unreasonable and remote for Mrs Eddy’s students at that date. Most of them are, or have been, active members of one of the evangelical churches such as the Congregational, and no doubt miss having a church to work for.

Mrs Eddy’s own thoughts on church organization remain consistent throughout her career. Typically she writes, “We have no need of creeds and church organizations to sustain or explain a demonstrable platform” (1st edit S&H 166), and later, “It is not indispensable to organize materially Christ’s church . . . but if this be done, let it be in concession to the period, and not as a perpetual or indispensable ceremonial of the church. If our church is organized, it is to meet the demand, ‘Suffer it to be so now.’ The real Christian compact is love for one another. This bond is wholly spiritual and inviolate” (Mis. 91). Nevertheless she is about to organize her first church. What calls forth this “concession to the period” is the need to Christianize the students by anchoring the teaching in the spiritual truths of the Bible, because the behaviour of the renegades has been due in part to their ignoring the spiritually ethical aspect of Science. The mental practice cannot really be different in quality from the theology. “Without its theology there is no mental science, no order that proceeds from God” Mrs Eddy says bluntly (Mis. 58). As the text of this section of the second day expresses it, without the waters above to uplift consciousness, and without spiritual understanding unfolding what Mind truly is, human thought does not reflect that original. But by regular church services in which she herself will give sermons, the necessary Christianity element can be supplied to the Science. Only through Spirit can we make the transition from mental to spiritual understanding.

With this idea in mind, the Christian Scientist Association vote “To organize a church designed to commemorate the word and works of our Master, which should reinstate primitive Christianity and its lost element of healing” (Man. 17). Formed by Mrs Eddy and six of her students as its seven directors, it is a church without creeds or ritual. Under the name of “Church of Christ, Scientist” it is chartered under the law of the land in August 1879. Throughout its ten-year life this first church never has a building of its own, but holds its services in various homes and public halls, Mrs Eddy herself being its pastor and main

preacher. To emphasize its divine mission she writes its religious tenets, which in outline are much the same as we have them today (see S&H 496: 28–27 or Man. 15–16).

The second notable event in this same period of ‘Spirit as Spirit’ is the formation of the Massachusetts Metaphysical College. Like the church, this institution too is a “Christian educational system” (My 245). It seems that in the matter of spiritual healing Mrs Eddy herself could heal spontaneously through the realization of the divine presence and power alone, but that when she began to teach students how to heal she had to start them from their standpoint of argument, and such “waters under the firmament” have no spiritual power of their own. As the text says, “Spirit imparts the understanding,” and because it is of Spirit, “this understanding is not intellectual, is not the result of scholarly attainments” (S&H 505). The College therefore represents the understanding which comes from above.

It happens that Massachusetts has passed a State Act relative to medical colleges under which Mrs Eddy and (again) six students are able to secure the first and only charter “To teach pathology, ontology, therapeutics, moral science, metaphysics and their application to the treatment of disease.” This is in January 1881; when the Act is repealed a year or two later her charter remains valid, and her Metaphysical College remains the only one with the right to confer degrees (see Mis. 272:1–28). The founding of the College thus serves to authenticate the true teaching, acts as an ark to preserve it safely, and like the firmament “separates Christian Science from supposition and makes Truth final” (S&H 506). At its founding, the College is located in Mrs Eddy’s home in Lynn, but in May 1881 it moves to Columbus Avenue in Boston.

SPIRIT as Soul: 1881–1882

- Gen. 1:8* God called the firmament Heaven.
S&H 506:10–14 Spirit forms each stage of progress out of the understanding of Heaven.
Events *Science and Health* 3rd edition (cross and crown emblem). Evil identified. Asa Gilbert Eddy dies.

We are still within the second day of Spirit, and now in its third section there is a further change of tone. The firmament which first *separated* and then became the *understanding of reality*, now *unites* our understanding to Heaven’s own understanding; Spirit forms and identifies each progressive step.

The events of this period still centre on the sin of malpractice, but the

emphasis is now swinging away from the problem and is coming to rest on the answer. In August 1881 Mrs Eddy is at last able to bring out the full 500-page two-volume version, the third edition of the textbook of which the 'Noah's Ark' edition was only an extract. The new edition restores what had had to be cut. (The 2nd and 3rd editions together constitute the 2nd evolution of the textbook.) Much fuller than the original first edition of 1875, this third one contains twelve chapters, which result from a substantial revising of the previous material. The questions and answers which had hitherto appeared as the *Science of Man* pamphlet are now incorporated in the book as the chapter RECAPITULATION. It begins with the fundamental question, What is God? and includes "the scientific statement of being." Another special feature is that, in the days of creation in the CREATION chapter, God is called "Mother" and is there referred to as "She" and "Her." Undoubtedly this is because the message of the second day is that Christian Science is born of the waters above, not of the waters beneath – born of God as Mother and not of Mrs Eddy as personal mother. How otherwise could the 'child' be safe from the devouring flood? The divine womb was symbolized by the ark, containing the seed of an entire new world.

These are some of the positive aspects of the third edition, which reveal the calm of exalted thought. Nevertheless one of the most notable features of the book is the long and militant chapter on DEMONOLOGY, now three times as long as in its previous form of MESMERISM. In it, as before, she fearlessly lays bare the evil of perverting Mind-science, and denounces the chief perpetrator personally for his "secret passion" to subjugate and destroy the health and morals of others. Yet in spite of the dramatically personal tone of the chapter – and never again, before or after, does she handle animal magnetism in this way – one senses that she is getting on top of the problem. She is reducing the whole spectrum of malignant mental interference to the one lie of "*witchcraft*," from which the protection is to abide by the "rules of metaphysics." Safety lies not merely in *good thoughts* but in *ideas of God*. What is crystallizing here in this period of 'Spirit as Soul' (or understanding now definite) – though it is not yet put into so many words – is the fact that errors and evil are never persons but are the one liar, animal magnetism, or the serpentine lie that evil is as real as good. It is the serpent itself that induces enmity, sows distrust among colleagues, starts bitterness and rebellion among the students, provokes the mad ambition to get rid of the Discoverer and steal the precious idea. 'I don't know what made me do it,' people say; but now through spiritual penetration Mrs Eddy does know. Instead of explaining or rationalizing these sins as personal failings, she recognizes them as evidence that their thought is being

handled. In the end our wrong-doings are never ‘human errors’ but symptoms of interference, for what makes humans err but the serpent’s claim that man is not the reflection of the divine? If all evils are now to be identified as the one evil, it is because the overwhelming reality of the one good is being apprehended.

Knowing from the biographies the trials and bitter experiences that Mrs Eddy went through at this time, one marvels at the unselfed love, courage, and sense of divine purpose that kept her going, and made her willing to take on the painful task of investigating the nature of error (see *Mis.* 222:29–5). Appropriately the emblem on the cover of the textbook now becomes the cross and crown, indicating that, for all of us, the spiritual victory is gained only by the crucifixion, or cancellation, of the mortal concept.

A last comment on this third edition: at the beginning of the book is a notice “To the Public” written by Asa Gilbert Eddy, who is the publisher. In it he denounces the brazen act by one of Mrs Eddy’s students of lifting thirty pages from *Science and Health* and incorporating them into a pamphlet which this student publishes as his own work. Gilbert is totally devoted to his wife’s cause and gives her unstinting support; especially helpful to her is his research work on the law of copyright. But it seems that he is wounded to the heart by the malice of the attacks upon her, and he attempts to fight the mesmerism on a material basis – with a human instead of a divine sense. At any rate in 1882 he passes on, and Mrs Eddy is left to carry the burden seemingly alone. Yet this dark valley of grief and threatened defeat proves to be the turning-point, for she can write later, “The loss of our husband was the resurrection morn over the night of silent crime. It rent the veil of sin, and we saw for the first time the full remedy for even this directed envenomed barb of sin, and it fell from the quiver of malice powerless before us. We can now teach every Christian student the practical power of divine Science over all mesmerism.”

THIRD EVOLUTIONARY PERIOD: 1883–1885

Third day of creation: The dry land called Earth which brings forth from within.

SOUL: The spiritual idea identified, and reproducing the nature of its Principle.

When a sprinter is starting off from the blocks it is not until the third step that he really gets into his stride. So it is with any development: the

first two phases of *initiation* and *rectification*, though absolutely vital to all that will follow, in themselves appear rather uncertain. But with the third phase one sees shape and meaning, and the purpose begins to appear. Mind must first present the idea, and Spirit must give us the correct view of it, before the story can unroll reliably.

If the second evolutionary period of Christian Science was marked by storm and conflict, the third period by contrast presents calm confidence and steady progress. The fearful struggle between what had seemed the opposing powers of good and evil is resolved by means of the firmament into understanding reality versus illusion. In metaphysical symbolism ‘two’ represents dualism, the conflict of opposites, while ‘three’ indicates stability, and forward movement overcoming dualism. Thus it is in the days of creation, for once it is understood that in reality the waters under the firmament *reflect* the waters above and are not in opposition to them, those same waters beneath are now gathered together to form the solid dry land, so productive of good. Here in the third phase of the unfoldment of the Founder’s mission we see the identity of Christian Science being firmly established, and the main features all have the characteristics of the synonym Soul consolidating and propagating its idea. Moreover we now actually come to the articles and sermons that comprise the Other Writings.

SOUL as Mind: 1883

Gen. 1:9 Let the waters under the heaven be gathered together and let the dry land appear.

S&H 506:18–21 Unformed thoughts gathered into proper channels.
Events *Science and Health with A Key to the Scriptures* 6th edition. *Christian Science Journal* begins. *The People’s Idea of God*.

The fourth and fifth editions of *Science and Health* are straight reprints of the third and belong with it in the previous period, but the arrival of the sixth edition in 1883 brings a markedly new tone, ushering in the third evolutionary period. The text then remains unchanged until the sixteenth edition. The DEMONOLOGY chapter has been cut down to a quarter of its previous length; deleted are all the attacks on named persons and the accounts of individual experiences of malicious malpractice. The entire subject is depersonalized because its identity is now being seen for what it is – the one evil, or liar, or ignorance of God.

The really fresh development however, and announced on the title page, is the long-planned “Key to the Scriptures” as a new separate section at the end of the book. So far it consists only of a chapter giving

the spiritual meaning of certain Biblical items and characters, a chapter later entitled GLOSSARY. Because “metaphysics resolves things into thoughts, and exchanges the objects of sense for the ideas of Soul” (S&H 269), what personal sense sees as people, spiritual sense sees as God-quality. Some items include rather abstract phrases such as “the infinite idea of infinite Principle,” but most of the entries are defined as moral and spiritual qualities like fidelity, watchfulness, self-offering, or spiritual peace. Like the waters which are gathered together to form the dry land, these are ingredients which can be embodied as one’s own character because, in scientific fact, man is composed of these elements. As we know, “man . . . is the compound idea of God, including all right ideas” (S&H 475) and as we consciously identify ourselves with the nature of God we shall be bringing these components out into expression. Therefore this new section lists nine of the twelve tribes, or children of Israel, who “show the workings of the spiritual idea” (S&H 562) in terms of human character. Their definitions illustrate the transition we make from materialism to spirituality under the impact of the facts of Soul. The parallel with the Bible is unmistakable, because it is in the third thousand-year period that the main subject of the story is these same twelve tribes, signifying humanity making the journey from sense to Soul by substituting spiritual for animal qualities.

It is no accident that this new chapter in the textbook focuses so much on qualities, for the progress of the little Christian Science movement has been beset by some of the worst human qualities, and has largely lacked the noble ones of integrity and selfless devotion to a divine purpose. Mrs Eddy sees that if Christian Science is to earn the world’s respect it must be represented by those fine moral and spiritual qualifications, for in Science human character is the reflection of the divine. Of course, trying to improve a person’s qualities is putting the cart before the horse, because qualities derive from spiritual ideas. But we cannot dismiss them as unimportant, for the word ‘quality’ comes from the Latin *qualis*, meaning ‘how constituted,’ and here in the third period the great question is, What is identity? How is the dry land (the idea of God) constituted? The answer is given in the text of the third day with God saying, “Let the waters under the heaven be gathered together unto one place, and let the dry land appear.” These waters, or “elements of Mind,” reflect the waters above; that is, they are the qualities which reflect the capitalized synonyms for God. When they are gathered together – made subjective and incorporated as our own individual character – we are then the dry land or Earth that can reproduce the nature of Heaven. Soul forms our identity out of ideas of Mind and qualities of Spirit.

By the opening of this third period it is so imperative that the quality of the students must reflect the quality of the divine teaching that Mrs Eddy launches the monthly *Christian Science Journal*. According to its first issue it is “an independent family paper to promote health and morals.” She writes elsewhere that it is “designed to bear aloft the standard of genuine Christian Science” (Ret. 53). Frankly emphasizing the life-values of being a genuine Christian Scientist, it teaches that ethics are the outcome of understanding God; they cannot be of a different substance from Spirit or be relegated to a lower level.

The *Journal* is the official organ of the Christian Scientist Association who form a Committee called “The Christian Science Publishing Society,” to look after its publication (this is the forerunner of the similarly-named body of 1898). Publishing and propagating the Word and spreading the teaching with its healing power are typical of the whole of this period, in which the earth brings forth the seed from within itself. Mrs Eddy’s task, like that of Moses in the third thousand years of the Bible, is to be an educator, to ‘draw out’ or lead forth her people so that humanity (Israel) is no longer in subjection to mortality but consciously inherits its promised land of self-governing spiritual identity. Put like that, the divine purpose would sound rather far-off and abstract, so it is the function of the *Journal* to reduce the mountain-top vision to human consciousness by making it practical. The very first article, PROSPECTUS (Mis. 1), is on this theme of the heaven of Truth and Love being understood and proved through Christianization of the self. The article PERFDY AND SLANDER (Mis 226), from this period also, refers to the necessity of paying attention to moral issues; “self-degradation” is contrasted with “self-respect” and with the selflessness of not avenging one’s self upon one’s enemies. Through all these articles the real self is thus being formed from the gathering together of the waters. Mrs Eddy does not shrink from publishing such seemingly moralistic pieces, for she knows that the Scientist must work equally from ‘the waters above’ and from ‘the waters beneath.’ That is, when we know that it is divine ideas that do the work and not a human person, we do not neglect their qualities. Another example is in VOICES OF SPRING (Mis. 329), where by translating things into thoughts and nature into spiritual law, she traces the power of Soul to transform human nature.

From the start, an important feature of the *Journal* is a section entitled “Answers to Questions.” Whether it is actually students who submit them all or sometimes Mrs Eddy who writes them herself is not known; what is sure is that it is the answers themselves that provoke the questions. The everpresent facts of Soul operate in consciousness to cause man – like Abraham – to seek for a city which hath foundations, to

make him ask the right questions. They all have as a common purpose the awakening of spiritual sense, so that the reader can gain not only a right apprehension of Christian Science but also an awareness of the magnitude of what it is to be a Christian Scientist. For a characteristic example see number 21* – Mis. 43:6. There are ninety of these questions and answers, and generally speaking the first fifty or so are about disease and treatment while the later ones are mostly about teaching and interpretation; this is in keeping with the divine structure of her mission. That is, in the first set, Soul answers and body is explained, while in the second Principle answers and noumenon is explained.

For several years most of the articles are by Mrs Eddy, though gradually more and more are contributed by her students. Thus the periodical is a means whereby the ‘mother’ can communicate regularly with her ‘child,’ and from the feedback received can check on how successfully the “unformed thoughts” are being gathered “into their proper channels” for fruitful growth. Indeed, we know that this mothering function is one of the chief purposes of the *Journal* from the fact that in it she is styled Professor of *Obstetrics*, *Metaphysics*, and *Christian Science*, even though at this time there was no formal obstetrics class in the College.

We now encounter the first of the actual Other Writings, *The People’s Idea of God*. This inspired little book originated as a sermon under the title, “The People’s God, Its Effect on Health and Christianity,” and the text was printed in the second issue of the *Journal* in June 1883. With its demand for the right identification of God not as a person but as the divine Principle, Life, Truth, and Love, *The People’s Idea of God* makes exactly the right starting-point for all the sixteen books. The theme is simple: as we learn scientifically what God is, both our religion and our medicine are dematerialized, and as a result our apprehension of the true character of the human is spiritualized. “Thus it is that our ideas of divinity form our models of humanity” (Peo. 14). A few crisp sentences like this state the message which will unroll and amplify through the succeeding books. Thoughts are indeed being gathered into their proper channels for the purpose that is to appear, and that end purpose is very clearly spelled out on the first page of the book: as everything is *translated* “back to its original language – Mind . . . the understanding that we are spiritual beings here *reappears*” (emphasis added). Here is the clear declaration that the educational system of Christian Science is not a process of academic learning and approach, but is one of spiritual unfoldment and discovery of what God – and therefore man – already is.

* It may be found convenient to number in pencil the ninety Questions and Answers in the margin of the book, for ease of reference, taking care to note that Mis. 61:11–62:13 is all no. 55.

(The chronological order of all the *Journal* articles now in *Miscellaneous Writings*, including the Questions and Answers, will be found set out period by period in the Appendix.)

SOUL as Spirit: 1883–1884

- Gen. 1:10* God called dry land Earth and the waters Seas.
SC&H 506:25–10 Identity named spiritually.
Events Mrs Eddy's copyright upheld. Bible Lessons.
Christian Healing.

With the Christian Science idea gathering form, and poised to break forth upon the world, it becomes specially important that its true nature and character be defined, otherwise there may be confusion in human thought. The identity of Christian Science – as of man himself – is born of Spirit, born of the elements of the creative Mind, and not born of man or of materialistic theories. The text of the third day at this point describes precisely what is happening in Mrs Eddy's experience. God calls the dry land Earth and the waters calls He Seas. But 'sea,' in Biblical usage, is mostly a negative symbol, typifying the birth waters of mortal origins; in walking on the water Jesus treads it underfoot, and according to *Revelation 21* "there was no more sea." Is 'sea' therefore a purely Adamic misconception or, if God names it, can it be construed spiritually? If we would not be confused, we must translate it scientifically as the deep oceanic elements of Mind from which all things take form. In a similar way the nature of earth, or Christian Science, or body, or whatever, is spiritually defined, and is not some broken-away material misconception no longer subject to its divine parent. This is the point now illustrated in the evolution of Christian Science.

For several years, as we noted, various unscrupulous students have been purloining parts of *Science and Health* and publishing them in pamphlets as their own; they preach their own garbled versions of Mrs Eddy's teaching and openly call it Christian Science, confusing the public. Eventually, in order to safeguard the integrity of what Christian Science really is, she brings suit to restrain Arens, the worst offender. When the case comes up, Arens' defence is that he could not have infringed Mrs Eddy's copyright because, he falsely alleges, her book itself is largely copied from Quimby's manuscripts. But as he is unable to produce a scrap of evidence in support of this wild charge, in October 1883 the case is quashed and his pamphlets destroyed. Mrs Eddy is left secure in her copyrights and authentic Christian Science is thus vindicated legally before the world as something original and not derived from Quimby's materially mental theories. For those with eyes

to see, it derives its sanction and its power from nothing less than God. Coming in the story at this moment, the Arens episode has the character of 'Soul as Spirit,' or identity spiritual and not Adamic. Perhaps it is not surprising that the carnal mind feels threatened and wants to pull down Christian Science from its heavenly origin and cast it to the earth, because if Science really were of the world the enemy would leave it alone.

Sooner or later in one's spiritual journey one becomes acutely conscious of *sin* – of the obtrusive mortal self that masks the divine identity. Christian Science teaches how to handle sin in oneself and in others, and how not to make either too much or too little of it in the process. The Other Writings as a whole trace the way sin is to be resolved; essentially the claim is handled through the synonym Soul, where man's pristine God-identity remains forever sinless. In one of the Questions and Answers in this period (no. 17, Mis. 39:25), the questioner asks, In what way is a Christian Scientist an instrument for God, and what most obstructs the way? The answer explains that the students must possess the spirit of Truth and Love to gain the power over sin in themselves first, if they would be instantaneous healers of others. "Mental purgation must go on: it promotes spiritual growth . . . and gains the summit in Science that otherwise could not be reached – where the struggle with sin is forever done."

Other articles in the *Journal* in this period predominantly reflect the blessings of right identification. "TAKE HEED!" (Mis. 368) warns against mind-healers who fraudulently call themselves Christian Scientists; she draws attention in various Questions and Answers to the Metaphysical College as the source of correct teaching (see Mis. 38:13–12). Most notable is the beautiful and profound article THE NEW BIRTH (Mis. 15), in which Mrs Eddy, like a midwife, draws forth the true self of the Christian Scientist from his divine origin. Movingly she writes, "The task of healing the sick is far lighter than that of so teaching the divine Principle and rules of Christian Science as to lift the affections and motives of men to adopt them and bring them out in human lives" (Mis. 19). Articles such as this blend so winningly the absolutes of Science with the life-values of Christianity that they have irresistible transforming power, and through them we come to *know* "that Christianity is a divine Science" (Mis. 16).

In a similar vein are the six Bible Lessons found in Mis. 180–202, which are published during this period of 'Soul as Spirit' and in the next, 'Soul as Soul.' At this time the regular Christian Science Sunday services in Hawthorn Hall are being held in the afternoons, an arrangement which allows churchgoers of other denominations, and in particular

their clergy, to come and hear her sermons. But for a short period in 1883–1884 the services are changed and Mrs Eddy gives these Bible Lessons instead of the regular sermon. All her sermons are, of course, expositions of a Bible text, but these Lessons are special. Whereas a sermon is objective to the hearer, a Bible Lesson opens up the deeper meaning of the Scriptures in a more subjective way; when spiritual sense unfolds the inner meaning of Christian teaching it also unfolds the inner reality of one's self, so that it is Spirit and not a person that feeds and clothes and blesses us. The spirit of these remarkable Bible Lessons can be seen at the start of the first one to be published: "The Scriptures require more than a simple admission and feeble acceptance of the truths they present; they require a living faith, that so incorporates their lessons into our lives that these truths become the motive-power of every act" (Mis 196). Throughout her teaching years the elucidation of the real meaning of the Bible is a primary feature – and one which frequently touches people more even than the healings. Her highest praise is reserved for those who have gained "the spiritual signification of the Scriptures, and conformed their lives to the teachings of Christ Jesus" (CSJ Feb. 86).

Finally in this second tone of the third day we have the second of the Other Writings – *Christian Healing*. Along with *The People's Idea of God*, these are the only two books published in the entire third evolutionary period and, as their titles suggest, taken together they represent the "seed within itself" for all subsequent unfoldment. It happens that *Christian Healing* was a sermon delivered as far back as 1880 and published as a pamphlet in May of that year, so that as an independent book it actually pre-dates *The People's Idea of God*. Nevertheless, because we are following the *Journal* order of appearance, and as *Healing* is not publicly announced in the *Journal* until October 1883, after *People* had already appeared, we may accept the sequence in which Mrs Eddy placed them. This matter of their relative order is a small point because, metaphysically speaking, the two books stand together, reflecting the twin strands of her own life search.

While *The People's Idea of God* refers to *mental* healing, this book emphasizes *Christian* healing, and goes on to draw the conclusion that "because God is the Principle of Christian healing, we must understand in part this divine Principle, or we cannot demonstrate it in part" (Hea. 3). This would explain why "in proportion as the personal and material element stole into religion, it lost Christianity and the power to heal" (Hea. 3). Here Mrs Eddy is referring to the fact that in primitive Christianity spiritual healing was commonly practised, but that once Christianity was adopted as the state religion and became

institutionalized in about AD 325 the healing faded away (see S&H 41:14–21). Her sermon is on the text, “And these signs shall follow them that believe; In my name . . . they shall lay hands on the sick, and they shall recover” (Mark 16), and her remarks are designed for those Boston clergymen who are so vigorously attacking Christian Science in total ignorance of its real identity and of the healing power of Christianity. The tone of the book thus summarizes the ‘Soul as Spirit’ section, where proper identification brings the blessing of healing.

SOUL as Soul: 1884

- Gen. 1:11* Let the earth bring forth fruit whose seed is in itself.
S&H 507:15–8 Identity is the capacity to reproduce the Principle.
Events Goes to Chicago to teach for a month. First Normal Class for teachers.

When the identity of anything is properly understood it brings the ability to reproduce the character of its principle. When we understand that man’s identity is to be God’s own idea or self-expression it enables us to express something of the essential nature of God, for as we realize that the ‘earth’ is a God-gathered idea whose seed is in itself, it begins to bring forth spiritual fruits. Identity, in other words, is not so much a *thing* or an object as a *capacity*, rather as a radio must be able to reproduce speech and music or else it is not being true to its name.

Does the Christian Science practitioner heal by his own inspiration and power, using his own mind? Does the teacher communicate the Principle and rules of Christian Science through his own intellectual grasp of the subject? The scientific answer that Mrs Eddy is hoping to establish is that these fruitful activities, if authentic, are the divine Principle expressing itself, though it may look to us like persons. It is being identified with Christian Science, not personal abilities, that gives one these capacities, because Christian Science is the self-generating, self-proving, self-reproducing activity of God. The text of the third section of the third day states it beautifully: “The universe of Spirit reflects the creative power of the divine Principle, or Life, which reproduces the multitudinous forms of Mind and governs the multiplication of the compound idea man. The tree and herb do not yield fruit because of any propagating power of their own, but because they reflect the Mind which includes all.” “Divine propagation” is the marginal heading for this satisfying explanation of the earth bringing forth.

While the whole of the third period is concerned with the spread and propagation of the idea, in this ‘Soul as Soul’ section the special

emphasis is 'from within.' The student who is reproducing the fruits of his understanding of Principle is bringing forth from within, for it is "the Father that dwelleth in me, He doeth the works" (John 14). Moreover the student should be bringing forth not only demonstrations of healing but also the intrinsic quality and character of his Principle. Thus when the text says that "this divine Principle of all expresses Science and art throughout His creation," it suggests that the *Science* of being involves also the *art* of being – Christian. The point is illustrated now in the story when there is a particular student of Mrs Eddy's who has a flair for healing, for giving classes and for attracting people to Christian Science, but who sadly neglects to apply the healing power to her own character. She is good at the physical healing but not at the Christianization of the self, and so has an unfortunate capacity to antagonize the other workers. If this seems a little unfair on one who is bringing forth some good fruit, the need of the hour is for reliable students who will identify with a great Cause rather than seek to carve out a personal empire. The matter comes to a head when early in 1884 there is a call from Chicago for a teacher who will go out and present genuine Christian Science and correct the mistaken version that is current there. Mrs Eddy wishes this Boston student to go on behalf of the idea but, influenced by personal considerations, she refuses. In order to quell the ensuing mental ferment, Mrs Eddy calls the two "Private Meetings" which are referred to in *Miscellaneous Writings* p. 350.

In May Mrs Eddy herself goes to Chicago, and for a month she teaches there, grounding the students in the true line of work and establishing Christian Science solidly in the area. As the years go on more and more of her best workers come from the Middle West, the harvest from that sowing. When at the end of the month Mrs Eddy delivers a lecture to several hundred people it is appropriately on the subject, "Whom do men say that I am?" – echoing the keynote of the period.

In this same vein of right identification and the blessings that flow from it, she now publishes in the *Journal* the forthright article, CHRISTIAN SCIENCE (Mis. 232). Like the Genesis text it too refers to "art," indicating that Christian Science is the *Science* that operates as the *art* of healing and which brings forth the fruit of Christianity. The text goes on, "in love for man, we gain a true sense of Love as God; and in no other way can we reach this spiritual sense" (Mis. 234). Another characteristic piece in 1884 is the Question, "Do you believe in change of heart?" (Mis. 50) to which the answer is that it is not only vital to change our sense of heart from matter to Mind but that we also change from self to benevolence – "essential to Christianity." When the centre is changed

from self to Christ, the circumference is Christianity, which “will have its effect physically as well as spiritually, healing disease.”

Yet another Question (Mis. 51) asks, “*How can I govern a child metaphysically? Doesn't the use of the rod teach him life in matter?*” At once the wording reminds us of the rod of Moses, who was commissioned to lead the Children of Israel to their promised land of spiritual self-government; Moses appears in the third stage of the third thousand years of the Bible story, at this very point, drawing forth from within the people the ability to live in accord with their divine Principle. Again, Moses' experience as a Christ-figure is reflected in that of ‘the Stranger’ in AN ALLEGORY (Mis. 323); the Stranger, the ever-present Christ, by descending into the human heart enables it to give up its earth-weight of self-love, so that the individual can successfully ascend “the hill of Science.” Then those wonderful and substantial Bible Lessons on *Miscellaneous Writings* pp. 180, 185, 192, 199 belong to this period also; they are too full and wide-ranging to be summarized adequately, but one might fairly say that they are all concerned with making Christian Science *subjective*. Grasping the deeper, metaphysical, meaning of their Bible texts and making them one's own, an inner change takes place; “the ‘I’ does go unto the Father” (Mis. 196) and one works willingly at “bringing the qualities of Spirit into subjection to Spirit” (Mis. 201). This is really bringing forth the seed from within – bringing forth evidence of “man's spiritual preexistence as God's child” (Mis. 181). Through these examples we realize that it is her current *experience* that dictates the articles, and not a personal author thinking up a subject to write about.

The most significant event of this period which illustrates more clearly than any other “the seed within itself,” is the first Normal class at the College in August 1884. Hitherto, the Primary class has been to equip students to be healers; now the Normal class is for qualifying them to teach others. (Public teacher-training schools in the U.S.A. were called ‘normal schools.’ The word comes from the Latin, ‘made according to the carpenter's square,’ i.e. rectangular or perpendicular; it thus means conforming to a standard or a principle.) When these Normal Course students graduate and gain the degree of CSD, they return to their field of healing work and teach others in institutes or academies of their own, thus propagating the idea from within themselves. Just as the Massachusetts Metaphysical College has an Association of its alumni (the CSA), so these new teachers in turn form their pupils into Associations. So long as the teaching is faithful to Principle, this propagation is not personal but is man's reflection of the divine Mind which reproduces all.

In their reminiscences, the students who went through Mrs Eddy's classes record the great inspiration and illumination of her teaching, her penetration of their thoughts, and her supreme ability to remove veils from their minds so that they came to know God as the only Teacher. Thus the human teacher, reflecting the divine, engenders in each student the capacity to come forth from Principle and so be taught of God. The ideal is so to get person out of the way that both teacher and student are transparencies for the divine Mind (see Ret. 84:19–26). Nearly always she would begin her classes by asking each student in turn what God meant to him, and would then open up reality from there. In the course of time Mrs Eddy lays it down that the Primary class is to be taught from the chapter *RECAPITULATION*, and so too is the Normal class but with the addition of the Christian Science "Platform" from the chapter *SCIENCE OF BEING*. While *RECAPITULATION* starts with the definition of God and progressively explains man and the spiritual method of healing, the "Platform" is a statement of the interwoven categories of being itself.

In Mrs Eddy's time the degrees offered were graded differently from the way they are today:

<i>Awarded</i>	<i>Pre-1910</i>	<i>Post-1910</i>
for teaching (after Normal Class)	CSD (Christian Science Doctor)	CSB
for healing (after Primary Class)	CSB (Christian Science Bachelor) or CS (Member of the Christian Scientist Association)	CS (Christian Scientist)

SOUL as Principle: 1884–1885

Gen. 1:12 The earth brought forth after his kind.

S&H 508:13–25 Gender: after God's kind.

Events *Journal* articles by 'Professor Mary B. G. Eddy.'
Theology of Christian Science defined.

However sincerely a student may wish to present only true Christian Science, he has constantly to go to source and watch that he is reproducing the genuine article and not his own version of it. The Bible text says that the various plants of the earth brought forth "after his kind," and the question is, After whose kind? It takes *Science and Health* to explain that it means 'after God's kind.' The term used by the textbook

to describe this classification is “gender.” We represent a different function within the whole, not because our gender is male or female, English or American, scientist or artist, but because it is God’s kind or sort. This classification gives plenty of scope for diversity yet without dissension or division.

If we construe gender materially, however, it means classification by sex, which at once divides our universe into ‘me’ and ‘other.’ It is this kind of gender that presents the great danger to Christian Science teaching, then and now, for instead of quickening the pupils’ ability to come forth from Principle and so be transformed, the teacher is tempted to inseminate the pupils’ consciousness from without. Christian Science teaching is the most difficult thing to do if done spiritually, but easy if done personally and on a mental level. Here we have the reason for the rivalry and competitiveness amongst some of Mrs Eddy’s students – and the reason for her instituting her Normal class to deal with this error of self-assertive personal sense.

‘Soul as Principle,’ – identification according to Principle – is seen particularly now in the *Journal* articles and Sermons. “Let us declare the positive and the negative of metaphysical Science; what it is, and what it is not” (Mis. 172). What it is, and what it is not, like truth and error, are not two actualities, although we must use this dual language while we are proving that only the one is real. This is the point now made in an often-quoted statement in Question and Answer no. 45 (Mis. 56). Mrs Eddy is dealing with the belief that there are two creations, one spiritual and one material: “By the law of opposites, after the truth of man had been demonstrated, the postulate of error must appear.” A postulate is only an assumption put forward without proof, as part of the process of proving or disproving it; Science is not arguing that Truth and error both exist. The text therefore continues, “That this addendum was untrue, is seen when Truth, God, denounced it.” If error did not *seem* to be true, we should have no incentive to handle it.

Because the identity of Christian Science is a demonstrable Science if one works from its Principle, she signs several of her pieces at this period “Professor Mary B. G. Eddy,” knowing well that the *Journal* will be read by hostile eyes as well as by the faithful. She emphasizes the educational aspect of Science and explains that it teaches spiritual, moral and physical self-government (see “I’VE GOT COLD” Mis. 239). Because Christian Science is Christ’s second coming, she does not hesitate to claim that “The star of Bethlehem is the star of Boston” (Mis. 320). Then there is the forthright sermon (Mis. 171) on the text, “The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.” Originally entitled

“Science of mental healing,” it boldly identifies the leaven as “This law of God [which] is the Science of mental healing, spiritually discerned, understood, and obeyed.” This sermon sweeps the reader off material grounds and plants him anew on the basis of a spiritual Principle and practice. And, lest anyone should imagine that this Principle is intellectual and cold she adds, “Let us attach our sense of Science to what touches the religious sentiment within man. Let us open our affections to the Principle that moves all in harmony” – in other words, Let our Science be Christian.

This is the period when Christian Science, and Mrs Eddy, are under more than usually venomous attack from the Boston pulpits. The clergy are alarmed at the losses from their flocks to the new faith, and of course it is galling to them that Christian Science heals while they cannot. The problem is that material sense identifies everything personally, and so fails to identify Christian Science as the working of God. Thought steeped in the humanized God and the personal Christianity of the churches cannot readily accept God as the impersonal Principle which reveals and demonstrates itself through its Science. Mrs Eddy answers some of these attacks in various articles and letters. “PRAYER AND HEALING” (Mis. 242) is in reply to a piece by Professor Townsend of Boston University in the Methodist weekly *Zion’s Herald*, and in her reply Mrs Eddy identifies her medical system as Science, which “includes of necessity the Principle, which the learner can demonstrate only in proportion as he understands it.” VERITAS ODIUM PARIT (Mis. 245) – meaning Truth Breeds Hatred – follows a somewhat similar line but emphasizes the *Christian* element: “The question at issue with mankind is: Shall we have a spiritual Christianity and a spiritual healing, or a materialistic religion and a *materia medica*?” Certainly the radical spiritual logic of Christian Science is proving very disturbing to the conventional clergy, who mistakenly see it as deeply unchristian. One of them circulates a letter in which he accuses her of pantheism and blasphemy, and the charge is picked up and repeated by other ministers equally ignorant of what *Science and Health* actually teaches. Demanding the right of reply to this public condemnation, she gives the historic address, CHRISTIAN SCIENCE IN TREMONT TEMPLE (Mis. 95), and skilfully defines the true ‘gender’ of Christian Science in a ten-minute defence which she makes from the platform of the hostile Reverend Joseph Cook. Ironically, Cook had himself preached a sermon in 1871 on the “Sunrise of a Scientific Christianity,” though Mrs Eddy’s Christian Science was hardly what he had had in mind.

Then there is the open letter to Professor Townsend, TO ———, ON PRAYER (Mis. 132), in which she reasons from the words of Jesus in

favour of silent prayer. As regards the charge of being pantheistic, she writes tellingly in a letter to another clergyman, "I am the only anti-pantheist, for I see that God, Spirit, is not in His reflection." It is this consistent reasoning from Spirit as the only real substance that so confounds the theologians and philosophers who reason from human premises. Their mistaken views of *Science and Health*, and their malice towards her, call forth the little article FALSEHOOD (Mis. 248), but this is not strong enough for a group of her students who urge her to bring suit for slander against the most vitriolic of her critics. Instead of going to law she writes the tender article, LOVE (Mis. 249), and in so doing she has identified the one Principle that can neutralize malice.

The need of the hour is to state publicly the essential theological foundations of Christian Science – to show that Soul-sense is based squarely on divine Principle – so Mrs Eddy writes two important and brilliant statements, "Historical Sketch of Metaphysical Healing" (Feb 1885) and "Defence of Christian Science" (CSJ March 1885). Both are published as pamphlets and proclaim powerfully the divine logic of Christian Science, and refute the clerical charges against it. They resound with authority, with the manhood of the woman, confirming that gender is not confined to a sex. Before long both are revised and enlarged, to reappear finally as parts of the books *Retrospection and Introspection* and *No and Yes* respectively; this however belongs to a later stage in the story, though its roots are very properly here in 1885.

The theme runs consistently all through this 'Soul as Principle' period, concurrently with the clash with the theologians. In June she preaches a sermon on "The Theology of Christian Science," in which she explains that its healing power is inseparable from and identical with its theology. Finally there are eleven more Questions and Answers, summed up in no. 49, "Does the theology of Christian Science aid its healing?" (Mis. 58). Part of the impressive answer is, "without its theology there is no mental science, no order that proceeds from God. . . . Having no true sense of the healing theology of Mind, you can neither understand nor demonstrate its Science, and will practise your belief of it in the name of Truth. This is the mortal 'mind-cure' that produces the effect of mesmerism."

The explanation here is reminiscent of the work of Moses, who at the parallel point in the Bible's third thousand years is reducing the law of God to the moral law of the Commandments. The 'theology' of the mountain-top has to be brought down and made practical, and this is represented by the two tables of the law – man's relationship to God, and man's relationship to man. Without the first table of the law (the theology) there is no divine Principle for moral and social practice.

Moses, it will be remembered, leads the children of Israel through the wilderness right up to the borders of the promised land, but may not go in with them. They have to inherit the land for themselves. His personal mission closes here, at the end of the tone of 'Soul as Principle,' and the nation crosses Jordan and begins to occupy its heritage in the next phase. How very remarkable, then, it is to discover that at this exact moment in Mrs Eddy's mission she says to the Primary Class of September 1885, "I have taken you up into the mount; I have shown you the promised land; but you will have to walk every step of the way to get there" (*We Knew* 2 16).

SOUL as Life: 1885

- Gen. 1:13* Evening and morning the third day.
S&H 508:28-8 Resurrection standpoint: body inorganic and deathless.
Events Objections to Mrs Eddy's leadership and to the need to handle animal magnetism. Church building fund opened.

"The third stage in the order of Christian Science is an important one to the human thought, letting in the light of spiritual understanding," says the textbook's exegesis of this verse. By the end of the third day human thought is resurrected to spiritual understanding. A change has been wrought in consciousness from the objective sense to the subjective, so that it is no longer "walking wearily through the great desert of human hopes, and anticipating the promised joy" (S&H 566) but now enters upon "the land of Christian Science, where fetters fall and the rights of man are fully known and acknowledged" (S&H 227). Thus the text in *Science and Health* likens this stage to Jesus' resurrection "on the third day of his ascending thought." Christian Science accepts his resurrection as historical fact but explains that it is not achieved from the premise of death and the grave but from the realization that Life never was organized mortality to begin with.

Like Moses before her, Mrs Eddy has led the people up to the borders of the land and would have them enter upon their inheritance of direct God-government "dependent upon no material organization," – the theme which remains the constant purpose of her mission. When Israel crosses the Jordan under Joshua (who represents her Christ selfhood), each tribe helps the others to conquer their territory. Mrs Eddy too has a core of spiritually-minded and reliable students who are prepared to work selflessly for the movement as a whole – prepared to place themselves faithfully under the government of divine Science and to

eradicate the Canaanite beliefs of egotism, pride, envy and all the errors that would keep man buried in material organization. The article FIDELITY (Mis. 339), written in December 1885, is a commendation of this kind of faithfulness that will resurrect human thought and life.

By contrast there arise in this period certain ambitious students whose egotism is such that they wish to elbow Mrs Eddy aside and take over the leadership. The pretext is their claim that *Science and Health* is too difficult to comprehend and that others are better able to prepare a textbook, and that her teachings are too strict; they seem to be unaware that it is only self-indulgent personal sense that thinks the requirements of the Principle too hard and so finds fault with the teacher. The new emphasis among the discontented this time is that many of them are women, people of considerable social gifts and intellectual ability, and the serpent preys on their vanity. Their temptation is to adulterate Christian Science and so make it more appealing; they wish to mix into it the teachings of theosophy and Buddhism, and not on any account to alarm the students with the need to handle animal magnetism. The result, which they would palm off as Christian Science, would be a kind of semi-metaphysics that could not touch the basic error, and so would leave humanity still in the sepulchre of a personal self.

It is unfortunate that these spectacular but misguided individuals feature in the biographies more prominently than 'the silent majority' who are very successfully demonstrating and propagating genuine Christian Science. The only reason for mentioning them is that they illustrate the specific errors which the spiritual idea was calling up to correct, "and by reversal, errors serve as waymarks to the one Mind" (S&H 267). In one form or another these beguiling 'alternatives' flourish all through the next (fourth) evolutionary period exactly as the pagan fertility religions seduce Israel throughout the fourth thousand years. Moreover Mrs Eddy is faced with the problem of how to expose animal magnetism as a belief while yet making nothing of it; many of her students want her to give it a smaller place in her teachings, and her articles in the *Journal* now reflect this situation.

In the first one in this period, "WHERE ART THOU?" (Mis. 332), she frankly states, "In my public works I lay bare the ability, in belief, of evil to break the Decalogue – to murder, steal, commit adultery, and so on. Those who deny my wisdom or right to expose error, are either willing participants in wrong, afraid of its supposed power, or ignorant of it." The same article asks the student whether he is consciously in the promised land of divine Science or wandering outside in material belief. Naturally the next article is entitled DIVINE SCIENCE (Mis. 336), and here there is an unexpected emphasis – unexpected, that is, by thought which

would place divine Science exclusively at a remote altitude where it has no connection with human experience. It is true that in her writings Mrs Eddy generally terms the more absolute sense divine Science and the more relative aspect Christian Science, but of course they are the same Science, and the only way that divine Science can be brought out of the realm of theory is to see it practised and demonstrated as Christian Science. The emphasis of this article, therefore, is that divine Science is validated through spiritualized *character* – as “the only rule I have found which demonstrates Christian Science.” Jesus exemplified the Principle and rule in his life, and likewise Mrs Eddy could be the Discoverer of the Science only because she was like it in character. She writes that the reader can ascertain for himself that this is true “by proving its effect on yourself to be – divine;” then he is not prevented by sensualism from recognizing the true character of the Discoverer. “Thou must be true thyself, If thou the truth wouldst teach” she concludes, quoting from Horatius Bonar, the nineteenth century Scots divine.

The article BLIND LEADERS (Mis. 370) refers to Luther Marston, a medical doctor and an erstwhile student of Mrs Eddy’s, who now publishes his own *Mental Healing Monthly* and who welcomes subjects such as hypnotism and spiritualism along with Christian Science; “all should be taught,” he argues, “and if not taught, Christian Science should be antagonistic to none.” It is as though the carnal mind, unable to destroy Christian Science by frontal assault, now tries to undermine its integrity instead. But “adulterating Christian Science, makes it void” (S&H 464), so we shall find that the predominant tone of the forthcoming fourth period is on systematic teaching of the Principle.

The Questions and Answers in this period also provide a foretaste of the next because they introduce something of the educational system of Christian Science. They serve as a link between the third era and the fourth when the transition is fully made from the outside to the inside. The resurrection tone of ‘Soul as Life’ means that one is resurrected from learning *about* the idea and is beginning to *be* the idea of God. The key Question appears to be no. 54 on *Miscellaneous Writings* p. 60, where it is asked what is the connection between the mythical mortal body and real identity. By way of answer it is explained that “every creation or idea of Spirit has its counterfeit in some matter belief,” and this concept of *counterfeit* gives us the clue to how we go forward in Science, for instead of fighting errors our focus will be on understanding precisely what our Principle is. The teller in the bank is expert at detecting counterfeits only because he is expert at handling the real. So the answer continues, “the education of the future will be instruction, in spiritual Science, against the material symbolic counterfeit sciences.” When Israel under Joshua

now starts to occupy the promised land she is bidden to eliminate the seven Canaanite tribes; likewise today we are bidden to eliminate the seven counterfeits of mesmerism, duplicity, sensualism, egotism, aggression, envy and hatred through the scientific process of our understanding of Mind, Spirit, Soul, Principle, Life, Truth and Love. The technique is one of translation rather than destruction.

Question no. 56 (Mis. 62) returns to the vital part played in Christian Science by its *theology*, which is a matter of Truth versus error; without that basis it degenerates into one finite mind working on another. Hence the need to understand that Life, Truth and Love are the self-operating Principle, refuting and translating "the opposite triad, sickness, sin, and death." The question, no. 58 (Mis. 63), asking "*Why did Jesus cry out, 'My God, why hast Thou forsaken me?'*" perhaps found a momentary echo in Mrs Eddy's own human sense when the cross of misrepresentation seemed grievous. Yet the answer is a triumphant affirmation that "Jesus assumed for mortals the weakness of flesh, that Spirit might be found 'All-in-all'" – and goes on to conclude on the same note of resurrection that dominates this section of the third day.

One remaining important feature of this period is the Boston students' desire for a material church edifice, for which they start a church building fund; but this is without Mrs Eddy's encouragement, for she hopes that as they understand the living structure of Science it will make them "dependent upon no material organization." The saga of the eventual building of the church belongs some way ahead, even as in the Bible at this point there is as yet no temple, and the divine centre is represented by the movable tabernacle. Knowing that the students do not yet have the coherency, interdependence and self-consecration to support a church building, Mrs Eddy preaches a sermon to them in Chickering Hall (October 1885) on the text, "Then Jesus saith unto them, Children, have ye any meat? They answered him, No." Some of her hearers will have recognized that this text from John 21 comes from the resurrection period of that gospel.