

**MARY BAKER EDDY'S  
OTHER WRITINGS**

**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**

# MARY BAKER EDDY'S OTHER WRITINGS

'You will find me in my books'

by  
**John L. Morgan**



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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>

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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 Dooley'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-empts 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:

Evolution	Date	Edition of <i>Science &amp; 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.

<b>Tone</b>	<b>Bible</b>	<b>Science and Health</b>
<b>First Day</b>		
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
<b>Second Day</b>		
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

<b>Tone</b>	<b>Bible</b>	<b>Science and Health</b>
<b>Third Day</b>		
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
<b>Fourth Day</b>		
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
<b>Fifth Day</b>		
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

<b>Tone</b>	<b>Bible</b>	<b>Science and Health</b>
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
<b>Sixth Day</b>		
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"
<b>Seventh Day</b>		
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>SEH 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 myself, 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 myself, 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>S&amp;H 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.  
*S&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	CSD (Christian	CSB
(after Normal Class)	Science Doctor)	
for healing	CSB (Christian	CS (Christian
(after Primary Class)	Science Bachelor)	Scientist)
	or	
	CS (Member of the	
	Christian Scientist	
	Association)	

### 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.

#### **FOURTH EVOLUTIONARY PERIOD: 1886–1890**

Fourth day of creation: Celestial system of greater light and lesser light set in heaven and governing earth.

PRINCIPLE: Human organization yielding to divine system.

In the third day, when the earth brings forth from within, the student has the joyful experience of discovering that he has the capacity to do, to produce, to accomplish. This keynote of 'I can' is one of the vital points

to be gained in any educational process. But immediately one needs to understand that it is not the personal 'I' who is clever. 'I can play the piano' we say, or 'I can calculate,' or 'I can hit the ball where I want it,' only because of obedience to a principle. So the office of the all-important fourth day is to state the supra-personal system of God's Science, to teach how to work from the heavenly Principle rather than to reason from earth itself. Therefore the Biblical symbol changes now from earth to heaven to explain *how it is* that the earth brings forth.

Not surprisingly when we examine the fourth period of Mrs Eddy's work we find that it focuses on teaching, and especially on teaching the nature of divine oneness. The teaching of what Principle is and how it is self-operative as its own unified system gives us the scientific means for divine self-government, internally as well as externally. In a statement published at this time and characteristic of the whole period Mrs Eddy writes, "In the spiritual Genesis of creation, all law was vested in the Lawgiver, who was a law to Himself. In divine Science, God is One and All; and, governing Himself, He governs the universe" (Mis. 258). The passage affirms that government is not a matter of one thing governing others but rather of everything being at-one with the One and thus self-governed. For instance, there is no governing body over all the mathematicians in the world because each one is spontaneously controlled by his adherence to the one common principle. The issue that faces Mrs Eddy now is how to give the students a subjective understanding of the divine Principle, so that they are all in obedience to the impersonal One and therefore God-governed without the need for an external personal authority. Precisely the same issue faces the prophets in the fourth thousand years of the Bible, where a split from Principle will mean a split within the nation and the consequent captivity of both Israel and Judah. In the case of Christian Science, Mrs Eddy will take spiritual steps to prevent her movement being taken captive by aggressive personal sense.

### PRINCIPLE as Mind: January–May 1886

- Gen. 1:14* Let there be lights in the heaven and let them be for signs, seasons, days and years.
- S&H 509:13–5* Principle's universe is the harmonious system of divine metaphysics.
- Events* *Science and Health* 16th edition. National Christian Scientist Association formed. Degree of DSD offered.

The fourth evolutionary period is launched in 1886 by the new sixteenth edition of *Science and Health* which, as though to signify the

unity of earth and heaven under God's government, is now in one volume for the first time since the first edition. In line with the emphasis on teaching we find that the chapter HEALING THE SICK has become HEALING AND TEACHING; the term "Science" is now everywhere capitalized, the scientific terms matrix and calculus first appear, and the flyleaf text "God is Love" is replaced by "Ye shall know the truth, and the truth shall make you free." In addition, because Principle is impersonal, the chapter DEMONOLOGY is now pruned of all personal references and is re-titled ANIMAL MAGNETISM.

The major change introduced by the sixteenth edition is the addition of three more chapters bringing the total up to sixteen, plus an Index, which is an essential aid for a student. Chief among them are the two new chapters added to the "Key to the Scriptures," – GENESIS and THE APOCALYPSE. The material in GENESIS, comprising the seven days of creation and the corresponding Adamic account of creation, has been extracted from the chapter CREATION and is made a chapter in its own right. The material in THE APOCALYPSE however is entirely new, and consists of the spiritual interpretation of chapter twelve of the book of *Revelation*. We are told that "there is one distinctive feature which has special reference to the present age, and the establishment of Christian Science in this period" (S&H 16th edit. 511). This feature is the God-crowned woman who brings to birth the man child destined to rule all nations, while the great dragon that would devour her child is himself defeated by the angels of Truth and Love.

A curious feature of the new "Key to the Scriptures" is that the chapter PRAYER AND ATONEMENT has been removed from the first part of the book and is now placed between the new GENESIS and THE APOCALYPSE chapters: this is only a temporary allocation, because in the next evolution GENESIS and THE APOCALYPSE are brought together and PRAYER AND ATONEMENT returns to the main body of the book. The significance is that throughout this fourth period *prayer* is being voiced for the *at-one-ment* of what GENESIS and THE APOCALYPSE stand for. The former with its linear and creative aspect suggests the masculine thought, while the latter unquestionably depicts the feminine. What the fourth period is praying for is the union of manhood and womanhood, alias teaching and living, alias theory and practice – a union demanded by the fact that Principle and its idea is one.

An encouraging glimpse of this state of union as a present possibility is provided by the third new chapter, a short one entitled WAYSIDE HINTS. Somewhat academically it outlines the idea of the city foursquare, the holy city of heavenly harmony. At this stage the city can be no more than hinted at, rather as the Old Testament prophets look towards the New

Testament experience of the Messiah. Nevertheless, the little chapter contains valuable pointers on matters with which the movement must now be concerned, notably *association*: “the Scriptures compare the heavenly kingdom or association to a city, in which Christ bears rule” (S&H 16th edit. 225). To give expression to this ideal of association under the common Principle, Mrs Eddy now forms the National Christian Scientist Association, a body which comprises her own students in the Christian Scientist Association as well as the members of *their* associations. “The purpose or object of this National Association is to place students’ students on equal footing with others in Christian Science, and to promote unity and brotherly love” (CSJ Feb 1886). While Mrs Eddy herself is type of the individual, and the CSA type of the collective, the NCSA typifies the universal. It is formed, therefore, with thirteen students from thirteen states – like the original United States of America. (The USA is representative of the world because it includes people of all nations.) This NCSA is charged with the responsibility for church work and organization, as nothing less than equality and wholeness can sponsor the idea of church. We observe that as the years go on Mrs Eddy’s annual message to this Association is always on the theme of unity, which in turn demands honest self-examination to root out selfish desires. Genuine oneness with Principle must involve Christian relations with others. She tells them in 1887 “I have gotten up this NCSA for *you* and the life of the cause.”

Because the greater light and the lesser give light upon the earth without an intermediary, the fourth thousand years in the Bible is prefaced (in the book of Judges that concludes the third period) by the repeated remark that “In those days there was no king in Israel, but every man did that which was right in his own eyes” (Judg. 17 etc.). But how can one make sure that this text is not misconstrued as a recipe for anarchy? By means of Principle’s system of spiritual ideas, or metaphysics, represented in the fourth day by “signs, seasons, days, and years.” Accordingly when we turn to the *Journal* articles in this opening tone of the fourth period we find a great number of references to “divine metaphysics.” The very first article, THE CRY OF CHRISTMAS-TIDE (Mis. 369), begins just like the fourth day itself: “Metaphysics, not physics, enables us to stand erect on sublime heights, surveying the immeasurable universe of Mind, peering into the cause which governs all effects, while we are strong in the unity of God and man.” What a perfect correlation! Another one is Question and Answer no. 63, “*The Rev. ——— said in a sermon: A true Christian would protest against metaphysical healing being called Christian Science . . .*” (Mis. 68). The answer is a masterly statement of divine metaphysics, employing the terms Principle

and Mind to define it as the unfolding of God and His attributes (see particularly Mis. 69:1-9).

But what of the student whose version of metaphysics does not derive purely from the divine Mind? Diverging a little from Principle, he will diverge more and more in practice. (Such a one was mentioned in the previous 'Soul as Life' period, an able woman who had edited the *Journal* for Mrs Eddy but who was seduced by the flattery of a scheming promoter into setting up on her own, taking with her copies of the mailing list and of Mrs Eddy's plans for church, college and association.) This is the background to the article WELL DOINGE IS THE FRUITE OF DOINGE WELL (Mis. 253) which identifies *envy* as the "great red dragon of this hour." Not that errors such as mad ambition or envy are things in themselves; they are simply thrown up as what Principle *is not*, and are the specific counterfeit of Principle operating as the one Mind.

Mrs Eddy refers in the same article to her "loving warning, the far-seeing wisdom, the gentle entreaty, the stern rebuke," and it was the latter that so stirred up the disobedient; they failed to discern that it was not person but Principle making demands on them, for it is the nature of Principle that it cannot pass over an error. To rebuke is the function of the prophet, as we see throughout the fourth thousand-year period of the Bible; because he so loves righteousness he must uncover and rebuke and hate iniquity.

Other Questions and Answers refer to Christian Science instruction (nos 59-61, Mis. 64-67), and make it plain that the proper way to approach Science is to come out from the Science standpoint and not to reason our way there from the delusive basis of material sense. Question and Answer no. 61, "*Have you changed your instructions as to the right way of treating disease?*" (Mis. 65) was originally "... as to the right way of meeting malicious mental malpractice?" The change in the wording here is very informative, for it indicates that 'disease' is really malpractice, or practising personally, while health is working strictly from Truth and Love. The answer is entirely concerned with the phrase "both law and gospel," meaning both the scientific fact and its ethical demands, and again these two aspects illustrate the greater and lesser lights of the fourth day. Adhere to the absolute spirit of the law and we will not be in danger of breaking its letter; abide by the laws of Life, Truth and Love, and they will heal sickness and destroy sin. If we are faithful, human experience itself is then translated, as we learn from the next Question, "*Do you believe in translation?*" (Mis. 67). The careful answer concludes that "This translation is not the work of moments; it requires both time and eternity. It means more than mere disappearance to the human sense; it must include also man's changed appearance and



diviner form visible to those beholding him here.” In this wise answer balancing heaven and earth, we have a good description of the purpose of the Other Writings as a whole.

Finally the February issue of the *Journal* carries an item about the classification of degrees conferred by the Massachusetts Metaphysical College for the graduate in divine metaphysics. As already noted CSB is offered for healing and CSD for teaching, but now for the first time there is offered the Doctor of Divine Science – for living. It is “given after the Course of Theology, combined with three years of practice, to those who have obtained a correct knowledge of the spiritual signification of the Scriptures, and conformed their lives to the teachings of Christ Jesus.” No one was ever awarded this degree by another human being, and it seems to signify that those who are truly taught by divine Principle know within themselves whether they “graduate under divine honors” (Mis. 358). The only instance where DSD appears is in the case of Mrs Eddy herself on the covers of the *Journal* in 1891, later in the story. But it is offered here because if instructed by Principle as Mind one is taught of God.

### **PRINCIPLE as Spirit: June 1886–October 1887**

- Gen 1:15* Let them be for lights in the heaven to give light upon the earth.
- S&H 510:9–12* Principle’s government reflected on earth as it is in heaven.
- Events* Articles on philosophy. *No and Yes*. Obstetrics course.

In astronomical terms the earth is totally dependent upon the sun for its energy, its motion and its fruitfulness; similarly man without his divine Principle would have neither being nor ability. Once Principle’s system of divine metaphysics begins to be explained (‘Principle as Mind’), we can see how these divine ideas are reflected spiritually on earth and embodied in the Scientist. ‘As above, so below’ would describe the tone of ‘Principle as Spirit,’ for it means that according to Science man is the reflection of divinity, one with it in quality. To experience a true humanity we must work from the divine.

In the twenty-first edition of the textbook, in 1886, a new frontispiece appears. For the first time a portrait of Mrs Eddy, which remains there until almost the end of the Principle period, challenges us to understand its significance. A metaphysician learns not to read from matter, and to look *through* person rather than *at* it. When Jesus said, “he that hath seen me hath seen the Father” (John 14) he could hardly have meant that his

corporeal person depicted God but rather that reality was seen in the spirituality, the power and the love that shone through his life and character. In viewing the human we have to be able to see not material person but God, meaning that where personal sense sees only another person, spiritual sense discerns God-in-expression. Thus our reaction to the portrait is a test of Soul-sense. Mrs Eddy was always insistent that unless the students could understand her in her true light – as transparency for the source – they would not truly understand Christian Science.

In this period there is not much in the way of outward happenings to illustrate the text, but its tone is felt strongly in most of the *Journal* articles. One of the first is LITTLE GODS (Mis. 255), in which we read that “man ... has no underived power.” Man is not a little god but man is *as God*, in the sense of reflection. As always, the same tone is evident in the parallel place in the Bible; in the second stage of the fourth thousand years (‘Principle as Spirit’) the egotistical Saul is replaced by the spiritually-minded David, who asks for nothing but to be God’s servant.

A noteworthy period feature is that several of the articles are written in philosophical terms, and yet they are the very opposite of the dry and sterile logic-chopping of academic philosophy. The idealism of divine Science, reasoning from the spiritual Principle alone, has a vivifying effect upon these dry bones, bringing to them life and beauty. The case for spiritual logic is brilliantly argued for instance in SCIENTIFIC THEISM (Mis. 216): God, the heavenly Principle, is the *noumenon* while earth and man are the *phenomenon*. Furthermore, because like can only produce like, where the Principle is *Spirit* its phenomenon must necessarily be *spiritual*; to believe that man is God’s likeness and yet can be material and personal is illogical and is to rebel against his Maker. This article arose when a learned theologian, Dr F. E. Abbott, had written a book entitled *Scientific Theism* from the conventional standpoint of Spirit as cause and matter as its effect. The editor of the *Journal* at the time was the Rev J. H. Wiggin, a Unitarian clergyman who was friendly and helpful to Mrs Eddy but who never became a Christian Scientist. He would contribute items to the *Journal* under the whimsical pseudonym ‘Phare Pleigh,’ and in the May issue had reviewed Abbott’s book and defended the logic of Christian Science. Following Wiggin’s ineffectual effort, Mrs Eddy’s inspired statement demonstrates the radical idealism of divine Science in which Spirit is both noumenon and phenomenon; the text abounds with the synonyms Spirit and Principle.

The same line of thought is found in TRUE PHILOSOPHY AND COMMUNION (Mis. 344), written to counter the suggestion that Scientists should also study philosophy, medicine and so forth. Because human

knowledge is based on material premises, she writes, "Such philosophy can never demonstrate the Science of Life . . . Christian Science . . . insists on the demonstration of moral and spiritual healing as eminent proof that God is understood." Simultaneously in the summer Communion Service she says that the communion with God "can come only by regeneration" and that this "recognition is never grasped by intellect, but by the humble heart" (Coll. 142).

Another powerful article on the futility of treating Christian Science as though it were a university subject is SCIENCE AND PHILOSOPHY (Mis. 359), perhaps her most important statement on the topic. "No advancing modes of human mind made Jesus" she writes; "rather was it their subjugation, and the pure heart that sees God." The "modes of mind" represented by Paul and Jesus could never have been produced by philosophy or by trying to educate the human mind stage by stage upwards; they were "stars of the first magnitude - fixed stars in the heavens of Soul." When thought works outwards from the stars, from Principle's own revelation, "and man's reason is at rest in God's wisdom," then "mortal mind is silenced by the 'still, small voice' of Truth that regenerates philosophy and logic." God's "Word corrects the philosopher." Thus "Christian Science refutes everything that is not a postulate of the divine Principle, God. It is the soul of divine philosophy, and there is no other philosophy. It is not a search after wisdom, it is wisdom." The occasion for this inspiring piece is that another editor of the *Journal*, Rev William Gill, in his pre-Christian Science days had written a book *Philosophic Realism*, which he now presumptuously advertises in the *Journal* "as a metaphysical foundation for Christian Science," unaware that philosophy is essentially a *mental* view of the universe while Science is *spiritual* substance and power. Perhaps we should be grateful to Gill for helping to draw forth this magnificent exposition. Almost immediately Mrs Eddy publishes the similar article TRUTH-HEALING (Mis. 259) hammering home the same distinction and emphasizing the divine Mind as the only potency and that "pure Mind is the truth of being that subjugates and destroys any suppositional . . . opposite to Him who is All. . . . Pure Mind gives out an atmosphere that heals and saves." Only the lights in the heavens can give light, healing, and moral power on earth.

Yet another major piece still reinforcing the 'heaven view' is SPIRIT AND LAW (Mis. 256). "Whatever appears to be law, but partakes not of the nature of God, is not law." "The law of God is the law of Spirit, a moral and spiritual force of immortal and divine Mind." The whole article, with its combination of power and beauty, is reminiscent of the Psalms of David, who so loved the law of the Lord. The corresponding

tone of the fourth period in the Bible is the reign of David in the second book of Samuel.

Among the Questions and Answers in this period is no. 68, “*What is meant by regeneration?*” (Mis. 73). Regeneration is important enough in its normal Christian sense, but because nearly all the references to it are found in this ‘Principle’ period it indicates something more than the moral and spiritual improvement of a mortal; it signifies rather the outcome of practising Principle’s viewpoint, so that humanity is understood to be divinely generated – the phenomenon of Spirit and not of material sense. This Answer continues, “The phenomena of Spirit in Christian Science, and the divine correspondence of noumenon and phenomenon understood, are here signified.” Thus philosophical concepts too are regenerated, including “all human systems of etiology and teleology” (i.e. causes and finalities), because thought is no longer speculating but is working out from a demonstrable revealed Principle. Similarly Question and Answer no. 71, referring to the story in chapter 8 of Acts, explains that “the salvation of the eunuch” did not “depend merely on his believing that Jesus Christ was the Son of God” (Mis. 77), because in place of *belief* a diviner *understanding* was dawning on him – “even the eternal unity of man and God, as the divine Principle and spiritual idea; which is the indissoluble bond of union, the power and presence, in divine Science, of Life, Truth, and Love, to support their ideal man.”

In this short period we have an astonishing concentration of articles in which Mrs Eddy is emphatic that Christian Science is not an academic philosophy but is spiritual Science, or “divine philosophy.” This idea explains why the keynote is ‘Principle as Spirit,’ meaning that the power of Principle must be apprehended *spiritually*. Mrs Eddy has seen the great danger to Christian Science of reducing it to an intellectual construct, which would rob it of its spiritualizing and regenerating force.

‘Principle as Spirit:’ Principle operates spiritually, demonstrating that good is the only real power, which man reflects. Principle explaining itself as the supremacy of good means that it also deals with *the belief* of evil. Hence in April 1887 there appears a new section in the *Journal* entitled “Animal Magnetism.” From the beginning, of course, the subject of mesmerism and personal malpractice has accompanied the progress of Science like a shadow, but at this time the field is overrun with piratical pretenders who teach theosophy and gnosticism with their ‘mind-healing’ and knowingly or unknowingly work on the principle of mental influence. Christian Science will not mix with these; it must lay bare the role of mesmerism. It has to teach the student to recognize and handle mental interference; but there is a problem in how to expose the

error without making a frightening reality of it. A good example from this period is the article *WAYS THAT ARE VAIN* (now in My 210). Although it appeared in the *Journal* in May 1887 Mrs Eddy chose not to include it in either *Miscellaneous Writings* or *Miscellany*. Clearly it says important things that needed to be said about the secret modes of mental interference and it remains there in the record as a child of its time, but evidently Mrs Eddy felt that its attitude was superseded by her later statements on the subject.

August 1887 sees the publication of the third book, *Christian Science, No and Yes*, known to us today simply as *No and Yes*. Much of the material had already been published as a pamphlet, entitled *Defence of Christian Science*, rebutting the theological attacks of some Boston clergymen with the pure spirituality of Truth. Now in 1887 Mrs Eddy adds twelve pages to explain that its logic does not rest on human philosophy but is the consistent self-revelation of divine Principle: "Ancient and modern philosophy are inadequate to grasp the Principle of Christian Science, or to demonstrate it. Revelation shows this Principle, and will rescue reason from the thrall of error. Revelation must subdue the sophistry of intellect, and spiritualize consciousness with the dictum and the demonstration of Truth and Love. Christian Science Mind-healing can only be gained by working from a purely Christian standpoint. Then it heals the sick and exalts the race" (No. 11). To emphasize the revolutionary nature of the educational system of Christian Science, the book *twice* says, "If the Bible and Science and Health had the place in schools of learning that physiology occupies, they would revolutionize and reform the world, through the power of Christ" (No. 11 & 33). The tone of the whole book, coming at this period, declares that one can not take parts of the inspired revelation of Christian Science and graft it on to some material system of logic; rather it requires us to yield to its own total logic. Then our humanity is the outcome of its divinity.

The same reasoning applies in the matter of church-building. For several years some of the Boston students have been working towards the erection of a Christian Science church edifice, while Mrs Eddy remains distinctly unenthusiastic about the proposal because she can see that they would build on material and personal foundations. Nevertheless she tolerates their fund-raising activities while yet delivering cautionary sermons on character-building; one such is on the text of Luke 14:30, "This man began to build, but was not able to finish" (see RO 210). In June 1886 the CSA puts down a deposit of \$2,000 on a \$8,700 lot with a three-year mortgage on the remainder, and they resort to traditional ways to pay off the debt. But to carry any project through to a successful conclusion one needs to be a good midwife, to know how

to draw the idea forth from Principle, and accordingly in late 1887 Mrs Eddy teaches two classes on obstetrics – “the hardest and best class I ever taught,” she is reported to have said. As the final edition of the textbook now explains it, “To attend properly the birth of the new child, or divine idea, you should so detach mortal thought from its material conceptions, that the birth will be natural and safe” (S&H 463).

### **PRINCIPLE as Soul: November 1887–August 1888**

- Gen. 1–16* Two great lights: the greater to rule the day, the lesser the night.
- S&H 510:16–6* Harmonious system of Principle and its ‘body.’ All power borrowed from the One.
- Events* *Rudimental Divine Science. Unity of Good.* Articles on personality. Great personal success in Chicago; rebellion in Boston.

What is meant by the phrase ‘Principle as Soul’ is that man is not an independent body in his own right but is, so to speak, Principle bodied forth as its own integrated and harmonious system. So examining man’s body will not explain its functions. Thus the text of *Science and Health* tells us that geology fails to explain the earth’s (man’s) formations, for the reason that geology is only the science of the earth, or phenomenon. What is required is the Science of the Principle, or noumenon. The text explains that in reality there is only one thing happening: “Science reveals only one Mind, and this one shining by its own light and governing the universe,” while man shines only by borrowed light.

We may wonder why the Genesis text speaks of *two* great lights to give light upon the earth. A most satisfying explanation is contained in **RECAPITULATION**: “Is there more than one God or Principle? There is not. Principle and its idea is one, and this one is God, . . . and His reflection is man and the universe” (S&H 465). Man thus reflects not only the greater light of Principle itself but also the lesser light – that is, the quality and workings or “idea” of that Principle. To illustrate this point, when Jesus is asked which is the great commandment in the law he gives not one but two, replying that the first and great commandment is to love the Lord thy God, “and the second is like unto it, Thou shalt love thy neighbour as thyself” (Matt. 22:39). The greater light then represents our unity with Principle while the lesser is our unity with our fellow man; the two work as one; this explanation accords with a memorable remark of Mrs Eddy’s recorded by Laura Sargent, “We have no Science apart from our brother.”

The effect of these truths upon the unruly human mind is quite

dramatic, provoking the error of self-assertive egotism to expose itself before it passes away. Personal sense cannot bear to reflect the central sun of Principle merely as *light*; it wants to do so as a *little sun*. This tendency is rebuked in all the major *Journal* articles of this period, the first being fittingly entitled VAINGLORY (Mis. 267). Numerous renegade students have been flooding the field with their magazines and books of bogus Christian Science, works that frequently borrowed from *Science and Health* but left out much of the Christianity as well as the Science. Their focus has been on mental healing techniques and on personal inspiration – on ‘geology,’ in fact – and not on seeking first the kingdom of the divine Principle itself. VAINGLORY points out that conceit, rivalry and hypocrisy militate against Truth, inflaming thoughts of ‘who shall be greatest?’ and, ‘who shall be best?’ It emphasizes the saving grace of obedience to Principle, a pure Christianity, and the ethics of Jesus. Then as though linking this period with the parallel one in the Bible it adds the ominous sentence, “From lack of moral strength empires fall.” It is precisely the lack of spiritual-moral strength that causes Solomon at the corresponding point in the Old Testament to adulterate the pure worship of God with all sorts of foreign elements, so that the integrity of the nation of Israel falls apart. For all his wisdom, Solomon’s material prosperity leads to vainglory, and seduces him from his first love. Rebelling against the demands of her spiritual Principle, the body of Israel is itself now divided into two, fighting against each other. If the Christian Science ‘nation’ is to avoid the same fate, Mrs Eddy has to re-establish the preeminence of the one true God (divine Principle), exactly as Elijah does at this point, and to insist that basing Christian Science on person is a flight from reality.

Accordingly she publishes two small books, each in Elijah’s words “no bigger than a man’s hand” yet containing powerful statements of the very essence of Christian Science. The first is *Rudimental Divine Science* (book no. 4). It comprises a series of questions and answers on the basic premises of Christian Science, culminating in ONLY ONE SCHOOL. In contrast with the unprincipled mind-curiers who advertise themselves as “practitioners of the very latest methods in Christian Science,” *Rudimental Divine Science* lays the emphasis on Science as the steadfast law of God, and on the truism that Principle requires a principled idea. Healing is not influencing another person with the human mind: “Heal through Truth and Love; there is no other healer” and “if the *healer realizes* the truth, it will free his patient” (Rud. 8 & 13). Consequently the book abounds with references to “the Science of Mind-healing.”

For Christian Science to operate as the divine Science of Mind-healing on what might be called the ‘earth’ plane, it must itself be the workings

of the 'heaven' plane. For God to be the All-Mind that heals spiritually, He has to be the God who does not, can not, know evil, and to make this irresistibly clear and convincing is the purpose of the next small book, *Unity of Good* (book no. 5). It is Mrs Eddy's most absolute writing, and is a magnificent statement of monism, utterly reducing evil to nothingness. God and evil "are not two but one, for evil is naught, and good only is reality" (p. 21). Remembering that *Unity of Good* is published during the period when there is a special 'department of animal magnetism' in the *Journal*, we can see from it how Mrs Eddy wanted the subject to be understood and handled. The theme of the book is that God's Ego is man's Ego; that man's selfhood derives from God; that God being conscious of Himself is man's true consciousness. So as to make this point, *Unity of Good* has far more references to the terms Ego, ego and selfhood than any other book; moreover, it is the only Other Writing in which we have God speaking in the first person. The message is identical in tone with what the fourth day is telling us in this third section, namely, that earth (man) has no independent being but is Principle's own 'body.' "He sustains my individuality. Nay, more – He *is* my individuality and my Life. Because He lives, I live." This realization must change our sense of our present existence; therefore, "The more I understand true humanhood, the more I see it to be sinless – as ignorant of sin as is the perfect Maker" (Un. 48 & 49).

It is quite remarkable the way these two books define the functions of the two great lights, first as the pure Principle of oneness itself (Un.), and then as the rule of faithful practice from it (Rud.). If the Christian Science movement in 1888 can now heed this Elijah-message and maintain the consciousness of primal unity, it will be handling animal magnetism with divine authority; if not, there will be a fight to enthrone evil in the form of rebellious personal egos. Already there are volcanic rumblings from the students who, because they cannot accept the strict requirement of Principle, claim instead that Mrs Eddy monopolizes the teaching. They are greatly stirred, for instance, by the article COMPOUNDS (Mis. 270), originally entitled "Christian Science Literature," as they feel they should be free to choose all sorts of semi-metaphysical reading – ending up like Solomon, no doubt, with a thousand wives. Mrs Eddy spells out the proposition before them in THINGS TO BE THOUGHT OF (Mis. 263): "Unity is the essential nature of Christian Science. Its Principle is One, and to demonstrate the divine One, demands oneness of thought and action . . . Diverse opinions in Science are stultifying. All must have *one* Principle and the same rule; and all *who follow the Principle and rule* have but one opinion of it." Alternatively: "I am constantly called to settle questions and disaffections toward Christian Science



growing out of the departures from Science of self-satisfied, unprincipled students." She goes on to warn that if they cannot accept her loving rebukes their self-conceit will have to endure the discipline of painful experience.

This self-indulgent mentality in the students would be quite unsuitable as a foundation for their desired church building, as is shown when they adopt earthly methods for fund-raising instead of demonstrating it spiritually; they do indeed now make \$5,000 from a church fair, but shortly thereafter the treasurer disappears with the profits.

The outstanding spiritual achievement in this period is the occasion of the annual session of the NCSA, meeting in Chicago, when Mrs Eddy gives her famous impromptu address SCIENCE AND THE SENSES (Mis. 98).<sup>\*</sup> The NCSA represent the undividedness of heaven and earth, where 'mine' and 'thine' work together harmoniously, and in the article TO THE NATIONAL CHRISTIAN SCIENTIST ASSOCIATION (Mis. 134) she bids the members all be there, "of one mind," "in one place," – and be there by demonstration. "Christians, and all *true* Scientists, marching under whatsoever ensign, come into the ranks! Again I repeat, person is not in the question of Christian Science. Principle, instead of person, is next to our hearts, on our lips, and in our lives." Nevertheless the question of person does come up to be resolved, for at the time Christian Science is in danger of being lost from sight through the students tending either to idolize or to abuse her as a person. She herself is not intending to be at the Chicago Convention, but learning that some of the CSA in Boston are plotting to expel her from this Association so that they can be 'free' to pursue what course they like, she changes her plans and goes, allowing the rebels in Boston to play their hand. In Chicago, quite unprepared to speak, she delivers to four thousand people this great extempore address, SCIENCE AND THE SENSES. What the senses see as *personality* Science sees as *individuality*. In the vocabulary of Christian Science the opposite or counterfact to personality is not simply impersonality (which is negative and can still be person) but individuality, and accordingly this address is packed with twenty-four references to the term. It means indivisibility, undividedness, and indicates that God's individual being is not divided into beings called men, but that each one's being is the individualized expression of the One. This undividedness moreover embraces our present experience: "Science speaks when the senses are silent, and then the evermore of Truth is triumphant. The spiritual monitor understood is coincidence of

<sup>\*</sup>See *The Story of the Chicago Addresses* by Richard Oakes.

the divine with the human, the acme of Christian Science. Pure humanity, friendship, home, the interchange of love, bring to earth a foretaste of heaven. They unite terrestrial and celestial joys, and crown them with blessings infinite." The Truth she voices brings about spontaneous healings in the audience, and at the close there are scenes of wild acclaim, blinding thought to the One who should be adored. Shrinking from this personal adulation she says to her companions, "Christian Science is not forwarded by these methods" (SW 321). Also around this time in her poem "Feed My Sheep" she writes, "Tear or triumph harms," and it appears that triumph is the greater danger.

On her return she finds that the dissidents – thirty-six of her local graduate students – have withdrawn from the church and Association, all finding fault with their sense of her for various personal reasons, and leaving only twelve loyal ones healing and teaching in Boston. What is to be done? Is the Christian Science movement to remain in the disastrous state of divided Israel, that leads to both halves being captured by destructive personal forces? Her next article, *LOYAL CHRISTIAN SCIENTISTS* (Mis. 275), gives a clue to the forthcoming divine answer when she writes, "For two years I have been gradually withdrawing from active membership in the Christian Scientist Association." She is going to disorganize in order to reorganize on a new basis. The same article also explains the reason for the rebellion, sounding uncommonly like the prophet Elijah: "Truth is speaking louder, clearer, and more imperatively than ever. Error is walking to and fro in the earth, trying to be heard above Truth . . . Whosoever proclaims truth loudest, becomes the mark for error's shafts. . . . I thunder His law to the sinner;" and she adds, "I shall fulfil my mission, fight the good fight, and keep the faith."

The last article in the period, *MENTAL PRACTICE* (Mis. 219), was originally entitled, "Consistency, Thou Art a Jewel;" in a well-known passage it describes how divine Principle rules the night as well as the day: "I shall not forget the cost of investigating, for this age, the methods and power of error. While the ways, means, and potency of Truth had flowed into my consciousness as easily as dawns the morning light and shadows flee, the metaphysical mystery of error – its hidden paths, purpose, and fruits – at first defied me. I was saying all the time, 'Come not thou into the secret' – but at length took up the research according to God's command." In some respects the article is a backward survey of the teaching, and the 'research' she took up has indeed been the hallmark of her life-work up to this point; but now her mission reaches its turning-point, for the next section is the central one of the twenty-nine 'tones' of the days, and progress hereafter is outwards from the centre.

**PRINCIPLE as Principle: September 1888–November 1889**

*Gen. 1:17,18* God sets lights in the firmament to give light and to rule.

*S&H 511:11–14* Seal and impress one in divine Science.

*Events* Mrs Eddy withdraws from all public offices.  
College closed; church dissolved.

In the fourth section of the fourth day of creation we are right at the centre, where “God is at once the centre and circumference of being” (S&H 204). The One is self-expressed as the All. This vast conception is condensed in the GENESIS text to: “In divine Science, which is the seal of Deity and has the impress of heaven, God is revealed as infinite light. In the eternal Mind, no night is there.” No wonder the marginal heading is “Darkness scattered”!

The heart of Christian Science teaching must be the elucidation of what God is, and from the initial discovery this statement of the divine Principle has evolved in step with the students’ capacity to understand it spiritually. Small changes are being made at intervals all through the story, and one such occurs here in 1888 when Mind and Soul are added to the other capitalized terms at the beginning of RECAPITULATION. The synonyms represent the primal energy from which God’s universe is made. Students who went through Mrs Eddy’s classes in 1888 and 1889 remember the importance she gave to these terms: “Mrs Eddy wished just the abstract synonymous terms for God, those purely scientific, and gave them herself as divine Principle, Eternal, Supreme, Individual Being, Soul, Substance, Mind, Life, Truth, Love, divine Intelligence . . . Upon the truth of these terms for God rests the basis of the Science; in fact they are the Science” (Doc. 61). “Mrs Eddy said if we were really conscious of the meaning of the synonyms of God, this would heal every case” (Coll. 212). So it is altogether appropriate that Mrs Eddy is establishing her students in these fundamentals of Science in this very period of ‘Principle as Principle.’

To be “in divine Science” means to be working from these central synonyms for God, and to be consciously one with them as the impress is one with the seal that makes it. From that viewpoint everything in ‘the outer’ will be seen as the workings of the synonyms and not as external material objects or independent people. This shift in consciousness has great practical effect: when one’s universe is understood to be Principle-in-operation, one is no longer dealing with ‘actual’ persons and things that one either fears or worships. Liberating our universe in this way is the keynote of the period under review, and explains what otherwise might be incomprehensible. To the students who love to be members of

the Boston church, and to those others who are eagerly awaiting Mrs Eddy's class instruction in the College, it must seem bewildering that she should now dissolve the very organizations which she has laboured so hard to build up. In due course they will learn that by disorganizing she is releasing the idea from its temporary corporeal form and letting it go back to its source, "to be found in its divine Principle" (S&H 565). Then it can be safely manifested anew.

Had the nation of Israel, in the parallel period of the books of *Kings*, been willing to cleanse itself of the worship of the gods of organic life, it would not have divorced itself from Principle, split into two, and consequently suffered its separate captivities. The great prophets Elijah and Elisha stand for the necessary rebuke of personal wilfulness as well as for this restoration to at-one-ment with divine Principle, where the human and divine are one. But the magnificence of Solomon's temple causes the people to worship material prosperity – to love the representation of the idea more than its Principle. We know that exulting in physical health, for example, is a similar error to believing in physical ill-health, and that the divine demand is to find that health is nothing to do with organic matter; we therefore have to 'disorganize' the corporeal sense of health before we can demonstrate it to be divine in origin and nature.

The Christian Science organization in 1888 is likewise in danger, and the threat to its spiritual health also seems to come as much from its friends as its enemies. The attacks by unprincipled claimants and the quarrels amongst the members we have already noted, but the temptation of popularity is, as always, more insidious than that of persecution. "The envy and molestation of other churches" (Ret. 44) is not as damaging as the tendency of Mrs Eddy's students to revere her personality and to lean on her for preaching, instruction and inspiration, instead of going directly to Principle. Similarly the danger to the College is not so much the rival imitation colleges as the demand for her exclusive teaching; if person is not to eclipse Principle something must be done.

*The unexpected answer for both College and church is material disorganization.* She writes to the church on November 28th, "The Church of Christ (Scientist) in Boston, was my patient seven years . . . this and much more of a *severe nature* caused me as the Mother of this Church to ask earnestly, 'What shall she do to be saved?' and I think God has answered me and bidden her to disorganize, saying, 'I will try her and prove her on the pure basis of spiritual bonds, loving the brethren . . . ' and if she is saved as a church, it will be on this basis alone" (RO 323).

Within this 'Principle as Principle' period she withdraws from five

public offices – as President of the CSA, as Pastor of the church, as Director of the *Journal*, as Teacher in the College and as President of the NCSA; at the same time she withdraws personally from Boston to her new home in Concord. Far from this being a conventional retirement, she has in fact retired into Principle, so as to let the students be as God-directed as she is. By this spiritual withdrawal she has removed herself as the target of others' envy; then by closing the College and dissolving the church she forestalls the dragon and leaves nothing for it to capture and devour. Yet the invisible Christian Science *idea* is very much alive and active and will re-emerge more formidable than before. As she records now in the article CLOSE OF THE MASSACHUSETTS METAPHYSICAL COLLEGE (Mis. 271), the purpose of her retirement is to revise *Science and Health*, which is the real leader of the movement.

Her description of these events in the book *Retrospection and Introspection* (two years later) illuminates the spiritual reasoning: "The apprehension of what has been, and must be, the final outcome of material organization, which wars with Love's spiritual compact, caused me to dread the unprecedented popularity of my College . . . Example had shown the dangers arising from being placed on earthly pinnacles, and Christian Science shuns whatever involves material means for the promotion of spiritual ends" (p. 47). Then in regard to the dissolution of the church she writes, "Despite the prosperity of my church, it was learned that material organization has its value and peril, and that organization is requisite only in the earliest periods in Christian history. After this material form of cohesion and fellowship has accomplished its end, continued organization retards spiritual growth, and should be laid off – even as the corporeal organization deemed requisite in the first stages of mortal existence is finally laid off, in order to gain spiritual freedom and supremacy" (p. 45). When she has explained these and other points to the members she recommends that the church be dissolved, which is done "without a dissenting vote" on November 28th, 1889.

Leading up to the actual dissolution at the end of the 'Principle as Principle' period is a series of *Journal* articles which fall into two categories. The first group are uncompromising statements that reflect the prophet function, while the second are somewhat different, emphasizing unity and mutual love. The items of admonition begin with TRUTH VERSUS ERROR (Mis. 346), where she declares that "God is responsible for the mission of those whom He has anointed," and that "when God bids one uncover iniquity, in order to exterminate it, one should lay it bare." The necessity of exposing error makes the prophet unpopular, but it is unavoidable, since it is not personal but divine

Principle declaring itself All-in-all. So, revealingly, she writes in 1888 to one of her students, "My personality asserted and aimed at by others has been under my feet twenty-two years" (C&C 208).

Then there is A CHRISTMAS SERMON (Mis. 161) on the similar subject of "The Corporeal and Incorporeal Saviour." Originally entitled "The Personal and Impersonal Saviour," it refers to the Scientists' current need to look beyond the personal. "To the senses, Jesus was the son of man: in Science, man is the son of God. The material senses could not cognize the Christ, or Son of God: it was Jesus' approximation to this state of being that made him the Christ-Jesus, the Godlike, the anointed." *The Christ-Jesus!* Here is the only place in all her writings where Mrs Eddy uses this hyphenated term, and it has to come right here, in the 'Principle as Principle' period, at the very centre of all the twenty-nine sections of the days of creation. It signifies that Principle operates directly as its own idea; the Christ is self-operative as the Jesus; the divine and the human are in coincidence.

"THY WILL BE DONE" (Mis. 208) explains that the human desire not to punish sin is fruitless and unscientific because the Principle of divine Science is Love which insists on perfection, and in which sin is self-destroyed. The mission of 'the woman' is to bring the serpent out of its hole, handle it, and take away its sting. "PUT UP THY SWORD" (Mis. 214) is her reply to those CSA members who wanted her *not* to take disciplinary action against the rebels of 1888. One has to draw and use the sword of Spirit, she explains, in order to reach the central point; only then may one properly put it back in its sheath.

The first group of articles in this period deals with the errors that would prevent us arriving at the centre, and the second group describes the blessings that flow when we work out from it. Mrs Eddy writes of the effect of dissolving the material church organization: "This measure was immediately followed by a great revival of mutual love, prosperity, and spiritual power" (Ret. 44). The revival beautifully illustrates the difference between trying to get human beings to work together in harmony (which has not worked too well) and the spontaneous harmony of all working from the same Principle or centre. This tone of unity and love sounds more like the New Testament than the Old; and so it is, for it signifies that when the Scientists have adopted the new standpoint of *demonstrated unity* they have obeyed the prophets and avoided captivity, and having thus leaped over the interval of death can now be operating as Jesus did, straight out from Principle. As we would expect, therefore, love and unity figure emphatically in most of the remainder of the articles, giving a foretaste of the Gospels in the Life period.

The first of these articles is THE MARCH PRIMARY CLASS (Mis. 279),

explaining that it is the students' unity that causes the walls of material self-love to come tumbling down, as instanced by Joshua and his troops shouting *together* before the walls of Jericho. The walls of shut-in, organic and personal egos dissolve when divine unity prevails. "We, to-day, in this class-room, are enough to convert the world if we are of one Mind; for then the whole world will feel the influence of this Mind." The element that would prevent this unity being experienced, she writes, is "the self-asserting mortal will-power." It is interesting to observe that in the original *Journal* account (April 1889) this egotism was elaborated as, "It is the I, I, I, I itself I, . . ." as on the fly-leaf of *Science and Health*. Personal sense would pervert the 'I' which is God into an 'I' which is person – a little god instead of the reflection of God. With this trap now exposed, no wonder it is now possible to close the College and dissolve the church – at any rate for an exemplary period – because it is the divine Principle itself that is saying, "they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them" (Jer. 31:34).

The wise article WEDLOCK (Mis. 285) virtually says, Learn how to be in wedlock with the divine One, and you will have a better sense of human marriage and its mutual obligations. With cautious touch she reminds the reader that "Spirit, God, is the only creator" and that human procreation is not real creation. Progress will eventually lift "mortals to discern the Science of mental formation," and meanwhile brings divine harmony into human life. FALLIBILITY OF HUMAN CONCEPTS (Mis. 351) shows the error of working with the human mind instead of getting "out of himself and into God." Having a personal sense of anyone will never be the true concept and is tantamount to interfering with the regulator of a mill. "The divine Principle carries on His harmony," operating as a regulator on the human character: "A little more grace, a motive made pure, a few truths tenderly told, a heart softened, a character subdued, a life consecrated, would restore the right action of the mental mechanism, and make manifest the movement of body and soul in accord with God."

It is rather moving to find that the *Journal* article NEW COMMANDMENT (Mis. 292) coincides with the closing of the College. Jesus' self-giving love brings to a triumphant close his life-mission in the flesh, so that his followers too can overcome private organic life. He says, "A new commandment I give unto you, That ye love one another." Because the Principle is Love it dissolves the sin of personal sense, and operates spontaneously as union and harmony. Finally there is the little piece entitled A CRUCE SALUS – meaning, Salvation by the Cross – (Mis. 293);

it indicates that the crown cannot be won except through cancelling the organic personal sense of being.

All this time, even while the old organization is being dissolved, preparations are quietly being made for the new. Indeed it is the development of the new ideal that has caused the old to dissolve once it has served its purpose, much as happens in one's own spiritual unfoldment. Superficially the story concerns the rather complicated transactions over the church lot; but metaphysically it relates simply to *the grounds* of the Christian Scientists' experience. Is 'the human' of mortal origin? If so it can be harmonious up to a point but will always be liable to friction, rupture and death. Or is 'the human' really of divine origin? When it is understood to be the divine-in-manifestation and functioning under the control of God, it may still look like the first version but in practice will not be subject to mortality. When Mrs Eddy's actions over the church land are seen in this light – of establishing the true premises of life – the story is not difficult to follow. For example, even before the dissolution of the old Boston church which was chartered under State law, Mrs Eddy has unobtrusively bought up the mortgage on the plot of land upon which the members hope to build their church edifice, and tells them she has put the lot "into honest hands for you to redeem." She explains (November 1889) that "I have already caused to be deeded to those who shall build a church edifice, the lot of land designed for the site" (RO 323). By this she means that she has conveyed title to three students who act as trustees for the church body. What this transaction symbolizes is that once the human is willing to give up the belief that it is based on material laws and personality, it is able to receive God's gift on an entirely spiritual basis which cannot be taken over by the carnal mind. The Babylonian captivity is thus forestalled and the premises for the Gospel life laid down. Mrs Eddy's account of the affair was published in the *Journal* for July 1892 as "Hints for History." It is now entitled TO THE FIRST CHURCH . . . BOSTON and is found on *Miscellaneous Writings* 139: "I had this desirable site transferred in a circuitous, novel way, . . . I took care that the provisions for the land and building were such as error could not control. I knew that to God's gift, foundation and superstructure, no one could hold a wholly material title."

This concludes the central section of the days, where the idea is absolutely at-one with the divine Principle and is the very workings of God. Consequently the period exposes the fallacy of faith in material organization, and of telling God and other people what to do. Getting trust in personal methods out of the way allows Principle itself to operate freely as spiritual power that unites and harmonizes all.



**PRINCIPLE as Life: December 1889–December 1890**

- Gen. 1:19* Evening and morning the fourth day.  
*S&H 511:17,18* Progressive unfoldment from the I AM brings change from “glow” to “full effulgence.”  
*Events* CSA and NCSA dissolved; the “spiritually organized church.”

Having touched the central idea of at-one-ment with Principle (‘Principle as Principle’), consciousness is now coming forth from it in ‘Principle as Life.’ Nothing very startling appears to be happening in this comparatively quiet period, yet out of sight a radical new phase in the progress of the Christian Science idea is being prepared. The College is now closed and the Association of its alumni dissolved; the ten year old church is also dissolved as a chartered institution, although the congregation continue to meet voluntarily for services as a local church. Out in the field qualified teachers continue to teach, practitioners to heal, and branch churches are still being formed. All that has ceased is a central regulating organization based on legal foundations and with personal control. (Only to personal sense however does it look like personal control; under Mary Baker Eddy, Principle controls throughout.) If one could imagine mathematics in its infancy, it is as though the teaching has just reached the point of science where it no longer needs the cradle of a formal organization and every student takes up his own responsibility for demonstrating the principle. So here in ‘Principle as Life’ the Christian Science students find that working from the impersonal Principle opens up the way of Life; moreover by working individually from the common Principle they are working together spontaneously without needing to rely on material structures to organize them into harmony.

During this interim period of no central organization Mrs Eddy writes, “Adding to its ranks and influence, this spiritually organized church of Christ, Scientist, in Boston, still goes on” (Ret. 44). The story has thus entered the three-year phase which extends from the closing of the former organization to the opening of the new (the *three years’* duration signifying resurrection, correlative with Jesus’ *three days’* work in the sepulchre). This three-year phase, beginning here in the Principle era (fourth period) and continuing into that of Life (fifth period), spans the two halves of the founding mission. It corresponds to the bridge-over from the Old Testament to the New because the Old closes at the end of the Bible’s fourth thousand years and the New opens with the fifth. As we noticed, it is near the end of the Bible’s fourth period that Judah is resurrected from its Babylonian exile and returns to Jerusalem, to

rebuild the temple and the city. Now, acting under divine wisdom, Mrs Eddy has saved the Christian Science movement from having to endure a similar destructive captivity by means of her voluntary liquidation of the prosperous organization, and here in its “spiritually organized” phase she is laying the foundations on which its New Testament era of visible resurrection will be built.

An inspired Editorial at the time said: “The dissolution of the visible organization of the Church is the sequence and complement of that of the College Corporation and Association. The College disappeared, ‘that the spirit of Christ might have freer course among its students and all who come into the understanding of Divine Science;’ the bonds of organization of the Church were thrown away, so that its members might assemble themselves together and ‘provoke one another to good works’ in the bond only of Love” (CSJ Feb 1890, RO. 330).

The resurrecting activities focus on the CSA and the NCSA, the two bodies which comprise all the personnel of the movement. When the CSA is *dissolved* on 23 September 1889 as a formally constituted organization it is not destroyed; they adopt Mrs Eddy’s advice to “meet together in bonds of affection, . . . of continuing without organization” (RO. 314), and they formally *resolve* themselves into “a voluntary Association of Christians” (CSJ Dec 1889, RO. 324). The dissolution served simply to remove it as a material arena which pride, envy and rivalry would have destroyed, while the resolving left it as something which would flourish so long as its members *demonstrated* their unity. Under a revised Constitution they continue to meet monthly on this voluntary and resurrected basis, acting as a parent Association for the new Mother Church until this is completed in 1895.

In May 1890 the other Association, the NCSA – which included her students’ students – also is recommended by Mrs Eddy to dissolve. Her letter TO THE NATIONAL CHRISTIAN SCIENTIST ASSOCIATION (Mis. 137) on the occasion of their annual convention, is one of only four *Journal* articles from this period. In it she bids “each one return to his place of labor, to work out individually and alone, for himself and for others, the sublime ends of human life. To accomplish this, you must give much time to self-examination and correction; you must control appetite, passion, pride, envy, evil-speaking, resentment.” Then she goes on to give the spiritual reason that lies behind the dissolution: “I once thought that in unity was human strength; but have grown to know that human strength is weakness – that unity is divine might, giving to human power, peace.” Finally she recommends that whether they disorganize or simply adjourn they should meet again in three years, thus leaving the door ajar for a new phase. They adopt her recommendation and

disorganize. The "Report of Proceedings" of this occasion describes itself as "The last session of the 'National Association' and the first of the 'Universal Assembly.'" It notes that "We . . . hereby resolve ourselves into a voluntary Assembly of Christians," and continues, "The members of the Assembly understand the letter of their Teacher, and their present action, not as tending towards disintegration, but to the contrary as footsteps in the way to real union – that in the consciousness of Divine Principle" (RO. 343). In this new form their Publication Committee continues to control and publish the *Journal* through which Mrs Eddy's guidance can reach the students. Thus both organizations are translated back into their metaphysical identities, the CSA as "a voluntary Association of Christians," and the NCSA as a "Universal Assembly."

The other *Journal* articles contain the scientific ethics on which the new church can be built. 'Principle as Life' means that being in obedience to Principle is the way of Life. THE WAY (Mis. 355) describes the way to go forward, the way to be the "spiritually organized church." We are told that it requires not so much the letter as the spirit, that it involves less teaching and more healing. "The way is absolute divine Science: walk ye in it; but remember that Science is demonstrated by degrees," and the article defines these degrees as self-knowledge, humility and love. It says also that "the student who heals by teaching and teaches by healing, will graduate under divine honors," indicating that letter and spirit should operate as one. When they do, organization is not needed: "When students have fulfilled all the good ends of organization, and are convinced that by leaving the material forms thereof a higher spiritual unity is won, then is the time to follow the example of the *Alma Mater*. Material organization is requisite in the beginning; but when it has done its work, the purely Christly method of teaching and preaching must be adopted."

Another article vital as a prelude to the 'New Testament' phase which is just about to begin is LOVE YOUR ENEMIES (Mis. 8). This penetrating exploration of Jesus' command declares it to be identical with "Thou hast no enemies." The only enemy is one's own belief that one has enemies, that evil is real, or that aught but good exists in Science. But the article goes further, and points out that friendship, that most beautiful of all human joys, if rooted in person is "the great and only danger in the path that winds upward." We are usually alert to fight the belief of human bad, but human good beguiles us into taking it for the reality; thus both must be 'disorganized,' for the 'enemy' is the belief in good on a material basis. If we make our happiness and well-being conditional upon other people instead of on the divine Principle, Love, we are burying what relationship really is. But when we transpose our sense of

humanity from a personal to a divine basis, resurrected being becomes possible here and now, with an even better sense of warm affection and appreciation.

The function of the entire Principle period has been to establish this basis of our unity in God, so that in the next period life can be the actual experience of Life itself.

### FIFTH EVOLUTIONARY PERIOD: 1891–1901

Fifth day of creation: The open firmament; abundant life.

LIFE: Life brings multiplication and true individuality.

Spiritual experience always follows the divine order. Thought unfolds from creative Mind through Spirit's purity to Soul and certainty, and so into unity with Principle. Then, working out from Principle there is at once newness of Life, bringing freedom and multiplication. "A progressive life is the reality of Life that unfolds its immortal Principle" (Mis.117). So with the publication of the revised fiftieth edition of *Science and Health* in 1891 a marked change of tone is introduced, as dramatic as the advent of the New Testament after the Old. "I am come that they might have life, and that they might have it more abundantly" (John 10), declares Jesus as the Bible's fifth thousand years open. Birth and death are replaced by the timeless cycle, "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father" (John 16).

This same cycle of flowing forth from and returning to the endless source is the theme of the fifth day of creation, where the firmament is now "open" and thought is flying, swimming, flowing freely in a new dimension. No longer is there a closed barrier between heaven and earth, and the waters beneath are now indivisible from those above. Thus thought realizes that life is undivided from Life itself, and we touch the idea of true individuality.

When in 1889 Mrs Eddy retired to revise *Science and Health* it was for a deeper purpose than simply to make another revision of the text. The motive, she tells us, was "to gain a higher hope for the race," by seeking to remove the middle wall of partition between theory and practice – or between Life and life. This is how she puts it ten years later: "I . . . sought in solitude and silence a higher understanding of the absolute scientific unity which must exist between the teaching and letter of Christianity and the spirit of Christianity, dwelling forever in the divine

Mind or Principle of man's being and revealed through the human character" (My 246). Are the last few words surprising? It may at first seem strange that such an apparently secondary thing as human character can be the touchstone of whether the letter and spirit are in unity. And yet, on reflection, what other evidence is there that man and God really are one? In the previous period some of the students have displayed the dismal effects of divorcing letter and spirit, theory and life. The great need now is to demonstrate human character to be divine and not mortal in origin, exactly as the character of Jesus was rooted in the Christ and not in the Adam. Accordingly Mrs Eddy goes on, "While revising 'Science and Health with Key to the Scriptures,' the light and might of the divine concurrence of the spirit and the Word appeared." When letter and spirit are found to be indivisible it means that life and Life also are inseparable, and we have "the human and divine coincidence" (S&H 561). On this reborn character the new church can safely be built – or rather we find that the human in conformity with the divine *is* the true church.

The fifth (Life) period comes in four sections, after the pattern of the fifth day of creation. As the new church features in all of them we can outline them as follows:

- LIFE as Mind: the new church initiated as idea;
- LIFE as Spirit: the new church conceived and born in its purity;
- LIFE as Soul: the new church given visible form;
- LIFE as Principle: the new church established and operating under divine Principle.

As regards the Biblical parallels, we have to remember that the New Testament is all written and concluded in the first century of the fifth thousand years, which means that we no longer have a Bible story to refer to after the beginning of the Life period. Jesus' ministry occupies the 'Life as Mind' period, while the earliest years of the Christian church constitute the 'Life as Spirit' period, containing the Pentecost experience, the Acts of the apostles and the Epistles when Paul takes the message to the Gentiles. After that we are outside the pages of the Bible and are into *Christian history*. We can identify the workings of the spiritual idea there just as clearly as within the Bible story, and the pattern of the days of creation continues to be the underlying reality of what looks like history.\* The four sections of the *fifth thousand years* are therefore as follows:

\*See: *Civilization Lieth Foursquare* by W. Gordon Brown, 47ff, and *Genesis to Revelation* by W. Gordon Brown, pp. 37, 45, 46.

**LIFE as Mind:** the life-mission of Christ Jesus, manifesting life freed from corporeal organization; Life generating life.

**LIFE as Spirit:** Pentecost and the early Christian church; new life born of Spirit.

**LIFE as Soul:** (positively), Christianity established and multiplying. Then (negatively), Roman absorption of Christianity: the message paganized, and the spirit apparently lost in ecclesiastical organization.

**LIFE as Principle:** (negatively), Christianity temporarily a negation of life. The dark ages: the church veiled in superstition and corruption.

### **LIFE as Mind: January–December 1891**

*Gen 1:20* Let the waters bring forth abundantly and fowl fly in the open firmament.

*S&H 511:23–3* Life the origin of life; thought soars beyond corporeality.

*Events* *Science and Health* 50th edition. The “spiritually organized church.” *Retrospection and Introspection*.

January 1891 sees the appearance of the “long-looked-for, much-coveted volume of *Science and Health*, that is to mark an epoch in the Christian Science movement,” (RO 365) as the *Journal* says about the new fiftieth edition. Every major revision of the book has brought some fresh emphasis according to the requirements of the period, and the characteristic feature of this new edition is the tone of ‘out from,’ so parallel to the Christ Jesus standpoint in the Gospels. Out of very many textual changes in this direction we may select three important ones as illustration.

The most significant change is in the THE APOCALYPSE chapter, where the holy city of *Revelation* 21 is for the first time included in the text. This is the city described by John the Revelator as being “foursquare” and as “the new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.” The tone of ‘descending’ is similar to the keynote of Christ Jesus: “I came forth from the Father,” and “I am the living bread which came down from heaven” (John 16 & 6). In everyday language it simply means that when one is working towards Principle one seems to be ascending ‘uphill,’ whereas working out from Principle it is all ‘downhill’ because one is the very working of the Principle itself.

In addition the symbol of 'bride' shows that the accent now is on the womanhood aspect, compared with the first half of the founding mission where the accent is on manhood. In fact Paul tells us that the "Jerusalem which is above . . . is the mother of us all" (Gal. 4), and through this symbolic language he is explaining that the mother (= matrix, or womb) of our being is God and therefore is 'from above' and not 'from beneath' in mother earth. Part of the important purpose of the new fiftieth edition is to elucidate this matrix concept, and the four sides of our city are shortly defined as "the Word, Christ, Christianity, and divine Science." Because this matrix city represents the realm wherein we truly live and move and have our being, it is vital for the Scientist to know what these four aspects really mean. Even as Matthew, Mark, Luke and John present four views of the one Gospel, so these four distinct functions comprise the one city or state of divine consciousness. As Jesus says to his disciples in one of the Sayings,\* "Strive therefore to know yourselves . . . and ye shall know that ye are in the city of God, and ye are the city."

The second important change in the textbook concerns the capitalized terms for God. The text has always been dominated by these terms, but now they comprise the answer to the primal question in RECAPITULATION, "What is God?" A new second question asks, "Are these terms synonymous?" and is answered, "They are." This principle of synonymy is fundamental to the system of Christian Science and is destined to be the divine answer to the divisions and hierarchies of human society.

The third major development in this edition is the addition of a new first chapter of three distinct sections, SCIENCE, THEOLOGY, MEDICINE, which briefly recounts Mrs Eddy's footsteps leading up to the discovery and then traces the effect of reasoning out from it. The first section – "Science" – therefore includes the scientific translations, which epitomise the way Christian Science operates. The translation cycle is virtually the same as the city descending and – consequently – the days ascending. The twofold process is not yet called 'translation' but 'definition,' although the translating function is very evident from the first. Because the book now contains these scientific elements – the days and synonyms, the fourfold calculus, and the scientific translation – this new chapter can announce, "Divine Metaphysics is now reduced to a system, in a form comprehensible by and adapted to the thought of the age in which we live" (wording of 50th edition).

Lest the thought of 'system' should freeze out the vital spiritual

\*From *Fragment of a Lost Gospel* known as the Oxyrhynchus Papyrus and referred to in the *Journal* of February 1904.

element, the *Journal* editorial (April 1891) adds that “the new volume is pre-eminently a book of the Spirit. . . . The letter is all expressed . . . but it does not appear as a skeletonized system of abstract doctrine. It is clothed in radiant grace and loveliness. . . . Christian Science becomes something for practical every-day life” (Coll. 156).

With this systematic metaphysical basis for life now available, it ought to be possible to live by demonstration rather than by courtesy of matter and corporeal organization. Accordingly we find that the initials ‘DSD’ appear after Mrs Eddy’s name on the front cover of the *Journal* at this very time, March 1891 through March 1892, and never again. ‘Divine Science Doctor’ indicates that life is being demonstrated from the basis of Life – precisely as Jesus was doing in the Gospels in this same period of ‘Life as Mind,’ when he “was at work in divine Science” (S&H 53).

The Christian Science movement in 1891 also is having to survive by demonstration, without benefit of material organization, for it is operating as the “spiritually organized church.” Mrs Eddy has dissolved the outward form of the church and put its substance into *Science and Health*. She is still hoping that the church can be continued without formal organization, but nevertheless is making provision for it to be God-controlled and not man-governed whatever happens. The lot of land for the church building is still empty. In December 1889 she had deeded it to Trustees who hold title to it on behalf of the church but only if a church edifice is built upon it; to administer the services for this forthcoming Boston church she has already appointed a provisional Board of Directors answerable to her alone (see RO 325). All is quiet for the moment, however, while the congregation of this dis-organized church continues to meet for Sunday services, all members sharing the same Principle and teaching. “Upon this rock I will build my church” says Jesus, referring to Peter’s God-inspired recognition of the divinity of man. “In no other one thing seemed Jesus of Nazareth more divine than in his faith in the immortality of his words” (Mis. 99). But the Trustees, not really trusting to such a metaphysical concept of church, now begin to urge that a publishing house be built along with the church and they ask the field to contribute, not realizing that this dual purpose would violate the Deed of Trust. Mrs Eddy outwardly does nothing, waiting for God to show the way.

If the spirit is really alive in the loyal students, the letter will be taken care of. But if that spirit is not being lived and trusted, there will be the temptation to ‘take care of’ the letter through human control. In May 1891, for instance, some zealous New York students form an Association for the dispensing of Christian Science Literature, which would have determined who may write and what may be read. Foreseeing the



tyranny inherent in such a measure, Mrs Eddy puts a stop to it, and inserts a "Card" in the July *Journal*: "I consider my students as capable, individually, of selecting their own reading matter and circulating it, as a committee would be which is chosen for this purpose." (See also RO pp. 370-374.)

*Journal* articles in this period include COMPARISON TO ENGLISH BARMAIDS (Mis. 294), originally a letter to the *Concord Evening Monitor*. Beneath a light-hearted exterior it carries the serious purpose of introducing the new tone of *woman*, which is not to be flippantly identified with *female*. In TO THE COLLEGE ASSOCIATION (Mis. 135) she invites her students to look beyond her personal presence (or absence) to that which she represents, much as Jesus explains to his disciples that if he does not go away, the Comforter will not come to them. She writes, "You may be looking to see me in my accustomed place with you, but this you must no longer expect . . . I am still with you on the field of battle, taking forward marches, broader and higher views, and with the hope that you will follow. . . . All our thoughts should be given to the absolute demonstration of Christian Science. You can well afford to give me up, since you have in my last revised edition of *Science and Health* your teacher and guide."

*Science and Health* may indeed be the teacher and guide but it has not yet been appointed (together with the Bible) as pastor of the churches. At this stage her students serve as pastors, and they incorporate passages from the textbook in their sermons. While some pastors would scrupulously acknowledge the textbook and its author, others might intersperse their personal opinions with the readings, with consequent danger of diluting or plagiarizing her copyright text. Accordingly ADVICE TO STUDENTS (Mis. 298) warns against copying her works and reading them for public services, "to forestall the possible evil of putting the divine teachings contained in 'Science and Health with Key to the Scriptures' into human hands, to subvert or to liquidate."

The 'Life as Mind' period concludes in December 1891 with the publication of the important sixth book *Retrospection and Introspection*, the only book published during the three-year interim, and a marvellous interweaving of the human with the divine. It goes behind material events and time and shows her 'history' as the workings of the spiritual idea. *Retrospection and Introspection* recounts the lifework of Mary Baker Eddy in the same manner that the Gospels explain the lifework of Christ Jesus; both biographies appear at exactly the same point in the respective stories. Both also invite us to re-examine humanity, and to ask ourselves, "Who is this Son of man?" The 'Retrospection' part of the book recounts first what seems to have happened from man's point of

view, and then the 'Introspection' part explains what is really going on in Science. As we would expect from a book published in the middle of the period which spans organization, disorganization and reorganization, this is its theme – 'organization' referring interchangeably to the human concept or to church. The book shows first both the value and the peril of material organization, then describes the benefits of the current unorganized state, and lastly lays the solid FOUNDATION-STONES (p. 56) of the forthcoming church – the stage that corresponds to Jesus after the resurrection when his body (temple) is temporarily rebuilt. "Life, as defined by Jesus, had no beginning; it was not the result of organization, or infused into matter; it was Spirit" (p. 58).

The tone of 'Life as Mind' at the start of the fifth day indicates a new sense of creation, and "the gradation of mortal thought . . . taking form in masculine, feminine, or neuter gender" (S&H 511). This is marked not only by the new fiftieth edition of the textbook but also by three of the smaller books being revised. During 1891 *No and Yes*, *Rudimental Divine Science* and *Unity of Good* all undergo changes that modify some of their masculine, or fighting, characteristics so that they now soar above the contest.

### LIFE as Spirit: January 1892–September 1893

*Gen 1:21* Great whales, and every living creature that moveth.

*S&H 512:8–16* Individuality undivided from God's nature.

*Events* Church reorganized, redeemed from "under the law." World's Parliament of Religions.

Although we may realize that Life is Spirit – that it is spiritual in its true nature and substance – the challenge lies in how to give expression to that fact without putting life and validity back into material forms. Every Christian Scientist knows that Life is in and of Spirit and yet he inhabits a corporeal body; he is therefore obliged to understand that he lives in spite of matter and not because of it, that his whole being is subject to God's spiritual law and not to matter's limiting laws. He knows, in fact, that because of the forever supremacy of Spirit, the finite material concept is self-dissolving. As Paul expresses it in his epistle to the Galatians (which has such bearing on the events of this period), "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God." Mrs Eddy's work now is to give the "spiritually organized church" temporary visible expression without putting it back under material and legal forms of organization.

It must not be forgotten that the whole story of the church is a symbol, for the word 'temple' also means 'body,' and the manœuvres over the reorganizing of the church are vital illustrations of how we are to place the body of life and experience on imperishable foundations directly under the control of God. Symbolic, likewise, are the living creatures brought forth by the waters of the fifth day: "Spirit is symbolized by strength, presence, and power" (S&H 512) and the whales symbolize the might of spiritual individuality. The text goes on to explain that this individuality does not belong to the creature but is "allied to God's nature . . . externalized, yet subjective" to God. In the same way the forthcoming church, too, must somehow be "externalized" while yet remaining subject to spiritual Life.

One important point to grasp about the church saga is that the first organization was incorporated like any other human institution and chartered under the law of the land, while the second organization (beginning now in 1892) is not incorporated and thus is not imprisoned by material laws. The first phase signifies the human on the basis of organic life and bound by mortality's laws, while the second represents the human as the outcome of the divine and operating under the law of Life. The prospect is spiritually exciting, and challenging too, as Mrs Eddy struggles to lead her students to the new standpoint. We left the story in 'Life as Mind' at the point where the Trustees of the land invited contributions to the joint church-and-publishing-house building fund; now in 1892 they question the legality of their Deed of Trust for a church that is not incorporated, and a long wrangle ensues because "mortal man sought to know who owned God's temple, and adopted and urged only the material side of this question." The quotation is from Mrs Eddy's very illuminating article TO THE FIRST CHURCH OF CHRIST, SCIENTIST, BOSTON (Mis. 139), published in the *Journal* of July 1892 under the title "Hints for History." The unilluminated human mind seeks security on a materially legal base, and so would put Spirit into the grasp of matter. To Mrs Eddy's vision, "The foundation on which our church was to be built had to be rescued from the grasp of legal power, and now it must be put back into the arms of Love, if we would not be found fighting against God."

While the Trustees now urge support for reorganization on the old incorporated basis, Mrs Eddy is playing down the need to have churches at all. In answer to Question no. 88 (Mis. 90) she writes in words that still apply today: "It is not indispensable to organize materially Christ's church. It is not absolutely necessary to ordain pastors and to dedicate churches; 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."

It seems for a time that the church members are not able to follow her into this spiritual dimension, and that she will have to let them go back, as Jesus' disciples did, to fishing as before. So in May 1892 she writes them a series of letters giving her sad consent but with a strong caution. "I have given full permission, or my poor consent, for the church to do anything she chooses. But I tell you the consequences of reorganizing and you will find I am right. Open the eyes of the church to these facts. I have consented to whatever the Church pleases to do, for I am not her keeper, and if she again sells her prosperity for a mess of pottage, it is not my fault. . . . Hers has always been to yield to the influence of man and not God. Now let her pass on to her experience and the sooner the better. When we will not learn in any other way, this is God's order of teaching us. His rod alone will do it. And I am at last *willing* and shall struggle *no more*."\* (RO 404ff.)

However, the divine answer is at hand. At her urging her lawyers have sought, and now found, a long-disused statute whereby church officers could be deemed bodies corporate for the purpose of holding both land and funds without the church having to be incorporated under the State law. This proves Mrs Eddy right – for she knows that the human is held by the divine, under the law of Life. She recounts the story in an article in the October *Journal*, "To Contributors To The Church Building Fund in Boston," and concludes, "All loyal Christian Scientists will be pleased to know, that we can have and hold church property without going back to outgrown forms of church organization" (RO 440). Her Trustees (having broken the terms of their Trust) now resign, and the plot of land reverts to her. She then draws up a new Deed of Trust (Man. 128–135) in which she donates the lot to four donees who comprise the Board of Directors of the church. Their Deed is essentially fiduciary rather than ecclesiastical; their charge is to hold the land, to build a church, and to maintain services in it.

Mrs Eddy next invites twelve of her students as Charter Members for organizing in Boston The First Church of Christ, Scientist (reminiscent of twelve apostles who started the first Christian church in the equivalent 'Life as Spirit' tone in the Bible). These twelve vote into membership twenty more, whom they had selected and Mrs Eddy had approved, and all are now known as First Members. Through their

\*These and many other letters to the Directors are all to be found in *Mary Baker Eddy: Her Spiritual Precepts* by Gilbert C. Carpenter.

screening there would be admitted to membership only those who are spiritually-minded and obedient to Principle (for nothing else actually belongs to the ‘body’ or church), and the rebellious and personally ambitious would be excluded. Thus the new organization begins. It is still essentially the “spiritually organized church” and remains so, as it is never incorporated. Notice that while the first church organization in 1879 was congregational in type and administered democratically by the vote of its members, the second organization is not democratic in the ordinary sense as the members have no vote or say in its running. Every detail is under the control of divine Principle, Love, appearing as Mrs Eddy working through her four Directors and the First Members. Because she herself is strictly under the dictatorship of God, her rule is not autocratic but theocratic, with the purpose of leading her students also to being totally God-governed.

Although the church comes to be known as ‘The Mother Church’ its legal title in the Directors’ Deed of Trust is “The First Church of Christ, Scientist” – and this name there refers only to *the congregation* that shall worship in the edifice (see Man. 132). As *The First Church*, it is an exemplary individual branch of the divine Principle of self-government like any other branch church. (As we shall see shortly, its other role as a controlling Mother Church is only temporary, and is going to be strictly limited to Mrs Eddy’s lifetime, by means of the *Church Manual*.)

Against this background the significance of the *Journal* articles stands out clearly. In this period we have two letters written to branch churches for their dedication, the first of many Mrs Eddy writes for such occasions. (There is an exact Bible parallel here with Paul who is sending his epistles of instruction and encouragement to the young Christian churches.) Although addressed to specific branch churches the matter in these letters is usually something that concerns the whole field and so they are published in the *Journal* for all to read. The letter to the church in Scranton, Pennsylvania (Mis. 150), is a particularly beautiful one, reflecting her joy in the dedicated and faithful workers in the branches at a time of uncertainty in the Boston church, and she identifies the points that will ensure the progress of the whole movement. “God is universal. . . . Not more to one than to all, is God demonstrable as divine Life, Truth, and Love.” Then, leading thought to the one Leader she adds, “God is our Shepherd. He guards, guides, feeds, and folds the sheep of His pasture; and their ears are attuned to His call . . . God is our Father and our Mother . . . man’s only real relative on earth and in heaven.”

In the letter to the church in Denver, Colorado (Mis. 152), also written in the three-year interim, every sentence is pregnant with the

spiritual requirements of the moment: “I, as a corporeal person, am not in your midst: I, as a dictator, arbiter, or ruler, am not present. . . . Exercise more faith in God and His spiritual means and methods, than in man and his material ways and means, of establishing the Cause of Christian Science. If right yourself, God will confirm His inheritance.” These branches, working at a distance from the Boston scene, were forced to rely more completely on divine Principle and so brought out in their members strong spiritual qualities that Mrs Eddy valued. At any rate she called Judge Hanna from Scranton in September 1892 to be the Editor of the *Journal*, and Pastor Norcross from Denver to be Pastor of the Boston church. Throughout the *Other Writings* one sees that her letters to the branches are nearly always full of loving appreciation and gratitude, while the tone of her letters to The Mother Church is frequently that of correction, not to say occasional exasperation.

When in 1892 a group of students make Mrs Eddy a gift of a pond for the grounds of Pleasant View, her home in Concord, New Hampshire, she uses the occasion to write the article POND AND PURPOSE (Mis. 203), which describes the thorough mental and moral baptism necessary for giving birth to the new church consciousness. Deceptively simple in its appeal, POND AND PURPOSE is in fact profoundly demanding, for it is not a person but God who is speaking to us. Its three baptisms perform the work of the three degrees of the Christ translation as Truth searches the heart. Initially it is painful to get to grips with the mortal concept in oneself; but like an athlete who knows he must break through the pain barrier if he is to excel, the Scientist is motivated by Truth and Love to lay off “the encumbering mortal molecules, called man” if he is to be a *real* Christian Scientist. A similar tone is seen in the address before the CSA on the subject of “Obedience” (Mis. 116). “Obeying the divine Principle which you profess to understand and love, demonstrates Truth. Never absent from your post, never off guard, never ill-humored, never unready to work for God – is obedience.” She describes the seven moral foes that “must be met manfully and overcome” in the grand “warfare with one’s self,” and warns that “the nature of the individual” is “more stubborn than the circumstance.” This is the challenge that “tests and discriminates between the real and the unreal Scientist” – and marks their fitness for membership of the church. Like diamonds when seen in their proper setting, these articles sparkle with so much more spiritual meaning the moment their context is understood. Then one comes to appreciate her delicate blending of the absolute scientific facts with the requisite spiritualization of the human.

Next there is the piece about the Columbian Liberty Bell, to which the Scientists are invited to subscribe (NOTICE Mis. 303). The project is

being promoted by the Daughters of the American Revolution, who stand for the daughter country's liberty from outside motherhood. This is the same ideal as Christian Science, which liberates man from mother mortality: "Christian Science raises the standard of liberty and cries: 'Follow me! Escape from the bondage of sickness, sin, and death!'" (see S&H 227). The theme is very similar to that of Paul's great epistle to the Galatians, known as 'The Magna Charta of Christian liberty.'

The last event in this section is truly Pentecostal in character, and so affords an excellent illustration of how we come to identify the periods of the Christian Science story with those of the Bible. It will be remembered that the 'Life as Spirit' period in the New Testament features the Pentecost when "devout men, out of every nation under heaven," hear the Apostles speak the pure language of Spirit – and hear that message in their own language (Acts 2). The mission of Christian Science too is to explain the Science of Spirit to man generically, and so in September 1893 there is held in Chicago the Columbian Exposition to commemorate the 400th anniversary of Columbus discovering America. As an auxiliary to this World's Fair a 'World's Parliament of Religions' is arranged, at which Christian Science is represented by the NCSA, who are due to be meeting in Chicago anyway, after a three-year gap. Spokesmen from all the religions of the world assemble to listen to each other; but while these individuals present papers on specific topics, to the Christian Scientists alone is given the privilege of presenting their fundamental doctrine before the General Parliament. As the November *Journal* report described it, "Every nationality and religion of the world being represented before this Parliament, it is not too much to say that for the first time in the world's history, the command of Jesus to preach the Gospel to all nations, was literally fulfilled."

Mrs Eddy's address, entitled "Unity and Christian Science," is read in her absence by Judge Hanna and consists mostly of selected extracts from *Science and Health*, several of the passages being on the theme of 'woman.' Because it is a world message rather than a denominational one it is not printed in the *Journal* but in the official report of The World's Parliament (Vol II p. 1419; for text see RO. 478). That same report carries the remark, "as Columbus discovered America, the Columbian Exposition discovered woman" (Vol I p. viii). As at Pentecost, the whole world hears the spiritual truth of its own being, and to signify that 'the world' is really Christian Science, the NCSA meeting is merged into the Parliament, never to meet again. Articles relating to the occasion are TO STUDENTS (Mis. 156) and A GREAT MAN AND HIS SAYING (Mis. 312).

At the end of the period the *Journal* publishes Mrs Eddy's poem "The Mother's Evening Prayer" (Mis. 389) as 'the mother in Israel' works

and watches for her young church to mature spiritually:

“O gentle presence, peace and joy and power;  
O Life divine, that owns each waiting hour,  
Thou Love that guards the nestling’s faltering flight!  
Keep Thou my child on upward wing to-night.”

Significantly, at that time the final line of the poem reads, “And mother finds her home and far-off rest,” which is not changed to “heavenly rest” until 1910 when the mission is completed.

### **LIFE as Soul: October 1893–December 1900**

*Gen. 1:22* God blessed them saying, Be fruitful and multiply.  
*S&H 512:20-3* Multiplication of pure spiritual ideas, discerned only through spiritual senses.

*Events* Period of establishment and enlargement kept safely under divine control. *Christ and Christmas. Pulpit and Press. Church Manual. Miscellaneous Writings. Christian Science versus Pantheism. Christian Science Sentinel. Message 1900.*

We now enter the longest single period in the unfolding story, and the numerous events and their attendant articles might be daunting were it not for the consistent spiritual thread which links them all with a clear common denominator. The key as always is in the relevant section of the days of creation, which here is *multiplication and expansion*. The text in *Science and Health* picks up this leading idea and explains that Life’s multiplication does not mean more matter but rather is an expanded awareness of the One. Mind, for instance, is multiplied not as lots of minds but as the quality of intelligence reflected abundantly. Thus ‘Life as Soul’ signifies that Life’s multiplication is always of the nature of Soul and not of sense. Spirit does not produce matter. But mortal mind’s claim would usurp “the deific prerogatives” by kidnapping the idea from God and incarcerating it in matter. So throughout this period of ‘Life as Soul’ we see the expansion of the idea being kept safely in the hands of God and out of the grasp of personal and material sense. Under the providence of God, Mrs Eddy is making provision for the future of the idea.

### **Re-organization**

The concept of church, having been delivered from material organization and shown to be the living idea of spiritual association, can now be represented by a human institution once again if needed. But



Mrs Eddy takes care that it is framed in such a way that it will be a self-dissolving symbol and not become an ecclesiastical counterfeit. This is why the second church is not a legally incorporated institution and so is not, strictly speaking, organized at all. We are concerned always with a spiritual reality, whether the symbol be church, or body, or human society. So long as we can look through the symbol and see the reality, we may safely have the visible form which temporarily represents it, as when we make use of written figures on paper yet never dream that they themselves are the mathematical realities. But with the church there is always the danger that once Mrs Eddy herself is not there to guide, ecclesiasticism will operate as despotic control over spiritual individuality. Doubtless as a warning to the students not to put themselves back under human law, the 'law case' is replaced in the textbook in 1894, it having been taken out at the time of the disorganization.

Now let us shift our gaze from the church to the writings and observe the same lesson of visible symbols being given in another form. Immediately after the World's Parliament, Mrs Eddy publishes her illustrated poem *Christ and Christmas*, the seventh of her Other Writings. In verses and pictures it describes the twin phases of the Christ idea – first as Christ Jesus and second as Christian Science. Christ Jesus stands for divinity coming to man, and Christian Science for the restoration of humanity to its original divinity. Metaphorically speaking, the mission of Jesus represents the manhood of God while that of Christian Science represents the womanhood, and with great daring Mrs Eddy depicts these tricky themes in her book. The Christ is shown as a Jesus figure and Christian Science as the figure of a woman. It seems like a test of the students' ability to discern with the spiritual senses – an invitation to look through personal forms to the divine idea. But personal sense immediately misconstrues the purpose and personalizes the images. Her critics are scandalized, while some of her students regard the pictures as a golden calf; therefore the book is withdrawn for a few years until thought can contemplate its message more metaphysically. She explained in the *Journal* that "the illustrations in 'Christ and Christmas' . . . refer not to personality, but present the type and shadow of Truth's appearing in the womanhood as well as in the manhood of God" (Mis. 32). The point is that these vital concepts are not invisible abstractions but are to be *seen* in human experience; they are visibly illustrated in the life of Jesus and in the work of Christian Science. As the poet Guest puts it, "I'd rather see a sermon than hear one any day."

Two *Journal* articles arising from the book carry important messages. "CHRIST AND CHRISTMAS" (Mis 371) emphasizes the need for the idea to

be made visible. The second article, DEIFICATION OF PERSONALITY (Mis 307), indicates that students must advance to the point where they can look at the person and see not personality but God. If we start from the 'pictures' we might be fooled, but starting from the verses – the spiritual idea – we are always safe.

Coming as it does just when the new church is formed, *Christ and Christmas* illustrates the problem of how to give visible form to an angel-idea and yet not put that idea into subjection to material organization. The physical foundations of the building are laid in 1893 and the edifice is built in 1894, the completion date having been brought forward by three years so as to make the students accomplish the work by demonstration over material 'impossibilities.' If they insist on having a church, they must prove that it is not limited by time, space and matter because it represents "the structure of Truth and Love; whatever rests upon and proceeds from divine Principle" (S&H 583). In her address LAYING THE CORNER-STONE (Mis 143) Mrs Eddy writes, "The Church, more than any other institution, at present is the cement of society, and it should be the bulwark of civil and religious liberty. But the time cometh when the religious element, or Church of Christ, shall exist alone in the affections, and need no organization to express it."

To the dismay of some of the students she writes in the *Journal* of June 1894, "My work for the Mother Church is *done*" (RO 495), meaning that while she has prepared for them the scientific means, it is they who now have to live and operate (as she does) from the divine Principle, Love. In OVERFLOWING THOUGHTS (Mis 310) Mrs Eddy cordially invites all true Christian Scientists "to come and unite with The Mother Church;" by the time the edifice is completed the First Members have voted into membership nearly four thousand fellow students. They have to exercise spiritual sense over this multiplication, for some of the unregenerate rebels of 1888 also are trying to get in.

The story of the actual building of the church may be found elsewhere, notably in the books by Joseph Armstrong and by Edward P. Bates, which record the overcoming of innumerable delays and frustrations. The labour problems – characteristically – were the refusal of one group to work with another! The ground plan of the edifice is a triangle, the apex of which is the bulge of the 'Mother's Room,' situated in turn immediately above the Directors' Room.

Mrs Eddy does not attend the dedication service in person. Her desire is to keep personal sense out of Christian Science, and in line with this principle the personal pastor now gives way to the impersonal. She announces in CHURCH AND SCHOOL (Mis 313), "Humbly, and, as I believe, divinely directed, I hereby ordain the Bible, and 'Science and

Health with Key to the Scriptures,' to be hereafter the only pastor of The Church of Christ, Scientist, throughout our land and in other lands."

The present twenty-six Lesson-Sermon subjects are not introduced until July 1898, and in the meantime all the Science churches are using the 'International Christian Science Bible Lessons' issued as the 'Christian Science Quarterly.' Thus the Bible and *Science and Health* become the Christian Scientist's 'priest' even as they are also his only teacher. MESSAGE TO THE MOTHER CHURCH (Mis 322) explains that her coming personally to the church is unnecessary because "Your dual and impersonal pastor, the Bible, and 'Science and Health with Key to the Scriptures,' is with you; and the Life these give, the Truth they illustrate, the Love they demonstrate, is the great Shepherd that feedeth my flock."

Mrs Eddy's Dedicatory Sermon is in the eighth book, *Pulpit and Press*, published in April 1895. It contains not only her address but also a large selection of respectful clippings from newspapers across the country; these are in marked contrast to the reception given to Christian Science by pulpit and press in the early days. Her sermon declares that "our true temple is no human fabrication, but the superstructure of Truth, reared on the foundation of Love, and pinnacled in Life." Each individual Scientist is the individualized expression of this 'church' – "Each of Christ's little ones reflects the infinite One." Inspired individuality, indivisible from its source and therefore from others, constitutes the new church and unites the race. But it has been hard work to bring the church to this point, as Mrs Eddy makes clear when she says, "From first to last The Mother Church seemed type and shadow of the warfare between the flesh and Spirit" (p. 20).

In view of this struggle it is not surprising to find that her FIRST ADDRESS IN THE MOTHER CHURCH (Mis 106), is a cautionary one on the self-forgetful love which alone can dissolve sin: "Three cardinal points must be gained before poor humanity is regenerated and Christian Science is demonstrated: (1) A proper sense of sin; (2) repentance; (3) the understanding of good." She follows this up with an ADDRESS BEFORE THE ALUMNI OF THE COLLEGE (Mis 110), warning that "you cannot overcome the baneful effects of sin on yourself, if you in any way indulge in sin." The gist of the address is not to malpractise unwittingly, to watch incessantly the trend of one's own thought, and thus silence evil suggestions and protect humanity.

Then in her letter to THE FIRST MEMBERS . . . (Mis 147) she writes of the man of *integrity*, – one of the qualities these First Members must look for in candidates for membership. It has been pointed out by critics that 'the man of integrity' was written one hundred years previously by the Reverend Hugh Blair. No doubt there are satisfactory explanations for

how it came to be adapted and gathered into *Miscellaneous Writings*. Critics have attempted to capitalize on what they regard as Mrs Eddy's 'purloining' of the material, but 'capitalize' is precisely what they fail to do, for it is Mrs Eddy who describes the upright man as "guided by a fixed Principle" while Blair has only "a fixed principle of mind." She is thus elevating the ideas of integrity and honour and placing them in the context of the divine Principle itself. This is the scientific rather than the personal sense of ethics, where the moral is the direct workings of the spiritual and not mere human behaviour.

### Church Manual

So we are brought in September 1895 to the very important *Church Manual* (book no 9), the effect of which is to dominate the story from now on. It is published because of the need to regulate the affairs of the church, and to ensure that the relationships of the members are under the rule of Soul. As Mrs Eddy explains in A LETTER (Mis 148) to the Editor of the Journal, its Rules and By-laws "were not arbitrary opinions nor dictatorial demands, such as one person might impose on another. They were impelled by a power not one's own."

For the Christian Scientist the *Manual* is as important as *Science and Health*, for it is his guide to the Christian practice of the textbook's teachings on relationship. While *Science and Health* is the equivalent of the first translation, the *Manual* represents the second translation, when man responds to the demands of God. The *Manual* may seem to be only a handbook for church affairs, but it signifies a much greater work – the resolving of the problem of organic life.\* The problem of human society is how to avoid both the wild individualism that has no responsibility to the whole, and the totalitarianism that crushes the individual. For people to be able to work together harmoniously involves considerable self-discipline; if church members do not have this subjectively through scientific obedience to Principle, it becomes necessary to spell out the rule of Soul objectively for them. Accordingly Mrs Eddy steadily adds By-laws to curb the unruly and dictatorial tendencies of the human character; in her own words of 1903, the *Manual* is provided as "laws of limitation for a Christian Scientist" (My 229), which she has hoped would never be needed.

We must note that the *Manual* is "adapted to The Mother Church only" (Man. 104), not the branches. The work of the student (or 'branch') is to evolve from dependence on external personal direction

\*See *Civilization Lieth Foursquare* by W. Gordon Brown p. 126, and *Mary Baker Eddy's Church Manual* by Helen Wright.

and find the divine authority reflected within himself – just as the student does in any science. During the evolution of the *Manual* the government of The Mother Church itself is progressively put under greater restriction, while the full democratic self-government of the branches is protected. Eventually the *Manual* lays it down that The Mother Church “shall assume no general official control of other churches” (Man 70).

In the parallel period in western Christian history, the Roman Catholic church smothers the spiritual life of Christendom by its monopolistic rule. In order to forestall a similar domination of spiritual individuality, Mrs Eddy incorporates in the *Manual* a number of strategic ‘estoppel clauses,’ which require her personal consent or signature for the appointment of certain vital church officers; these estoppels are to prevent the autocratic function of the central church continuing without her personal presence. What these provisions mean is that, as the *Manual* is obeyed, the authoritarian maternal aspect of The Mother Church inevitably dissolves and it reverts to being simply The First Church of Christ, Scientist, in Boston, stemming like all other branches from the root of divine Principle. There will be an independent Publishing Society to take care of the literature including the Quarterly. Plainly, Mrs Eddy’s intention is not that the church should be destroyed but rather that every individual church should be directly God-governed, just as the solution to the problem of material body is not its destruction but its resolution, through understanding that body is under the control of God (see My 217:16 – 218:20). In observing these points we must be clear that the branches are *symbols* of individual self-government and that The Mother Church is a *symbol* of government by external authority.

To reinforce individual responsibility, in February 1896 Mrs Eddy writes CLASS, PULPIT, STUDENTS’ STUDENTS (Mis 316) and says “it is not absolutely requisite for some people to be taught in a class, for they can learn by spiritual growth and by the study of what is written.” She adds that the one thing indispensable to the progress of every Christian Scientist is the spiritual assimilation of the twin textbooks. Then, typical of the many letters to branch churches which now appear is the one to Lawrence, Massachusetts (Mis 154), to whom she writes, “It is the purpose of divine Love to resurrect the understanding . . . Through the word that is spoken unto you, are you made free . . . Forget not for a moment, that God is All-in-all – therefore, that in reality there is but one cause and effect.”

With that theme in her thought, the next piece is ONE CAUSE AND EFFECT (Mis 21). Unusually for articles up to this date it is published not

in the *Journal* but in the *Concord Granite Monthly*, and is the only statement of Christian Science written specifically for the world's press in the *Miscellaneous Writings* era. Consisting largely of extracts adapted from *Science and Health*, it is remarkable for its scope and completeness. "That there is but one God or Life, one cause and one effect, is the *multum in parvo* of Christian Science; and to my understanding it is the heart of Christianity, the religion that Jesus taught and demonstrated. In divine Science it is found that matter is a phase of error, and that neither one really exists, since God is Truth, and All-in-all." But because divine Science must totally resolve any sense of dualism, the article notably introduces the idea of *translation*, several years before the actual term appears in the textbook. First, "Christian Science translates Mind, God, to mortals." Then, "Science, understood, translates matter into Mind, rejects all other theories of causation, restores the spiritual and original meaning of the Scriptures, and explains the teachings and life of our Lord." Thus the ancient dualism of Mind and matter is redefined by Science as All and nothing. "Here also is found the pith of the basal statement, the cardinal point in Christian Science, that matter and evil (including all inharmony, sin, disease, death) are *unreal*." What a prodigious statement to be given directly to the world!

### **End of *Miscellaneous Writings* Era**

We are now almost at the end of the *Miscellaneous Writings* era when Mrs Eddy will gather up her articles from the previous fourteen years and publish them in the book of that name. But first she records her 1896 MESSAGE TO THE ANNUAL MEETING OF THE MOTHER CHURCH (Mis 125). Thinking aloud with them of the "untouched problems of being," she writes, "Throughout my entire connection with The Mother Church, I have seen, that in the ratio of her love for others, hath His love been bestowed upon her." Then she earnestly requests that "Christian Scientists . . . pray daily for themselves" and they will be conformed to a fitness to receive the answer to their desire. As this spiritualization promises to be a new birth rather than the end of an era, the Message is followed by SUNRISE AT PLEASANT VIEW (Mis 376).

The book *Miscellaneous Writings* (no 10) is published early in 1897, bringing before thousands of new students precious early material which they had never had the opportunity of reading. It includes in INKLINGS HISTORIC (Mis 378) a recapitulation (written in 1896) of the discovery and founding of Christian Science as "the Science of Life" and "the Science of Christianity." The deeply interesting PREFACE refers frequently to time, indicating that one purpose of the book is to have the reader understand that what he may think is a historical past is timeless

spiritual footsteps.

Although the material is broadly similar to what is found in the textbook, *Miscellaneous Writings* is strongly angled towards *the living* of the Science. Accordingly the dedication carries the stamp of the entire book with its reference to “these practical teachings” which “demonstrate the ethics of Christian Science.” As soon as it is published Mrs Eddy suspends for one year all teaching of Christian Science by her students: “‘Miscellaneous Writings’ is calculated to prepare the minds of all true thinkers to understand the Christian Science Text-book more correctly than a student can” (CSJ March 1897). In the next chapter of this volume her book will be considered more fully in its own right, but it may be noted here that from the first it contains a chapter of letters from those healed by reading *Science and Health* – five years before the similar FRUITAGE chapter appears in the textbook!

### **Opening of the *Miscellany* era**

We are still within the expanding third period of the fifth day, ‘Life as Soul.’ Its characteristic is that the multiplication of Life takes the form of spiritual individuality, spontaneously emanating from source and free from interference. The story is traced as before through Mrs Eddy’s articles and letters, but these are now to be found in her other composite book, *The First Church of Christ, Scientist and Miscellany*.\* The first part of that book refers solely to the building in 1906 of the great extension to the original Mother Church, which we shall consider in due course; the bulk of the book – Part II, entitled “Miscellany,” – is made up of messages to the churches, admonition and counsel and, increasingly, contributions to the world’s newspapers and magazines. Once again we take them in chronological flow, and significantly we find that the earliest items are dedicatory letters to branch churches, which represent the free spiritual individuality already mentioned. To First Church in London, England, she writes, “*Beloved Brethren across the Sea*:– Today a nation is born. Spiritual apprehension unfolds, transfigures, heals. With you be there no more sea, no ebbing faith, no night” (My 183). In a long letter to the First Church in Chicago (My 177) she reiterates the purpose and reliability of the spiritual pastor, the Bible and *Science and Health*. “Christians and Christian Scientists know that if the Old Testament and gospel narratives had never been written, the nature of Christianity, as depicted in the life of our Lord, and the truth in the Scriptures, are sufficient to authenticate Christ’s Christianity as the perfect ideal. The character of the Nazarene Prophet illustrates the Principle and practice of a true divinity and humanity.”

\*Appendix B lists in chronological order all the articles now in *Miscellany*.

Mrs Eddy's watchfulness for the freedom of the individual branch churches is shown in her letter to THE NEW YORK CHURCHES (My 243). In it she rebukes the error expressed by the leader of one of the churches there who has ambitions to build an empire for herself by amalgamating several branches; the scheme is typical of the situations which give rise to the proliferating By-laws of the *Manual* forbidding such domination. 'Life as Soul' means that the individualization of Life must be in a form that is safe from take-over by material sense. That is, true character in Christian Science reflects the divine likeness, as she writes at the same time to The Mother Church (see My 121).

Then there is the message to the church in White Mountain, New Hampshire (My 184), for which she has a special feeling, having vacationed there after the rebellion of the Boston students in 1888. Typical of the divine root from which she feeds the branches is this passage: "Truth, Life, and Love are formidable, wherever thought, felt, spoken, or written – in the pulpit, in the court-room, by the wayside, or in our homes." A particularly warm and appreciative letter is the one to the church in Atlanta in the southern state of Georgia (My 187), a city that had suffered horrific casualties in the closing stages of the Civil War. This church had been built up by the able spiritual work of Sue Harper Mims, later a member of Mrs Eddy's last class. Writing of their "sanctuary" she says, "Christian Science has a place in its court, in which, like beds in hospitals, one man's head lies at another's feet. As you work, the ages win; for the majesty of Christian Science teaches the majesty of man. When it is learned that spiritual sense and not the material senses convey all impressions to man, man will naturally seek the Science of his spiritual nature, and finding it, be God-endowed for discipleship."

Another message is addressed to the congregation in Concord, New Hampshire, where she lives, and is the opening piece on a subject which eventually fills the entire chapters V and VI of *Miscellany*. This subject is the Concord branch church, which Mrs Eddy treats as an object-lesson on the growth of the individual Scientist. In this piece (My 147) she writes, "*Friends and Brethren*:- . . . I have purchased a pleasant place for you, and prepared for your use work-rooms and a little hall." Christian Science Hall, as it is named, is her gift, even as the divine premises of life are God's gift to all. Almost as soon as she gives it to her followers as their church home she has the building remodelled, made over from a colonial-type house to a modest wooden church, and personally inspects the work every day (see My 145). The remodelling signifies that the human has to be improved to the utmost, and healing of the body and regeneration of character are the means by which the mortal concept is



progressively laid off. Of course, this is only half the story; the other half of the process is the irresistible advent of the purely spiritual idea of man (see *Mis* 287:1-4). Accordingly, in the sixth period Christian Science Hall will be pulled down and an entirely new granite church built on its site. But this replacement of the remodelled hall does not happen for a few years yet, and in the meanwhile we are invited to 'Watch this space!'

It is significant that at this time the Sunday Services themselves are remodelled too, for in July 1898 the present twenty-six Lesson-Sermon subjects are introduced for all the churches. They mark the completion of the transition from personal sermon to scientific lesson. The *Journal* said of them, "The subjects for these sermons, as is quite well known, were furnished by our Leader. As has been observed, they follow the order she was wont to employ in teaching her classes."

Chapter V of *Miscellany* contains all Mrs Eddy's published letters regarding Christian Science Hall, often with passages of great power and beauty. "Bear in mind always that Christianity is not alone a gift, but that it is a growth Christward . . . Christianity is the summons of divine Love for man to be Christlike" (*My* 148). Then, as though explaining how the remodelling has to permeate life, she declares in another message to them (*My* 151), "Christian Science healing is 'the Spirit and the bride,' - the Word and the wedding of this Word to all human thought and action."

At the end of 1898 Mrs Eddy holds her famous last class, in Christian Science Hall, Concord. Seventy picked students are invited, and her address of welcome is published as THE NOVEMBER CLASS, 1898 (*My* 243). In it she says, "The 'secret place,' whereof David sang, is unquestionably man's spiritual state in God's own image and likeness, even the inner sanctuary of divine Science, in which mortals do not enter without a struggle or sharp experience, and in which they put off the human for the divine." Then she adds, "In the highest sense of a disciple, all loyal students of my books are indeed my students." Accordingly she places on the front bench those who have not had a personal teacher but have demonstrated a great deal from the study of the textbook alone. 'These,' she is reported to have said, 'are my prize students.' And in her next Communion Message (*My* 124) she writes, "The students in my last class in 1898 are stars in my crown of rejoicing." Many of them have recorded their accounts of this inspiring class.

### Agencies of Propagation

The year 1898 also sees a great burst of activity on the public front, with the formation of new instruments for propagating Christian

Science. The first is the establishment of the Christian Science Publishing Society on a permanent (but unincorporated) basis, with its own irrevocable and independent Deed of Trust. Next, Mrs Eddy sets up a Board of Lectureship; the twelve lecturers are sent forth to present Christian Science in a dignified and Christian way; they are to take the questions uppermost in the public mind and answer them systematically in Science. Perhaps most importantly they are charged to “bear testimony to the facts pertaining to the life of the Pastor Emeritus” (Man. 93) for as she wrote to one of them in a letter, “All the people need, in order to love and adopt Christian Science, is the true sense of its Founder. In proportion as they have it, will our Cause advance” (We Knew 1 40). She therefore writes of these lecturers as “my faithful witnesses” (My 248).

Yet another formation in this year is The Board of Education, designed to produce new teachers (none having been certified since the closing of the College in 1889). While the church should represent the spirit, the College should represent the spirit’s letter, and this absolute scientific unity of spirit and letter has already been referred to at the beginning of the ‘Life’ period in this chapter. We now note that the short article is entitled THE BOARD OF EDUCATION (My 246), and it continues, “While revising ‘Science and Health with Key to the Scriptures,’ the light and might of the divine concurrence of the spirit and the Word appeared, and the result is an auxiliary to the College called the Board of Education of The Mother Church.” (The final paragraph of this piece belongs to a later period, June 1904.) Clearly Mrs Eddy is explaining that education in Christian Science means teaching – or drawing out – the letter wedded to the spirit.

She appoints as teacher Edward Kimball, who serves also on the Board of Lectureship with very great distinction. It is recounted that he voiced some fact of Science to Mrs Eddy, who was impressed and asked him where he had got it. He said that it was she herself who had taught it to him. She replied that it was not in those words. ‘Well, they are my sense of what you taught me.’ It seems that it is this ability to reproduce the fundamental ideas correctly without parroting his teacher that enables her to put him in charge of the College. At about this time she alters the passage in *Christian Healing* (p. 14) that used to read, “I have never yet had a student who has reached this ability to teach” to the present form, “I waited many years for a student to reach the ability to teach.”

The work of Christian Science is always twofold: first is the understanding of the nature of God at the centre, and second is the transforming effect of that understanding upon the world circumference.

Up to this point the main emphasis has been on enabling the students to understand God spiritually and scientifically, but now in the 'Life as Soul' period the focus of interest is moving outwards, embracing the world as "Spirit blesses the multiplication of its own pure and perfect ideas" (S&H 512). Thus it is that the *Christian Science Sentinel* first appears in September 1898 (though until the following January it is entitled the "Christian Science Weekly"). The new magazine is evidently intended at first as a newspaper, for the first two pages are given over to brief paragraphs of world news, and in this sense it is a forerunner of the *Monitor*. While the *Journal* is essentially the 'house organ' or mother publication, the *Sentinel* relates specifically to the branches; indeed in its first issue it is saluted as "the child of the Journal," and Mrs Eddy uses it for quick communication with her far-flung 'children' and for notifying them promptly of new By-laws. Most of the articles and letters now in *Miscellany* were published first in the *Sentinel*, and sometimes only there.

### Items for the World's Press

In keeping with the keynote of the period we find no less than forty-four articles in *Miscellany* either written specifically for the world's press or at any rate published there first, signifying that metaphysically speaking the world is Christian Science in operation. For example, the time of the Spanish-American war reveals her as neither a belligerent patriot nor a pacifist, as is shown in her realistic article for the *Boston Herald*, OTHER WAYS THAN BY WAR (My 277): "I can see no other way of settling difficulties between individuals and nations than by means of their wholesome tribunals, equitable laws, and sound, well-kept treaties . . . To coincide with God's government is the proper incentive to the action of all nations." Incidentally, in the war with Spain over Cuba the United States of America received moral support from no other world power except Britain, and in recognition Mrs Eddy wrote for the *Boston Herald* the poem "The United States to Great Britain" (My 337). It is unique in that it contains her only published reference to the Anglo-Israel theory, which she appears to accept as metaphysical truth if not necessarily historical. After describing Britain as "Judah's sceptred race" the poem concludes,

"Brave Britain, blest America!  
Unite your battle-plan;  
Victorious, all who live it, -  
The love for God and man."

Other articles published by the newspapers in this particular period

include *TO THE CHRISTIAN WORLD* (My 103), which is a very full and dignified explanation of Christian Science Mind-healing; it is written in response to an outcry when a well-known author died, having had Christian Science treatment temporarily and in between medical physicians. Then there is the letter *CHRISTIAN SCIENCE AND THE CHURCH* (My 299) which replies to a critical priest; she explains that Christian Science heals both sin and sickness for it “presents the demonstrable divine Principle and rules of the Bible,” – the Principle that God is *All*, – a point that should be believed by all Christians. Since “he implies Christian Science is not a departure from the first century churches,” she concludes that it is thus “the new-old Christianity.” These ignorant attacks by the churches seem to drive her ever further into the heart of reality itself, only to emerge anew with forthright vindication of the divine logic and healing power of Christian Science. A splendid example is *THE CHRISTIAN SCIENCE TEXTBOOK* (My 109), published in the *Boston Herald* by way of public refutation of charges made at an Episcopal Congress that *Science and Health* is “absurd, ambiguous, unscientific.” Her article is so well constructed that it cannot be abbreviated fairly, but she points out that the divine metaphysics which Jesus taught presented the same problems in his time to the ‘establishment mentality’ as it does today; nevertheless the teachings of Christian Science are “resurrecting individuals buried above-ground in material sense,” healing thousands, and going behind religious doctrines to reveal the truth of the Scriptures. If, as the critics admit, the lives of Christian Scientists are consistently fine and noteworthy it can only be because their textbook also is consistent with its divine origin. “I should blush to write of ‘Science and Health with Key to the Scriptures’ as I have, were it of human origin, and were I, apart from God, its author . . . I was only a scribe echoing the harmonies of heaven in divine metaphysics.”

In her articles for the public in this period Mrs Eddy takes every opportunity to plead for human freedom under God. She writes to the *Boston Globe* that Thanksgiving Day “signifies that the Science of Christianity has dawned,” so that “the sacred rights of individuals, peoples, and nations” may not be overridden by, for example, tyrannical legislation outlawing Christian Science healing (My 264). All kinds of trusts, closed shops and monopolies would be the counterfeits of ‘Life as Soul’ where God blesses the multiplication of His own ideas, and where Life is immune to greed and grab. Thus, writing for the *New York World* under the heading *INSUFFICIENT FREEDOM* (My 266), she lists as imminent dangers “the claims of politics and of human power, industrial slavery, and insufficient freedom of honest competition.” Then, thinking no doubt of similar dangers within the Christian Science movement as

well as in the world, she repeats the theme in her 1899 Communion Message to The Mother Church (My 124): “I reluctantly foresee great danger threatening our nation – imperialism, monopoly, and a lax system of religion. But the spirit of humanity, ethics, and Christianity sown broadcast – all concomitants of Christian Science . . . is tending to counteract the trend of mad ambition.” All three of these articles appear within a few months of each other, confirming the period tone of Life’s abundance safe in Soul.

### Communion Messages

These substantial annual Communion Messages are both inspiring and important, for they are like progress reports on the spiritual health of the church body. Deceptively slight at first glance like the traditional communion symbols of bread and wine, they actually embody teaching of the greatest import. Mrs Eddy gives seven of them during the *Miscellany* period, four of which are reprinted as separate booklets and make up the next four of the Other Writings.

The Message for June 1898 is published under the title *Christian Science versus Pantheism* and is book no 11. At the time there is renewed public criticism of Christian Science for being ‘pantheistic,’ because the teaching that ‘God is All-in-all’ is misinterpreted from a material standpoint to mean that everything, including matter, must be God. Appropriately enough, this misconception is already handled in the *Science and Health* text for this very section of the fifth day, where the manifestations of the creative Life are defined as mental in nature, discerned only through the spiritual senses of Soul, whereas “mortal mind inverts the true likeness” because ignorant of its origin and nature. While Science declares, ‘God is All,’ pantheism would say, ‘all is God.’ But in Science, because God, Spirit, is All-in-all, all is spiritual and there is no matter, and all there is to the belief of matter is a material sense of what is actually Spirit.

In practice this enables us to see that there is no life in organic material body, whereas the reflected embodiment of Life, Truth and Love *is body*. This will explain why Mrs Eddy is so insistent that the church body should manifest divine harmony – and do so not by tinkering with human behaviour but by knowing that harmony is what it *is* in Science. Like all these Other Writings the book *Christian Science versus Pantheism* reveals with every fresh reading profound new depths of Christianity as well as Science, for with all its power it radiates the warm feeling of returning to one’s familiar home.

A somewhat similar theme pervades the Communion Message for the following year, 1899 (My 124). Clearly, “the mystery of godliness – God

made ‘manifest in the flesh’” – cannot mean a pantheistic sense of Spirit made manifest as its opposite, matter; equally clearly Christian Science does make God spiritually understood so that He “is seen of men” in transformed lives – lives that are less mortal. “We have it only as we live it. This is that needful one thing – divine Science, whereby thought is *spiritualized*, reaching outward and upward to Science in Christianity, Science in medicine, in physics, and in metaphysics.” By contrast, in Apocalyptic language the Message also denounces “the Babylonish woman.” This is not a person but a corrupting type of thought, that would hold onto its depraved ego and at the same time attempt to justify it by ‘spiritualizing’ the mortal by fine-sounding language. It is moral idiocy. At this very time the church has just finally expelled a troublesome individual who seems to embody this perverse doctrine.

By placing side by side these two points – the “mystery of Godliness” and the “mystery of iniquity” – Mrs Eddy is showing what Christian Science means by communion, or ‘embodiment.’ Trying to incorporate something in one’s personal life will only hold Spirit in the grasp of matter; whereas seeing the living idea of God and claiming *that* as one’s body will liberate and resurrect. The Message is reinforced two days later in the beautiful ADDRESS AT THE ANNUAL MEETING (My 131): “may I say with the consciousness of Mind that the fulfilment of divine Love in our lives is the demand of this hour – the special demand.”

The outrageous student who has willingly been the embodiment of “the Babylonish woman” is stung by the reference, takes it personally, and starts a law-suit against Mrs Eddy for libel; proceedings drag on for a couple of years before the court dismisses the case. But the publicity has invited other malcontents and critics to join in with their brickbats of abuse, and it is a sore time of trial for her and her faithful officials. Yet in the midst of it she can sit down and write the poem “Satisfied” (Po 79):

“It matters not what be thy lot,  
 So Love doth guide;  
 For storm or shine, pure peace is thine,  
 Whate’er betide.

And of these stones, or tyrants’ thrones,  
 God able is  
 To raise up seed – in thought and deed –  
 To faithful His . . .

Love looseth thee, and lifteth me,  
 Ayont hate’s thrall: . . .”

God has infinite ways of communicating to us what we need to know; even a rubber band falling in the shape of a heart will serve as a

reminder of everpresent divine Love. Mrs Eddy alludes to this comforting incident at the end of the 1899 Communion Message (My 124): "The signet of the great heart, given to me in a little symbol, seals the covenant of everlasting love." And as so often when she is spiritually moved, she puts her feelings about it into verse – "Signs of the Heart" on page 24 of *Poems* (see also *We Knew* 3:12–15).

*Message to The Mother Church, 1900*, which forms no 12 of the Other Writings, carries this same serene tone. In it she refers to Christian Science as "the divine Science of divine Love" which enables man to love God and to love his neighbour as himself. But to reach its heights he has to be a "right thinker and worker." The kind of work it demands is to walk closely enough with Christ to conquer self, and Mrs Eddy takes as an apt and notable illustration the message by John the Revelator to the seven churches in Asia. "His allegories are . . . bursting paraphrases projected from divinity upon humanity . . . Note his inspired rebuke to all the churches except the church in Philadelphia – the name whereof signifies 'brotherly love.'"

From beginning to end the long 'Life as Soul' period has had the one consistent tone of Life's expansion under the control of Soul, and even as it began with the letters to branches, so we may round it off with two more. But these two letters contain something special that opens the way into the fourth tone of this period – that of 'Life as Principle,' where true individuality operates solely under divine government. They are written at a time when there is agitation amongst some eager students for a change in the leadership and in the form of church government; Mrs Eddy receives many letters of confidence from the branches, and she replies to two of them (My 199 and 200). To First Church in Washington, D.C., "this church in our capital," she writes of the "fourfold unity between the churches of our denomination in this and in other lands." And to First Church in London, England – Britain's capital – she remarks that "The chain of Christian unity, unbroken, stretches across the sea . . . What holds us to the Christian life is the seven-fold shield of honesty, purity, and unselfed love." Why "fourfold" and "sevenfold"? Quite deliberately, in those otherwise enigmatic phrases, she is pointing towards the seven capitalized synonymous terms that are the nature of God (Mind, Spirit, Soul, Principle, Life, Truth, Love), and to the four capitalized terms that express its mode of operation (Word, Christ, Christianity, Science). These are the two 'capital cities' – the two categories of divine ideas that comprise the system of spiritual self-government – by means of which generic man will lead on the centuries.

### LIFE as Principle: January – December 1901

- Gen 1:23* Evening and morning the fifth day.  
*S&H 513:6-13* When divine Science becomes the interpreter, the veil of person is lifted.  
*Events* Mrs Eddy's successor named. Poem: "The New Century." *Message for 1901.*

The last phase of the Life period is a short one occupying simply the year 1901. All the main elements in it speak consistently of 'Life as Principle' in contrast to life as person. One crucial item of this character dominates the period: Mrs Eddy designates generic man as her successor in leadership.

As always, the key is provided by the Genesis text in *Science and Health*, beginning with the statement, "Advancing spiritual steps in the teeming universe of Mind lead on to spiritual spheres and exalted beings." The word 'teeming' means 'bringing forth young,' as the fifth day displays so abundantly when Life brings forth true individuality. The concept of "exalted beings" would be a little obscure if viewed from the standpoint of mortal personalities, but when personal sense no longer stands in the way, "anon the veil is lifted." The mask or veil is removed only when "divine Science becomes the interpreter," for divine Science explains that 'man' is the generic term for the idea of God.

At the turn of the century the thought of the Christian Science movement – and of an intrigued world press – is occupied with the question of Mrs Eddy's successor in leadership. Already there has been agitation amongst some of her male students to have her hand over the reins to the men. But external, personal, leadership would only veil man's inalienable right to be spiritually self-governed. In order to give her world-scale answer to the whole world, in May 1901 Mrs Eddy grants an interview to a reporter from the *New York Herald*. The article is later reproduced in the *Sentinel* and the *Journal* as MRS EDDY TALKS (My 341), and she says: "The continuity of The Church of Christ, Scientist, is assured. It is growing wonderfully . . . in it alone is the simplicity of the oneness of God; the oneness of Christ and the perfecting of man stated scientifically." To the question, "How will it be governed after all now concerned in its government shall have passed on?" she replies, "It will evolve scientifically. Its essence is evangelical. Its government will develop as it progresses."

Regarding the specific question of her successor she says, "It will be a man." Subsequently, when conjectures arise as to whether she means any particular person, she issues a further statement: "I did say that a man would be my future successor. By this I did not mean any man



to-day on earth. Science and Health makes it plain to all Christian Scientists that the manhood and womanhood of God have already been revealed in a degree through Christ Jesus and Christian Science, His two witnesses. What remains to lead on the centuries and reveal my successor, is man in the image and likeness of the Father-Mother God, man the generic term for mankind" (My 346).

The clear inference is that Mrs Eddy's successor in leadership is not to be a person, or a hierarchy of self-appointed persons, but mankind itself in its spiritual reality. This is a new and challenging concept for Christian Scientists to grasp, for up till now they do not equate mankind with "man in the image and likeness of God." Mankind, in fact, is usually regarded as the material race of Adam. Yet here Mrs Eddy is forcing thought to revise its concept of humanity, to let divine Science lift the veil, and thus be able to demonstrate that what it calls humanity is actually the idea of God. The subject is treated with indisputable authority in THE APOCALYPSE chapter in *Science and Health* where, writing of the God-crowned woman she says, "The woman in the Apocalypse symbolizes generic man, the spiritual idea of God; she illustrates the coincidence of God and man as the divine Principle and divine idea" (p. 561). Whenever man is in coincidence with God, therefore, he is man in the generic sense, God's genus of man. Nothing less could be "the spiritual idea of God." Nothing less could exhibit scientific government or "lead on the centuries."

What Christian Science has done, under Mrs Eddy's faithful mothering, is to put each individual directly under God for scientific instruction; Christian Science has made it possible for mankind to recognize that the human race itself is of divine origin and can work, now, under the regime of divine Principle. And bearing in mind that it is preferable to lead than to be driven by circumstance, it is instructive to note that generic man *leads* on the centuries while by contrast "the logic of events pushes onward the centuries" (My 272).

No other single idea in the entire development is of such momentous significance for human thought. It stamps the mission of Christian Science upon time as well as on eternity. It marks the turning point from endless painful struggle with mortality to a new realization of being born of God. Thus the outstanding poem "The New Century" (Po 22), written in January 1901, ushers in the new period of 'Life as Principle.' It hails the twentieth century as the birth-hour of man in the spiritually generic sense: "Thou God-crowned, patient century, Thine hour hath come!" Certainly our century represents the age when man, generically, is beginning to enter upon his heritage, under the equitable government of heaven.

“ . . . and, beckoning from above,  
 One hundred years, aflame with Love,  
 Again shall bid old earth good-by –  
 And, lo, the light! far heaven is nigh! . . .

‘Tis writ on earth, on leaf and flower:  
 Love hath one race, one realm, one power.  
 Dear God! how great, how good Thou art  
 To heal humanity’s sore heart; . . .

The dark domain of pain and sin  
 Surrenders – Love doth enter in,  
 And peace is won, and lost is vice:  
 Right reigns, and blood was not its price.’”

Because ‘generic man’ means man in coincidence with God it must also mean man in coincidence with his fellow ideas of God. As *Science and Health* puts it, “One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, ‘Love thy neighbor as thyself’” (p. 340). Consequently after the poem the first article to be published is the tribute to Baron de Hirsch (My 287), the financier and philanthropist who during his life contributed \$100,000,000 to charities. In his words, “My son I have lost, but not my heir; humanity is my heir,” one hears the echo of ‘generic man is my successor.’ Mrs Eddy’s generous estimate of the Baron and his wife seems more a tribute to the noumenon – the divine Principle that is Love – than to the phenomenon of a personal benefactor, yet she takes care not to separate the two. The Baron and Baroness, she writes, “were unquestionably used in a remarkable degree as instruments of divine Love . . . Divine Love is the noumenon and phenomenon, the Principle and practice of divine metaphysics . . . In love for man we gain the only and true sense of love for God, practical good.”

In contrast to such charity, some very uncharitable moves are afoot to restrict by statute the practice of Christian Science healing. Some of the newspapers lead the attack, picking on the possibility that Christian Scientists might break the law and not report cases of contagious disease. Mrs Eddy denies this in her reply to the *New York Sunday Journal* with the dignified article, CHRISTIAN SCIENCE HEALING (My 219).

Some of her students, over-enthusiastic in their zeal to defend Christian Science, are in danger of deifying her. She requests them, in A WORD TO THE WISE (My 223), to be cautious, to avoid public debates, and not forget the Golden Rule. But others, who understand that Principle is the one and only Person, will not be liable to idolize her. For instance, she writes to the Second Church in Chicago (My 191), where the Reader was Bicknell Young, “Ye sit not in the idol’s temple . . . May

the God of our fathers, the infinite Person whom we worship, be and abide with you." Thus we arrive in time at May 1901 when, in the press interview already noted, Mrs Eddy makes her explicit statement about her successor being generic man rather than a person.

This theme of 'Life as Principle' is given full expression in the Communion Message for 1901. The text is published as the little book *Message to The Mother Church, 1901*, which comprises the thirteenth of the sixteen Other Writings. Regarded by Mrs Eddy as the best of her Messages, and containing many inspiring and memorable passages, it is remarkable chiefly for its explanation of God as the infinite Person. "Divine Science becomes the interpreter," and it does so by employing a prodigious number of capitalized synonymous terms to define what that Person is, whereas personal sense would have used mere attributes deduced from human personality. "Because God is Love, Love is divine Principle; then Love as either divine Principle or Person stands for God . . . We understand that God is personal in a scientific sense, but is not corporeal nor anthropomorphic." Moreover, if it be so with God it must also be so with Christ and with man, for while "Scholastic theology makes God manlike; Christian Science makes man Godlike." Thus, when divine Science lifts the veil of personality from man, his spiritual individuality so far transcends his mortal personality that healing naturally follows. Inevitably, then, 'transcends' is another favourite word in this Message.

There are other important features of the Message which can be left until the sixteen books are considered all together in the next chapter. But it is apparent here that Mrs Eddy's chief purpose is to lead thought away from mortal personality by teaching it how to come forth from the infinite Person of divine Principle. As the Scientist learns how to give birth to his real selfhood from the 'womb' of God, he progressively ceases to conceive of man as mortal and personal. Consequently, as soon as the Message is published, the College course on physical obstetrics is abolished.

Outwardly, the world sees the Christian Science movement flourishing and expanding, and because of the healing work its appeal is chiefly to the individual. But Mrs Eddy is concerned more with the generic, and so she is at work during 1901 on a major restructuring of the textbook adapted to meet the need of the race.

The period closes with a letter to her students entitled CHRISTMAS GIFTS (My 257), which reveals her sprightly ability to use up-to-the-minute analogies: "Your Christmas gifts are hallowed by our Lord's blessing. A transmitted charm rests on them." And, (in reference to a cable received from London), "To this church across the sea I return my heart's

wireless love.” It was in that very month, December 1901, that Marconi made the first radio transmission across the Atlantic, ushering in the material symbol of what is already the spiritual fact – the intercommunion and interdependence of all mankind.

### **SIXTH EVOLUTIONARY PERIOD: 1902–1907**

Sixth day of creation: The wholeness and totality of creation constituting man in God’s image.

TRUTH: Integrated wholeness.

With the advent of the Truth period there comes another natural change of emphasis. While the story up to this point has centred on the activities of one individual, the requirement of Truth is that one must understand the individual in relation to the whole. Man is “the compound idea of God, including all right ideas” (S&H 475). Consequently the focus of interest is now not so much on the individuality of Mary Baker Eddy as on her students as a body.

In their divine sense individual man and generic man are but two complementary aspects of the same thing – man in the divine image. But when it comes to expressing humanly the right relationship of these two, we find we are facing the problem which most bedevils human society: a counterfeit individuality which may be motivated by self-interest, greed, and disregard of others, and a counterfeit collective which seeks to dominate (or be dominated) and to impose uniformity on others.

Both tendencies – the maverick and the totalitarian – would rupture the integrity of man. To curb them mankind traditionally has sought social and political answers, but public solutions cannot possibly resolve what are actually private or interior problems, to be worked out by a change in consciousness. Nothing but Truth’s own Science of man can harmonize the rights of the individual and the needs of the whole. Mrs Eddy pinpoints the issue when she now writes to the members of The Mother Church, “To triumph in truth, to keep the faith individually and collectively, conflicting elements must be mastered” (My 134). Therefore in the Truth period now just beginning we see the means for resolving these “conflicting elements” being laid down. We see them illustrated in the outward picture as parallel church activities – the building of the Concord branch church and the building of The Mother Church Extension.

The primary attribute of the synonym Truth is wholeness, from which comes Truth-healing and the sense of dominion that so fires every Christian Scientist. If in these pages we seem to ignore this healing aspect and do not mention the correcting office of Truth, it is because we are focusing on health itself rather than on healing. At this point in the story, health is being exemplified by the harmonious relationships within the compound idea of God.

Because of this special attribute of wholeness, the sixth day – uniquely – is presented in seven sections, for man as the divine image and likeness reflects the full nature of God:

TRUTH as Mind: The living creatures: the thoughts and ideas of the creative Mind;

TRUTH as Spirit: these ideas, moral and spiritual qualities, are the reality and substance of God;

TRUTH as Soul: God images forth his own reflected likeness: “man is the family name for all ideas;”

TRUTH as Principle: man’s oneness with Principle expressed as oneness of ideal man and woman;

TRUTH as Life: man’s spiritual individuality multiplies, free from subjection;

TRUTH as Truth: man’s wholeness as the compound idea of God involves assistance in brotherhood;

TRUTH as Love: man complete and perfect. All is as perfect as Deity who conceives it.

Proceeding in the same divine order throughout the whole Truth period, the twin church building activities take place side by side, both having had their origins in the Life period:

TRUTH as Mind: proposal to build Mother Church Extension;

TRUTH as Spirit: land bought for Extension;

TRUTH as Soul: Deed of Trust Conveying Land for Extension; Christian Science Hall, Concord, pulled down to make way for a church on the same site;

TRUTH as Principle: Concord cornerstone laid;

TRUTH as Life: Extension cornerstone laid;

TRUTH as Truth: Concord church dedicated;

TRUTH as Love: Extension dedicated.

**TRUTH as Mind: January–September 1902**

- Gen. 1:24* Let the earth bring forth the living creatures.  
*S&H 513:17–21* Generic man constituted of all the diverse individual ideas of the creative Mind. “Continuity of thoughts” (MH).  
*Events* *Science and Health* 226th edition. *Message 1902*.

The keynote of the whole sixth period is given us at the start with the publication in January 1902 of the two hundred and twenty-sixth edition of *Science and Health*, the last structural revision of the textbook. Unlike the earlier revisions this one is notable not for wholesale alterations to the text but for the highly significant rearrangement of the order of the chapters. Ever since 1886 the first chapter (and during the fifth period this has been SCIENCE, THEOLOGY, MEDICINE) has opened with the uncompromising statement, “In the year 1866, I discovered the Christ Science or divine laws of Life, Truth, and Love.” Had the book been nothing but an account of Mary Baker Eddy’s own revelation and demonstration, such a beginning might well have remained unaltered, but for a textbook intended for others the form is not appropriate. What is required is a lead-in, some process of spiritual development in the reader that is the equivalent of the Discoverer’s own experience of many years of gracious preparation. Accordingly the new chapter order is designed to provide the spiritual preparation of head and heart that will bring the student too to the point of discovery and demonstration, whereby he proves he is made in the divine image.

The new chapter order in 1902 is PRAYER, ATONEMENT AND EUCHARIST, MARRIAGE, CHRISTIAN SCIENCE AND SPIRITUALISM, ANIMAL MAGNETISM and then SCIENCE, THEOLOGY, MEDICINE. It signifies that the student must start with prayer, with honest, fervent desire and consecration. Essentially what he is praying for is his at-one-ment with the divine, and the second chapter tells him how this was achieved by Jesus through laying off the mortal sense of man as a separate being. Thus, progressively, the student is ‘married’ to God, for what God has joined together is the true human and the divine. In consequence God is understood to operate directly *as* His idea, man, and this is Christian Science; but when it is believed that God works *through* a finite person this would be mediumship or spiritualism. Through these developments personal sense, or the mesmeric action of the wilful human mind, is unmasked as the one evil called animal magnetism, and which moreover is uncovered as “a mere negation.” So these five preliminary chapters are removing veils, uncovering the false ego and discovering the true ‘I’ simultaneously. This is what leads thought to the point of SCIENCE,

THEOLOGY, MEDICINE where the actual Science of the experience begins to reveal itself.

The purpose of this new ordering of the chapters, then, is to provide for every man a complete syllabus of self-instruction, so that by living his way through the textbook the student is brought into conformity with Truth – brought to birth as a real Christian Scientist. So as to ensure that the textbook functions as a womb that moulds and develops consciousness both spiritually and scientifically, its sixteen main chapters are now arranged – for the first time – in what is known as a matrix pattern. This pattern corresponds to the structure of the city foursquare, “the mother of us all” (Gal. 4). The first four chapters have the emphasis of the Word; the second four the Christ; the third four accentuate Christianity, and the last four Science.\* As we shall see, the import of this divine matrix reverberates through the remainder of the story, for Mrs Eddy has to leave *the textbook* and not an institution as the mother, the leader and the teacher of generic man.

It is not simply the rearrangement of the sixteen main chapters that characterizes the two hundred and twenty-sixth edition: there is also added a wholly new one, FRUITAGE, making with the GLOSSARY a total of eighteen numbered chapters. FRUITAGE consists of one hundred pages of letters by individuals who have been healed by their own reading of the book, and without the aid of a practitioner. Their experience has demonstrated that *Science and Health* is already a self-proving textbook, and confirms that it serves as a womb bringing forth good fruit.

Further features signifying wholeness and completeness are that “Mother” is now hyphenated to “Father” in referring to God, as on page 332: “Father-Mother is the name for Deity, which indicates His tender relationship to His spiritual creation.” Similarly another tender touch is that in twenty places “Principle” now becomes “divine Principle, Love.” Changes such as these are made so that generic man, born of the matrix of God, may be understood as man and woman one.

Now that the last structural revision is finalized and hundreds of important textual alterations have been made, it soon becomes possible to issue (June 1903) the first *Concordance to Science and Health*. By this means systematic research can be undertaken, for the Christian Scientist is not a mere reader but a student; he loves to follow “the continuity” of the diversified ideas that make up the wholeness of man in Truth, as the ‘Truth as Mind’ text indicates.

\*For an account of this matrix concept and how it was discerned in Mrs Eddy’s writings, see *John W. Dooley and the Scientific Evolution of Christian Science* by P. M. Brook; also *Civilization Lieth Foursquare* by W. G. Brown; *The Structure of the Christian Science Textbook* by M. Kappeler; and *The Divine Design of Science and Health* by J. L. Sinton.

Alterations continue to be made to the book right up until the time Mrs Eddy leaves us, as we shall note. But a significant group of changes made here concerns the twofold Scientific Translation on page 115 already referred to. It will be remembered that when this table first appears in the book in the fiftieth edition in 1891 the title is "Scientific Definition." But now, and because "Truth is an alterative" (S&H 371), the whole function is retitled "Translation," and consequently the heading of the second degree "Evil disappearing," is modified to "Evil beliefs disappearing." This enables the term "humanity" to appear now at the start of this degree, indicating that the purpose of Christian Science is a continuous translation of our concept of humanity.

From the standpoint of a human person, the individual is but a part of the whole race; from the standpoint of divine Science, however, the individual is not a part but is a representation of the whole in miniature. The term 'man' Mrs Eddy says, "will become so magnified to human sense, by means of the lens of Science, as to reveal man collectively, as individually, to be the son of God" (Mis. 164). An illuminating symbol is shown us in the modern discovery of holography, which is a technique for producing three-dimensional images on a photographic plate by means of lasers. When the photograph is viewed again in the original kind of light, the object stands out fully in the round. But the greater wonder is that, if the photographic plate is broken into small pieces, each piece reproduces not a portion but the entire picture!

It is to represent this ideal man, who reflects God's dominion and who is independent in his spiritual self-government, that the exemplary Concord church is built; and the building of The Mother Church Extension a year later symbolizes this same spiritual individuality extending into all the world. But Mrs Eddy already foresees the plot of materialism to thwart the divine purpose and bury her work. She sees that personal sense will not only be tempted to exercise totalitarian control over the branches but will actually do so once she leaves the scene, in spite of the *Manual's* estoppel clauses which are designed to make it impossible. Refusing to take them out, *she leaves God's law for the future of the church visible for all to see.*

One such indicator is to be seen in the full title of her Message to the Church for 1902: *Message to The First Church of Christ, Scientist, or The Mother Church, Boston, June 15, 1902.* Is she making a distinction between the two churches, and if so, why? Are they alternative *names* for the same institution, or alternative *churches*? What is the significance of this "or"? And why does it appear only in the 1902 title?

The explanation is that she is just about to appoint (in the next period) a fifth member to the Board of Directors, altering the case



radically. Under its own irrevocable Deed of Trust the *four-man* Board is self-perpetuating, and is empowered to hold title to the land and to maintain services on behalf of the church; the legal name of the church in this Deed is simply "The First Church of Christ, Scientist." But with the advent of the fifth Director to The Mother Church a new situation arises, and a new By-law will state that a vacancy occurring on the Board can be filled only "after the candidate is approved by the Pastor Emeritus" (see present Manual p. 26). Thus The Mother Church with its *five-man* Board can remain in being only so long as she is with us; after that, it reverts to its permanent status as "The First Church of Christ, Scientist" only.

Notice that when the *fifth* Director is appointed and reappointment is hedged around with restrictions, Mrs Eddy makes no alteration whatsoever to the legal 1892 Deed of Trust of the original *four*, who remain "a perpetual body" (Man. 128-135). This is because the five are a temporary ecclesiastical Board only, while the four are a legal or fiduciary Board. Thus the purpose of the "or" is to announce that by the end of 1902 the two functions of the church may be sharply distinguished. Is Mrs Eddy providing for us a working analogy, in that while we seem to live under the control of the five personal senses, in reality we are governed by the operation of the city foursquare?

These remarks are by no means an attack on Mrs Eddy's church; we simply have to observe honestly the provisions she so carefully makes, and seek out their spiritual intention. She has come not to destroy her own church but to fulfil it; she is taking steps to ensure its continuity – but under the government of God rather than of human persons. When the *Manual* is eventually obeyed, The First Church of Christ, Scientist, in Boston will operate in equality with other branches that stem from the same divine Principle, for they are branches not of The Mother Church but of the root scientific teaching, as testified by Isaiah: "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots."

In the meantime, to bear witness to the unity of the individual with the generic, members of branch churches may at the same time be members of The Mother Church in Boston, thereby acknowledging that they all come forth from the same roots. Since 1895 it has been customary for such members to come from a distance to attend the annual Communion season, but soon the original Mother Church building is much too small to hold them all, and so at the Annual Meeting in 1902 they pledge up to two million dollars to build a large extension capable of seating five thousand, much to the astonishment of the public.

Another feature of the 'Truth as Mind' period is the introduction now of rotation in office for church Readers and, later, for other officers. Beginning with the Readers of The Mother Church the practice gradually extends to all the branches, where appropriate; the measure is referred to in *WORDS FOR THE WISE* and *AFTERGLOW* (My 250). At the time it causes great agitation, but it is to protect the churches from dominating personal leadership, and is consonant with the tone of Truth, where the individual and the collective work in balance.

To return to the Message for 1902 and remark on its contents: this is the fourteenth of the Other Writings in point of order, and because it is the only one published in the whole Truth period it naturally has a flavour of the sixth day of creation. The truth of man as the divine image refutes the lie of a sinful mortal. "The Christianization of mortals, whereby the mortal concept and all it includes is obliterated, lets in the divine sense of being" (p. 6). As the generic term for all that reflects God, man is related in "one grand brotherhood" to all that is true. Each individual is conscious of his unique worth and is equally aware of the interdependence of the whole. This city-consciousness inevitably characterizes the Message, as we see from its four sections: The Old and the New Commandment; God as Love; Love One Another; Godlikeness. It is full of pithy statements about the relation of the individual and the generic, and a brief review of Truth at work in world affairs during the previous decade. Both the spirit and the letter of the Message have a moving beauty and force; Mrs Eddy pours into it the truths that are the very *being* of the man of Truth.

### TRUTH as Spirit: October 1902–February 1903

<i>Gen 1:25</i>	God makes beast, cattle, and creeping thing.
<i>S&amp;H 513:28–515:10</i>	Qualities, God's thoughts, are spiritual realities.
<i>Events</i>	Article "Capitalization;" fifth Director appointed; title 'Mother' yields to 'Leader.'

The second section of the sixth day enlarges on the topic of the living creatures which were presented in the first. Whereas 'Truth as Mind' states that the wholeness of Truth is made up of infinitely diverse ideas of Mind (symbolized by the creatures), 'Truth as Spirit' elaborates the point and explains that these living ideas are *qualities of Spirit* and are never animality. So the text translates the lion as moral courage and the cattle as perseverance; even the serpent – seen aright – is wisdom, "and a little child shall lead them." These are the moral and spiritual values

that comprise God's man who will appear in the next section. 'Truth as Spirit' is saying that the actuality of Truth itself is reflected through the quality of Spirit; for example, God is not reflected as lots of little gods but as the ideas, qualities and attributes that express Him.

From the first edition onwards, in order to give expression to this distinction between what God is and what man is, the textbook has always reserved capitalized terms for the essential nature of God and uncapitalized words for His expression, man. For instance Truth is God, whereas truth, wholeness, health, integrity and so on express God and thus constitute man. They are not personal possessions. There is only one of any of these ideas, and man reflects them qualitatively, not quantitatively. "Love is reflected in love" (S&H 17) – not in loves.

It seems that some of Mrs Eddy's students in their writings have been blurring the distinction between primaries and secondaries – between the capitalized terms for God and their uncapitalized ideas and qualities. To write of God as the principle of our being, for instance, or to write of Man or Joy or Energy, would confuse the language of Spirit. For Science to be understood correctly, its ideas must have proper categories. The letter must accurately state the spirit, so that the quality of true humanity (uncapitalized) can be born of divinity (capitalized). Therefore in October 1902 she publishes the article CAPITALIZATION (My 225), so crucial to scientific understanding. "A correct use of capital letters in composition caps the climax of the old 'new tongue.' Christian Science is not understood by the writer or the reader who does not comprehend where capital letters should be used in writing about Christian Science." She explains that "Christian Science names God as divine Principle, Love" and then goes on to spell out the seven capitalized synonymous terms, "which combine as *one*. The divine Principle includes them all." From this viewpoint, "What are termed in common speech the principle of harmonious vibration . . . *etc.*, are but an effect of one universal cause – an emanation of the one divine intelligent Principle that holds the earth in its orbit by evolved spiritual power."

Following the publication of that article Mrs Eddy goes through the textbook and revises certain terms for God which hitherto have been capitalized. In the course of 1903 the words creator, wisdom, intelligence, substance and good are reduced from upper case to lower. They are still God, of course, but are not of the same status as the seven synonymous terms. Further similar changes are made in the phrase "Science of Being," and to most of the instances of "Being," which now become "being," as though saying that absolute Being must be found to be our being. Man is being born of God. What is happening through

these reclassifications is that the voice of Truth, through the language of Spirit, is being refined and systematized and brought close to its final form. "The liberty that I have taken with capitalization, in order to express the 'new tongue,' has well-nigh constituted a new style of language" (My 317).

Correspondingly Mrs Eddy now officially stops the students calling her Mother, not because of Mark Twain making fun of it – see REPLY TO MARK TWAIN (My 302) – but because the textbook is now the matrix that forms and gives birth to the Scientist. Henceforward she is to be called Leader, foreshadowing generic man who is to "lead on the centuries." The two titles correspond to the two halves of her founding work, for in the *Miscellaneous Writings* period she is termed Mother almost exclusively, while in the *Miscellany* period she is almost entirely Leader.

The section of 'Truth as Spirit' closes with another similar item concerning the student becoming God-mothered and God-led. We noted that a fifth member was added to the Board of Directors at the end of 1902, and in November 1902 Mrs Eddy added a By-law to the 28th *Manual* that requires her personal approval for his successor in office. The Directors repeatedly urge her to amend the By-law, but she cannot go against the divine order. She now writes to them on February 27, 1903, "Never abandon the By-laws nor the denominational government of the Mother Church. If I am not personally with you, the Word of God, and my instructions in the By-laws have led you hitherto and will remain to guide you safely on" (Powell, plate 204). It is by faithful obedience to these By-laws, and childlike trust in their unerring divine wisdom, that the student is led to spiritual manhood, as the next section reveals.

### TRUTH as Soul: March 1903–May 1903

<i>Gen. 1:26</i>	Man in God's image, having dominion.
<i>S&amp;H 515:16–516:23</i>	God images forth His own reflected likeness – Life in existence, Truth in truthfulness, Love in beauty.
<i>Events</i>	Deed Conveying Land for Extension. Christian Science Hall, Concord, pulled down to make way for church. 29th <i>Manual</i> . Divinity Course in home. <i>Der Herold der Christian Science</i> .

At last the term 'man' actually appears in the Bible text. The days have unfolded in the idiom of light, firmament, seed within, heavenly system, abundant life, and the creatures, and from the beginning these have been symbols for man as the total idea of God. "Man is the family

name for all ideas” (S&H 515), yet we must not become too excited by the word ‘man.’

The striking thing about the paragraphs in *Science and Health* in this third section of the sixth day is that they are all about God and not man. The reason is that ‘Truth as Soul’ denotes Truth’s own image defined, or God imaging forth His own likeness. “All that God imparts” – man – “moves in accord with Him, reflecting goodness and power.” It is Life, Truth and Love that are the essence of God: “‘Let *them* have dominion.’ . . . Man, made in His likeness, possesses and reflects God’s dominion over all the earth” (S&H 515).

Notice too the delicate way in which this relation of God and man is defined in the relation of the capitalized terms with the uncapitalized: “Life is reflected in existence, Truth in truthfulness, God in goodness.” In more ways than one, man is indeed God’s manifestation, “in glorified quality.”

If this is a revolutionary view of man compared with the usual concept, it is quite intentional. For in confirmation, at this point in the story Mrs Eddy has the remodelled Christian Science Hall in Concord pulled down to make room for an entirely new stone structure to be built (in the next three periods) on the old site. She associates herself intimately with all the details of this church, because it is designed to exemplify what the individual Christian Scientist is to stand for. When the church is completed she will cause to be painted on its walls three quotations from *Science and Health* which are all different from the ones permitted in other branches (see My 213). The arresting characteristic of these texts is that they feature the capitalized and uncapitalized form of the synonyms for God. For example, “The spiritual sense of truth must be gained before Truth can be understood” (p. 272), and “No life is Life but the divine” (p. 275). In addition the quotations are signed not “Mary Baker Eddy” as elsewhere, but “Science and Health.” The inescapable conclusion is that she intends the exemplary Concord branch to stand for the individual Christian Scientist, who knows that he lives as the reflected activity of God.

This idea of man being generic rather than individualistic receives a new emphasis in 1903 when the 29th *Manual* offers an “Opportunity for Serving the Leader.” Mrs Eddy needs dedicated students who will selflessly serve the Cause by helping in her home; she can use only those who will rise above a personal sense of her and work for the Author of *Science and Health*. All those who were called in this way were experienced practitioners in the Field, and they did sterling metaphysical work under Mrs Eddy’s direction, as well as serve in the capacity of cooks, maids or secretaries. In the home they were being taught the “Course in

Divinity” which, they came to understand, was no formal course of instruction but learning to perform *all* the tasks of the day by demonstration. They had to gain their understanding not through brain but through inspiration, and do their work not by personal ability but by reflecting Mind. By 1905 Mrs Eddy was offering those who qualified for it the degree of DSD. The diplomas were for “three consecutive years under Mrs Eddy’s daily conversation on Christian Science.” “Conversation” did mean her daily elucidation of the spiritual meaning of the Bible with her household, but the origin of the word is ‘a turning together, a living with others.’ The focus on the home is significant too, for ‘dominion’ comes from ‘domus,’ the Latin for home, and the Divinity Course represents the Scientist attaining dominion over his own home-consciousness. Because many a starry-eyed student would have loved to be among those chosen few, the article SIGNIFICANT QUESTIONS (My 228) deals with this question of “who shall be called to Pleasant View?”

The 29th *Manual* (March 1903) is a landmark in the narrative because its many provisions emphasize the subjective nature of true government. New By-laws are being added, or existing ones amended, that regulate equally the activities of the individual and of The Mother Church, preventing each from trespassing. The Mother Church, for instance, is now forbidden even *general* official control of other churches.

As true individuality is indivisible from the collective, work on The Mother Church Extension goes on simultaneously with that on the Concord branch. The land for the Extension has already been acquired (see My 10–12), and now in 1903 Mrs Eddy draws up a second Deed of Trust, a “Deed Conveying Land for Church Purposes” (Man. 136). But she deeds this extra land not to the (new) Board of five Directors but to the (original) Board of four. Moreover the Deed is made subject to the further trust that “no new Tenet or By-Law shall be adopted, nor any Tenet or By-Law amended or annulled” except with her written consent. Human law thus enforces obedience to the *Manual’s* divine law.

As a final item in this short period, and echoing the theme of extension, we may note the appearance of the first foreign-language monthly, *Der Herold Der Christian Science*. It is the third of the four periodicals and is designed “to proclaim the universal activity and availability of Truth” (My 353), taking the idea out into the nations. One of the early students of Mrs Eddy was a German and to him she said, “Germany will be the first European nation to accept Christian Science. Their love of God, their profound religious character, their deep faith, and strong intellectual qualities make them particularly receptive to Christian Science” (CSS Jan. 4, 1900). Interestingly, in this very ‘Truth as Soul’ period in western Christian history, Martin Luther

launches in Germany the Protestant Reformation, centering on the individual Christian conscience.

### TRUTH as Principle: June 1903–March 1904

- Gen. 1:27* Man in God's image.  
*S&H 516:27-24* Because the ideal man reflects the one person, Principle, his manhood and his womanhood are also at one.  
*Events* Cornerstone of Concord church.

"The spiritual bespeaks our temporal history," Mrs Eddy writes in June 1903 (My 133), at the start of this period. The story of her founding work confirms that our lives are shaped not by chance but by the unfolding divine order. As our inner ear becomes more attuned to these spiritual 'tones,' we can appreciate how accurately the temporal history echoes the underlying scientific structure. Appropriately she also writes now, "Divinity alone solves the problem of humanity, and that in God's own time" (My 306). God's 'time,' represented by the days of creation, measures the unfolding of reality, and is always marvellously timely.\*

'Truth as Principle:' the rocklike dependability of Truth is the only power on which to rely, and the man who builds his house upon that rock turns not to personal authority but to Principle. He trusts in an understood Principle. Science "demands self-reliant trustworthiness, which includes spiritual understanding and confides all to God" (S&H 23). This period provides splendid examples.

At times over the years Mrs Eddy has invited the members of The Mother Church, when assembled in Boston for the Annual Meeting, to come en masse and visit her in Concord. In June 1903 she addresses ten thousand gathered on the lawns of Pleasant View; this is the occasion of the famous balcony photograph of her, with its open-handed gesture of giving. She says to them (My 170), "I would present a gift to you to-day, only that this gift is already yours. God hath given it to all mankind . . . This gift is a passage of Scripture: . . . 'Trust in the Lord, and do good . . . ' I repeat . . . *Trust in Truth, and have no other trusts.*" Behind her remarks is the knowledge that many of the students have speculated in the New England 'Ship Trust,' and lost money when it collapsed. She must also be conscious of the ever-present threat to Christian Science of proposed doctors' trusts that would restrict healing to their guild. But underlying these outward signs is the human habit of trusting one's

\*In *Civilization Lieth Foursquare* by W. G. Brown, this theme is shown to embrace all human history.

welfare to others instead of understanding the inner dominion bestowed by Truth. From the first, the great purpose of Christian Science has been to make Truth available as a Science where it is open to every man, rather than leave it to a few inspired persons who seem to have a 'hot line' to God. Accordingly, as we noted, the first *Concordance to Science and Health* is issued now, in June 1903.

The major event of this period, therefore, is that on her birthday, July 16th, the cornerstone of the new Concord church is laid. The rock on which the church is being built is that each individual has equal access to the divine Principle of man, without timidity or doubt or needing control by others. Her inspiring address for the occasion (My 158) says, "We live in an age of Love's divine adventure to be All-in-all. This day is the natal hour of my lone earth life; . . . it points to the new birth, heaven here, the struggle over." The exemplary Concord church represents the birth of the ideal individual Scientist under the direct government of Principle; this enables her to add, "The burden of proof that Christian Science is Science rests on Christian Scientists."

Nevertheless, despite the great emphasis being given to it, individual freedom is only part of the picture, and requires to be balanced by interdependence within the whole. As she writes to First Church in New York (My 193), "Only those men and women gain greatness who gain themselves in a complete subordination of self." The sixth day text indicates at this point that the ideal of Principle is manhood (individuality) *and* womanhood (universality). So we observe that the building of the Concord church is supported by generous donations from other branches, as well as from The Mother Church (see My 164–167), demonstrating through this mutual love and respect that "conflicting elements" are being "mastered," as Principle demands.

It was for the purpose of ensuring these demonstrated relationships that the 29th *Manual* was published, and now that its provisions are beginning to bite, some unregenerated persons find them hard to stomach. This particular edition becomes known as "the twentieth century Church Manual" because its new features set the spiritual tone for this century. Its publication is warmly greeted by most of the field, but Mrs Eddy laments that it was ever necessary. In the August 1903 article MENTAL DIGESTION (My 229) she writes that "Heaps upon heaps of praise confront me, and for what? That which I said in my heart would never be needed – namely, laws of limitation for a Christian Scientist." The irony is that if the students were truly being governed by divine Principle, Love, they would inevitably be complying with the provisions even if the *Manual* had never been written. Hence her explanation to the First Church in Washington, D.C. (My 203) that



“Church laws which are obeyed without mutiny are God’s laws.” The underlying Science of this episode is seen in the period structure, for ‘Truth as Principle’ indicates man directly under the government of Principle.

While these measures represent the scientific foundations of the individual branch being well and truly prepared, they likewise open the way spiritually for the Extension. For, simultaneously with the laying of the Concord cornerstone, the ground adjoining the original Mother Church is being physically cleared. At this very time Mrs Eddy forms The General Association of Teachers, under a new By-law in the same twentieth century Manual. To them she writes (My. 251), “You have convened only to convince yourselves of this grand verity: namely, the unity in Christian Science. Cherish steadfastly this fact.” Their Association exists only while the Extension is being built, and is witness of the fact that all the teachings, like synonyms, express the same Principle and are not diverse personal opinions. With this unification, Christian Science can extend into the world as the integrated Science of all being.

### **TRUTH as Life: April 1904–July 16, 1904**

*Gen. 1:28* Be fruitful, and multiply, and replenish the earth.

*S&H 517:30-4* Man’s individual birthright is dominion not subjection.

*Events* Detached branch. Extension cornerstone.

Truth is that which gives evidence of itself; Truth is not found in talking and theorizing but in living it and making it visible.

The man of the sixth day is now depicted in terms of Life and multiplication. One could hardly have a better representation of this abundant individuality than the graphic symbol that now appears on the cover of the *Quarterly*, which since 1890 has contained Bible Lessons used by every branch church. In April 1904 the cover suddenly sprouts a drawing of a detached olive branch; it has a ‘heel’ of bark, indicating that when planted in the ground the branch would root and become a fully individual tree, and so “replenish the earth.” (This striking emblem was removed in 1934.)

Individuality is essential in Science, yet the grand fact about it is that it cannot exist alone but is indivisible from the whole; it means infinite distinctness and diversity yet without division. As we noted in the previous section, various other branches help the Concord branch financially. What this signifies is the unity of the individual and the collective, as Mrs Eddy’s wonderful letters of thanks now demonstrate.

To the six Chicago churches who banded together to donate \$10,000 to Concord she writes prophetically (My 164), "A great sanity, a mighty something buried in the depths of the unseen, has wrought a resurrection among you, and has leaped into living love. What is this something, this phoenix fire, this pillar by day, kindling, guiding, and guarding your way? It is *unity*, the bond of perfectness, the thousandfold expansion that will engirdle the world."

These letters to branches have an engaging freshness and vitality about them. For instance, in writing to First Church in Cleveland, Ohio, she addresses herself first to the individual: we each must "use in God's service the one talent that we all have [as] our only means of adding to that talent and the best way to silence a deep discontent with our shortcomings." Then in the same letter she speaks to the whole body and refers to "The praiseworthy success of this church, and its united efforts to build an edifice in which to worship the infinite . . . God grant that this unity remain" (My 195). The same theme of individuality being interrelated with others is seen again in the letter of thanks to First Church, New York (My 165): "As an active portion of one stupendous whole, goodness identifies man with universal good. Thus may each member of this church rise above the oft-repeated inquiry, What am I? to the scientific response: I am able to impart truth, health, and happiness, and this is my rock of salvation and my reason for existing." Here is a comforting and invigorating answer to those of us who would love to be doing more to help the world, and reassurance that conscious *being* is also *doing*.

Belonging to this period also is the final paragraph of THE BOARD OF EDUCATION (My 246) already referred to. (The two parts of this article, both originally letters by her to the Board of Education, were put together during the compilation of *Miscellany* in 1913). This last paragraph defines the government of the Christian Science movement as a whole, and marvellously describes the spirit of the entire Truth period: "The Magna Charta of Christian Science means much, *multum in parvo* — all-in-one and one-in-all. It stands for the inalienable, universal rights of men. Essentially democratic, its government is administered by the common consent of the governed, wherein and whereby man governed by his creator is self-governed. The church is the mouthpiece of Christian Science; . . . its rules are . . . equal rights and privileges, equality of the sexes, rotation in office."

A pointed illustration of the fact that man's "birthright is dominion, not subjection" is the incident recorded in THE DAY IN CONCORD (My 171): in June 1904 Mrs Eddy invites *Mother Church* members to come and see the new Concord church, a month before its dedication.

She gives no address, but in front of a crowd of them she presents to the President of The Mother Church – not the Concord church – a wooden gavel, symbol of external control. But we must remember that this control, as wielded by Mrs Eddy, is in actuality the authority of the same divine Principle to which she herself is subject. The foundation of the Christian Science movement is intelligent and voluntary obedience by everyone to the requirements of the Principle – just as it is amongst musicians or engineers.

The cornerstone for the Extension is laid on July 16th, 1904, one year after that of the Concord church which likewise was laid on Mrs Eddy's birthday. It signifies that the birthday – and the birthright – of the collective is the same as that of the individual. This vital interrelationship is touched on in the account of THE CORNERSTONE LAID (My 16–19), which quotes from an earlier article and speaks of “that joy which finds one's own in another's good.”

The very next day the now completed Concord church is dedicated, but as its special features speak of the divine gift of brotherhood, the occasion has the tone of ‘Truth as Truth’ and so opens the next section.

### **TRUTH as Truth: July 17, 1904–June 9, 1906**

*Gen. 1:29, 30* Behold, I have given you everything.

*S&H 518:13–23* The compound idea of God is one grand brotherhood – God's gift of Himself. “Assistance in brotherhood” (MH).

*Events* Concord church dedicated.

After man is made in the divine image no more creation is recorded, but before the sixth day can close, this ‘man’ must be explained as the compound idea of God. Even as God is One and yet All, so man is one and also all, embracing all that expresses God, for ‘man’ is God's idea of Himself. But, although ‘Truth as Truth’ means that God's wholeness is reflected as the integrated wholeness of His compound idea, man, it does not mean an ant-heap collective in which the individual is discounted. On the contrary, the whole cherishes and respects each of its members, as in the case of the body. If one suffers, all suffer; if one is honoured, all rejoice. The marginal heading in this section of the days is “Assistance in brotherhood.” God is saying, ‘I have given you Myself, in the form of giving you one another.’

The ‘Truth as Truth’ period therefore contains items which reflect both the individual and the compound aspects of man. The first illustration is the Concord church, which is known as “Mrs Eddy's gift.” She personally has paid a large proportion of its cost, but there have

been generous donations from other churches too because "The rich in spirit help the poor in one grand brotherhood . . . seeking his own in another's good" (S&H 518). Hence this model branch reflects in an individualized way the world-wide compound idea. The "Message on the Occasion of the Dedication of Mrs Eddy's Gift, July 17, 1904" (My 159) is read in her absence by Bicknell Young. The heart of her remarks is at the same time her glorious definition of what each Scientist and each branch church is: "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."

The Message also says that "truth, life, and love are the only legitimate and eternal demands upon man," but in *Science and Health*, from which the sentence is quoted, it has always read "Truth, Life, and Love." This typographical relationship makes the same point as the texts painted on the walls, and is a way of showing that man is God's gift of Himself, or the individualization of Life in life experience.

On individual demonstration rests humanity as a whole, and to depict this relationship there is an appropriate symbol: the spire of the church is surmounted by what looks like a world in outline, a sphere suggested by the circles of latitude and longitude. The church incorporates yet another unique feature that symbolizes self-completeness, and that is the inclusion of a 'Mother's Room' in its structure. The entrance is through the Reading Room, for it is through the study of the textbook that one is born anew, embodying the mother function within oneself, and independent of external mothering.

Because the individual Scientist is based on the direct understanding of God – on a divine Principle that is now reduced to a system – he is virtually self-led and self-taught. So Mrs Eddy now writes to the students in the Board of Education (My 253), "We understand best that which begins in ourselves and by education brightens into birth . . . Let the creature become one with his creator, . . . heaven opens, . . . and you have begun to be a Christian Scientist." Teaching Christian Science is not a matter of implanting one person's ideas in another, but of opening out the thought so that all can be taught of God. Accordingly, once the Concord branch church is dedicated, all the 'Christian Science Institutes' (which had been associated with the names of personal teachers) cease to be listed in the *Journal*.

To many of the branch churches that are being formed all over the country Mrs Eddy writes letters of encouragement and – usually – praise. There seems to be something special about the thirty or so which she chooses to include in *Miscellaneous Writings* and *Miscellany*, for nearly every such church was started by an individual student who features in

some important way in the history of Christian Science; undoubtedly they all represent *individual character* rather than personalities. An example is the message to the church in San José, California (My 197), which grew from the pioneer healing work of that exceptional Scientist, Herbert W. Eustace, later to become a Trustee of the Publishing Society. The letter refers gratefully to “the translucent atmosphere” of such doers of the Word.

From this foundation of the dedicated individual who is living from a demonstrable Principle, the remaining articles of the period fan out to the world. The first one is the explanatory statement, *FUNDAMENTAL CHRISTIAN SCIENCE* (My 347), that rings with the authority of Truth. Written specially for a lavishly-produced symposium entitled “Bohemia,” it was a considerable honour for Christian Science that Mrs Eddy was asked to contribute along with scores of internationally eminent men. Just as *ONE CAUSE AND EFFECT* is the single great affirmation of Christian Science in the world’s press in the *Miscellaneous Writings* phase, so this piece matches it in the *Miscellany* era. The article is remarkable for its presentation of many strands in concise form; it describes how she came to discover the healing Principle, tells what the Science is as “the law of God,” and places it squarely on the basis of revelation, not of human theorizing. Like the sixth day text at this point, it is written forthrightly from the divine noumenon – from the capitalized terms for God – and concludes, “Inductive or deductive reasoning is correct only as it is spiritual, induced by Love and deduced from God, Spirit.”

The keynote of ‘Truth as Truth’ is brotherhood under the one Principle, or Father, which is clearly the basis of society. ‘Society’ comes from a root meaning ‘sharing, following’ and is akin to the Anglo-Saxon word for ‘a man,’ confirming that in the largest sense man means the compound idea. Accordingly Mrs Eddy’s most weighty articles now deal with some of the great divisive problems of human society – divorce and war. *PREVENTION AND CURE OF DIVORCE* (My 268), for instance, is her contribution to a series in the *Boston Herald* that is sparked off by President Theodore Roosevelt’s Message to Congress on the subject. “What God hath joined together, man cannot sunder” and the two commandments, “‘Thou shalt not commit adultery’ and ‘Thou shalt not kill,’ obeyed, will eliminate divorce and war.” Such remarks might seem fairly obvious and to offer nothing new; what humanity desperately needs is an altogether different basis for society, something beyond imperfect human males and females, and so she continues, “Look long enough, and you see male and female one – sex or gender eliminated; you see . . . *man* meaning woman as well, and you see the whole universe

included in one infinite Mind and reflected in the intelligent compound idea." According to Science man has never been divorced from his divine Principle, Love, and therefore never really divorced into male and female. But lest this argument should sound remote and irrelevant to the practical problem, she adds that it "lifts the curtain on the Science of being, the Science of wedlock, of living and of loving, and harmoniously ascends the scale of life." Thus "the Science of wedlock" brings healing and redemption to human marriage, so that human marriage itself represents the unity of the absolute with the relative. The article is a surprisingly profound piece to appear in an ordinary newspaper – and yet that very circumstance also illustrates the wedding of the divine with human experience.

In similar vein are the several items on the subject of war and peace, for the international situation too should be amenable to the fact of Truth's universal brotherhood. HOW STRIFE MAY BE STILLED (My 278), written for the *Boston Globe*, relates to the Russo-Japanese war of 1904–1905. It states that "the Principle of Christian Science demonstrates peace," and that this Principle is Love. Any action "opposed to Love, is never requisite, never a necessity, and is not sanctioned by the law of God, the law of Love." Such sentiments are certainly true in the abstract even if perhaps they sound theoretical. So, in order to demonstrate that heaven and earth are wedded in practice, she requests the members of The Mother Church to "pray each day for the amicable settlement of the war between Russia and Japan" (My 279). Yet, two weeks later, she asks the students to desist from special prayer for a particular peace, adding in explanation, "Because a spiritual foresight of the nations' drama presented itself and awakened a wider want, even to . . . faith in God's disposal of events." The meaning of this rather curious experiment is, surely, that it is not enough to work for a specific outcome; the need of the hour is to work universally. "On this basis the brotherhood of all peoples is established; namely, one God, one Mind, and 'Love thy neighbor as thyself,' the basis on which . . . we are His in divine Science." A specific individual peace is inseparable from the universal peace of God. Their relationship is the same as that of the individual Concord church and the Extension; each requires the other.

A final example of how the individual (branch) reflects the movement as a whole is Mrs Eddy's letter to Third Church, London, England (My 205). Her remark that "Schisms . . . are not parts of Christian Science" shows that she knew that Third Church had originated in a split in First Church. But her other references to the absurdity of "Seeing a man in the moon, or seeing a person in the picture of Jesus"

and so forth, would be enigmas were it not for the explanation in Carpenter's book *Spiritual Footsteps* (p. 274). Working in her home in 1905 as an associate secretary, he was aware of many letters coming in from the field asking if such phenomena (which seemed to the viewers to portray Mrs Eddy's face) had any spiritual significance. She dismisses such speculative links as superstition and spiritualism, and as "not seeing the spiritual idea of God." So in replying to one individual church she is also writing to all Christian Scientists in the integrated, unsplittable body of Truth.

### TRUTH as Love: June 10, 1906–June 9, 1907

*Gen. 1:31* God saw everything that He had made, and it was very good.

*S&H 518:27–6* "Perfection of creation" (MH). All is as perfect as Deity who conceives it.

*Events* Extension dedicated.

The tone of 'Truth as Love,' climaxing the sixth day, has the double sense of creation being forever accomplished and yet continually appearing. The text in *Science and Health* says that the divine Principle both *comprehends* and *expresses* all, and that creation is the *outgrowth* of His infinite *self-containment*. The Mother Church Extension represents this active completeness.

When the Extension is dedicated on June 10, 1906, it signifies infinitely more than a physical enlargement of the original edifice. The members believed at the time that the extra capacity was to serve the needs of the thousands who came to the annual Communion season; today it is usually thought of as a symbol of welcoming the world into Christian Science. But to spiritual sense it is just the opposite: it stands for the idea of self-government under God extending into the world as the world's true identity. The idea is expressed in Alexander Pope's masterly description of universal wholeness in his "Essay on Man," so frequently quoted by Mrs Eddy.

"All are but parts of one stupendous whole,  
Whose body Nature is, and God the soul;  
That, chang'd through all, and yet in all the same; . . .  
Lives through all life, extends through all extent,  
Spreads undivided, operates unspent."

Significantly, the title of Mrs Eddy's address of dedication is "CHOOSE YE" (My 3–6), which comes from Joshua's last exhortation to the children of Israel. The students are to choose whether they really are in

the promised land of Science or are still mentally outside, trying to achieve it by material methods. "Science is . . . a persuasive animus, an unerring impetus, an ever-present help. Its presence is felt, for it acts and acts wisely, always unfolding the highway of hope, faith, understanding." By contrast, she startlingly denounces material methods of propagation with the remark, "marriage synonymous with legalized lust, and the offspring of sense the murderers of their brothers!"

Mrs Eddy is not personally present at the celebration, wishing to turn thought away from materiality and person to the actuality of the spiritual idea. Indeed she uses the occasion to end the custom of mass gatherings at Pleasant View also, writing to the Board of Directors, "Now is the time to *throttle the lie* that students worship me or that I claim their homage" (My 26). Although she drives past the Extension once, she herself never enters the auditorium – even as Moses at the end of the forty years' wanderings never enters the physical promised land. At the Annual Meeting two days after the dedication (see My 38–58), the Church officials refer to a similar forty years, that of Christian Science history under her leadership, delivering thousands from bondage. Well does the occasion reflect the words of the sixth day text, "Deity was satisfied with His work" (S&H 519).

A large part of the nation's press comments on it favourably. *The First Church of Christ, Scientist, and Miscellany* devotes many pages to newspaper descriptions and comments on the grandeur of the building and on the fact that it is fully paid for (see My 65–100). They marvel, too, at the prodigious growth of the movement and at the quality of the Christian Scientists. "If Christian Science gives such serene, beautiful expressions, it would not be a bad thing if all the world turned to the new religion . . . it is certainly imbued with the spirit of unselfishness and helpfulness." The papers report on the externals; they do not see the revolutionary import of the spiritual Science of the world's own being.

But the carnal mind feels the threat to its own supposed existence and resists having its false version of the universe transformed back into Spirit. 1906 sees the beginning of a vicious campaign by certain newspapers to destroy Christian Science and Mrs Eddy along with it, and they begin the attack by questioning the origin of the textbook. *AUTHORSHIP OF SCIENCE AND HEALTH* (My 317), reprinted from the *New York American*, refutes the allegation that the Reverend J. H. Wiggin had a share in the actual authorship. She knows – as everyone who has proved the truth of the book also knows – that she personally is not the author but is a transparency for the divine Mind. It is in the sixth day text at this very point that we read, "Nothing can be novel to eternal Mind, the author of all things, who from all eternity knoweth His own



ideas” – and consequently ‘her’ life-work is preserved. This gives her the modesty to say in the article *HARVEST* (My 269), written for the *New York Independent*, “When I wrote ‘Science and Health’ I little understood all that I indited; but when I practised its precepts, healing the sick . . . I learned the truth of what I had written” (see also My 114:23-9).

Immediately following the dedication of the Extension the editions of the textbook cease to be numbered. Between 1875 and 1906 there have been 418 numbered printings (‘editions’) of one thousand copies, and there will be more to come but they will not be numbered. This is because what Christian Science stands for is the infinite One which spreads into the world, as the world. The universal quality of good cannot be quantified. Furthermore after 1906 no more copyrights were taken out on *Science and Health*, in spite of important alterations that will yet be made to the text. It signifies that the book belongs to the world, to man generically, not to Mrs Eddy or to a church; like the Bible, the Word does not need the protection of copyright.

The spiritual idea cannot extend into the world on the world’s own terms; at least, one’s concept of what ‘the world’ really is must first be spiritualized. This is why ‘the world’ is used in two opposite ways in metaphysical texts. In its unredeemed sense it signifies that which is opposed to God, but when translated it is heaven made manifest. The purpose of Jesus’ life-work was that “the world may know that Thou hast sent me” (John 17). Similarly the mission of Christian Science is the retranslation of the world, and this involves a dematerialization and depersonalization of consciousness. If we are thinking personally we are not thinking spiritually or scientifically. Accordingly two pertinent articles on personality are published now. The first, *PERSONAL CONTAGION* (My 116), Mrs Eddy considered one of the most important things she ever wrote. She shows that personal sense is the one great error to be overcome; the students’ habit of looking to her person for leadership is detrimental to their own growth, and will lead to the loss of Science. The “great truth of God’s impersonality and individuality and of man in His image and likeness, individual, but not personal, is the foundation of Christian Science. There was never a religion or philosophy lost to the centuries except by sinking its divine Principle in personality.”

The second article, *LETTER TO A CLERGYMAN* (My 118), is a friendly reply to an appreciative Presbyterian minister, the Reverend Frank N. Riale, who wishes to call upon her. “In a call upon my person, you would not see me . . . for I am not there. I have risen to look and wait and watch and pray for the spirit of Truth that leadeth away from person . . . Those who look for me in person, or elsewhere than in my

writings, lose me instead of find me.” This looking for person instead of Principle buries the spiritual sense of generic man, so she adds the invitation to him to “Bear with me the burden of discovery and share with me the bliss of seeing the risen Christ.”

The prospect of humanity resurrected out of personality rouses the carnal mind to intensify the newspaper campaign to vilify and belittle her. In her REPLY TO McCLURE’S MAGAZINE (My 308) she refutes and corrects some of the lies and misrepresentations, and concludes by thanking McClure’s “for the testimony they have thereby given of the divine power of Christian Science, which they admit has snatched me from the *cradle* and the grave.” This arresting statement might well serve as a definition of the purpose of Christian Science itself – to snatch *man* from the cradle and the grave. Man absolved from the belief that he was ever born into mortality!

Other ‘muckraking’ newspapers join in and, finding nothing of substance with which to damage Mrs Eddy, resort to manufacturing their malicious ‘evidence.’ It cannot be without significance that the name of the ringleader is the *New York World*. “If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own” (John 15). But ‘Truth as Love’ necessarily means ‘the untruth of hate,’ and the effect of the ‘*World’s*’ malice is to rouse the nation’s press to her defence, so that thousands of people hear of Christian Science and are drawn to it. “Your enemies will advertise for you. Christian Science is spreading steadily throughout the world. Persecution is the weakness of tyrants engendered by their fear, and love will cast it out,” she has written a little earlier (My 191).

The kind of persecution that hounds her is not primarily personal but is “the world’s hatred of Truth and Love” (S&H 50). Thus she explains in a letter to The Mother Church (My 135), “At this period my demonstration of Christian Science cannot be fully understood, theoretically; therefore it is best explained by its fruits, and by the life of our Lord as depicted in the chapter Atonement and Eucharist.”

The same group of enemies, thwarted in their frontal attack, now instigate the Next Friends’ Suit (March–August 1907), alleging that Mrs Eddy is not of sound mind and that her financial affairs are being handled, perhaps dishonestly, by her close associates. Relevant articles may be found on pages 134–139 of *Miscellany*. The whole sorry affair is fully covered in the biographies and there is no point in referring here to the details except for one factor of crucial importance. The masters of the court that is hearing the suit pay a personal visit to her in her home, and are at once convinced of her complete competence. “For a woman of her age I do not hesitate to say that she is physically and mentally

phenomenal," says the alienist's report to the court. Thus the vital truth is placed on record that, at the very time she is refusing to alter the estoppel clauses in the *Manual* in favour of the Directors, she is fully *compos mentis* and has not made an irresponsible mistake regarding the future of the church.

The tone of 'Truth as Love' is 'man universal,' and now to round off this period is an item signifying the world redeemed. Because "Christian Science is not a dweller apart in royal solitude" (My. 3), Mrs Eddy sends a representative to the New York meeting of the Association of International Conciliation. She writes that the Association "is of paramount importance to every son and daughter of all nations under the sunlight of the law and gospel" (My 282). Moreover a special Peace Meeting is held in *The Mother Church* to support the great international movement for voluntary arbitration of the nations' disputes.

Finally some students purchase for her the honour of appointment as 'Fondateur of the Association for International Conciliation.' Thanking them she writes, "To aid in this holy purpose is the leading impetus of my life . . . Individuals, as nations, unite harmoniously on the basis of justice, and this is accomplished when self is lost in Love - or God's own plan of salvation" (My 283). Her message is the very epitome of the tone of 'Truth as Love.'

The six days have been "to find out the nothingness of matter; the seventh is the day of rest, when it is found that evil is naught and good is all" (Mis. 279). The integrated wholeness, which this period has been exemplifying, now leads us into the last phase of the founding of Christian Science.

## SEVENTH EVOLUTIONARY PERIOD: 1907-1910

Seventh day of creation: God's work is done.

LOVE: Universal perfection.

From the standpoint of the first day, God's universe is all ideas of Mind; from the second day, it is all spiritual, wholly good; in the view of the third, everything in it has changeless identity, bringing forth from within; from the fourth day standpoint, the universe is one harmonious system governed by Principle; from that of the fifth, all is alive with Life and individuality; seen from the sixth, all its elements cooperate in brotherhood, as the compound idea of Truth. Now from the seventh day standpoint the universe is found to be forever complete and finished, held in the perfection of Love.

The seventh day has two sections only, and they are complementary. They could be likened to first the nut within the shell, and then the shell enclosing the nut. The sense of the first section is that the fulfilled creation is embraced within its divine matrix or womb ('Love as Truth'); that of the second is the divine matrix filling all space and including its own absolute ideal ('Love as Love').

The keynote therefore is *mother*. Because "Science reveals infinity and the fatherhood and motherhood of Love" (S&H 519), the way is clear for man universally to realize his at-one-ment with the divine Mother, and so to resolve finally the belief of organic motherhood. This is now the theme for the last evolutionary period of the story.

### LOVE as Truth: June 10, 1907–November 24, 1908

- Gen. 2:1* Thus the heavens and the earth were finished.  
*S&H 519:9-21* Universal being complete and forever expressed.  
 How shall we declare Him?  
*Events* Definition of God finalized. "Be a law to yourselves." Communion season abolished.

The seventh day text in *Science and Health* opens with "Thus the ideas of God in universal being are complete and forever expressed." This serene vision, however, is obtained at a price, for the text goes on to explain that "mortals can never know the infinite, until they throw off the old man and reach the spiritual image and likeness" – thereby defining the function and purpose of the six days of creation. "How shall we declare Him?" asks the text. God is already self-declared, but how shall *we* reflect and manifest *Him*? The answer given is that "we all come in the unity of the faith . . . unto a perfect man, unto the measure of the stature of the fulness of Christ." No longer is it, "And God said:" rather is it *what we are* that declares Him. We can only really know what God is as we come to understand each other in Christ; our ability to fathom the depths is measured by the span of our embrace.

The seventh major period in the founding of Christian Science is concerned precisely with these points – the finished declaration of God, and the unity of all men. It is introduced, as always, by a change in *Science and Health*. From the very beginning the driving force of the revelation and the founding has been the need to know what God is, and the unfolding answer has been recorded in the textbook through the seven capitalized synonymous terms. Ever since 1891 the answer to the question, "What is God?" has been, "God is divine Principle, supreme incorporeal Being, Mind, Spirit, Soul, Life, Truth, Love." But this

fundamental order is changed in the edition of September 1907 to, "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love," and Being is taken out. In this same edition Mrs Eddy adds to the Preface of *Science and Health*, "Until June 10, 1907, she had never read this book throughout consecutively in order to elucidate her idealism." It seems that as a result of reading the book in its integrated wholeness she recognizes that Being is explained systematically by the synonyms, and so in the very next issue of the book the change is made. 'Being' is now removed from its previous place among the synonyms and is inserted in the third answer in RECAPITULATION: "Principle and its idea is one, and this one is God, omnipotent, omniscient, and omnipresent Being, and His reflection is man and the universe." What the change indicates is that 'Being' is not a remote abstraction but is what we actually experience through understanding the seven synonymous terms. Partaking of the oneness of Being is being.

The primal order of the synonyms for God is now established, an order as fundamental to Science as the digits are to arithmetic or the tonic scale to music. By its means the student can lay hold of the essentials of reality and be God-taught, God-led, God-mothered. Through this disciplined spiritual consciousness "man will naturally seek the Science of his spiritual nature, and finding it, be God-endowed for discipleship" (My 188). God, so to speak, has declared Himself, and now in the same ordered steps *we* may also declare *Him*. That is, the synonyms and their constituent ideas give us a measuring rod for demonstrating what *man* is, also.

This finalization of the basic order of the synonymous terms is the key change in the 1907 textbook, but scores of other alterations are made too, all emphasizing the finished work. For instance, instead of "The eternal Elohim has created the universe" (p. 515), we have, "The eternal Elohim includes the forever universe." It is numerous touches like this that ensure that the Scientist works *from* the absolute, here and now. "Life understood spiritually is heaven here," she writes in July 1907 (Coll. 99).

Immediately after reading the textbook consecutively "in order to elucidate her idealism," the first article she writes is a short piece for a newspaper entitled, MRS EDDY DESCRIBES HER HUMAN IDEAL (My 271). She specifies "an honest man or woman – one who steadfastly and actively strives for perfection." The divine ideal is God's image, "and Christian Science reveals the divine Principle, the example, the rule, and the demonstration of this idealism."

"True idealism is a divine Science" (Mis. 217), and it is when this

idealism is embodied in life that “we declare Him,” and thus measure up to the divine stature. Divine Science makes idealism practical, and so in July 1907 Mrs Eddy takes a warm interest in the Industrial Peace Conference being held in San Francisco – the first on the West Coast. Because the roots of industrial and social unrest lie in the arena of capital versus labour, Christian Science is ideally placed to resolve it, for Science explains that the divine ‘capital’ of the synonymous terms for God works equitably as its own ‘labour’ of uncapitalized ideas, all functioning together as one. In the aftermath of the 1906 earthquake and fire in that city, there is appalling corruption and strife, and a serious attempt is now made to institute some system of arbitration. And where is the Conference held, but in Christian Science Hall in that city! Mrs Eddy’s congratulations to her student Frank W. Gale, who is active on the committee, are published in the letter TO A STUDENT (My 285). “I rejoice with you in all your wise endeavors for industrial, civic, and national peace.” Then she reminds him of the underlying scientific fact which brings about reconciliation when she quotes Paul’s words, “And they neither found me in the temple disputing with any man, neither raising up the people,” explaining that in Science the divine temple or body of man is not arrived at by adjusting disputes, but is the forever integration of Truth within Love. Soon afterwards, and in the same vein, she writes for the *Minneapolis News*, “Christian Science can and does produce universal fellowship. As the sequence of divine Love it explains love, it lives love, it demonstrates love” (My 275).

While the tone of ‘Love as Truth’ has this clear ring of fellowship, its deeper tone is that of man wholly delivered from the mortal concept. For example in YOUTH AND YOUNG MANHOOD (My 272), written for the *Cosmopolitan* magazine, she says, “The ultimatum of life here and hereafter is utterly apart from a material or personal sense of . . . life and death . . . Death alone does not absolve man from a false material sense of life . . . The divine Science of Life alone gives the true sense.” In another magazine piece, WHAT CHRISTMAS MEANS TO ME (My 261), she writes, “This homely origin of the babe Jesus falls far short of my sense of the eternal Christ, Truth, never born and never dying.”

When the Christian Scientist begins to absolve himself from the ‘laws’ of mortal origin and ultimate, he is exercising control over his own consciousness; that is, he is making his thought proof against interference. Accordingly in February 1908 Mrs Eddy adds to page 442 of *Science and Health* the lines, “Christian Scientists, be a law to yourselves that mental malpractice cannot harm you either when asleep or when awake.” Furthermore she draws repeated attention to this very important item in the *Sentinel* and again later in the *Journal* (see TAKE

NOTICE My 236:23–30 and My 237:12–14).

When our spiritual efforts are crowned with success it is not so much personal achievement as divine dominion. The point is made visually when in April 1908 a change is made to the cross and crown emblem. Hitherto the crown has been a ducal coronet, type of earthly honours; now it is replaced by quite a different design, a celestial crown with twelve stars, each of seven points. From the viewpoint of Love embracing Truth, it is man generically who is God-crowned; indeed the textbook already says that the woman in the Apocalypse, upon whose head is this very crown of twelve stars, “symbolizes generic man.”

The strong message of this tone of ‘Love as Truth’ is that man is complete in God, and communes alone with “the fatherhood and motherhood of Love.” He derives his being not from organic mother, be it a person or a church, but directly from his oneness with his divine Principle, Love. So, to sever the false umbilical cord, in June 1908 Mrs Eddy abolishes the triennial communion season – the occasion when branch church members would come to Boston to participate in The Mother Church communion. Under **ABOLISHING THE COMMUNION** (My 140) she writes, “Take courage. God is leading you onward and upward. Relinquishing a material form of communion advances it spiritually. The material form is a ‘Suffer it to be so now.’ . . . The branch churches continue their communion seasons.”

The same spiritual necessity that replaces the outward communion in The Mother Church by self-conscious communion with God as Mother also causes Mrs Eddy to close “Mother’s Room,” the symbol of organic origin. “The room in The Mother Church formerly known as ‘Mother’s Room,’ shall hereafter be closed to visitors” is her addition to the *Manual*; and in the *Sentinel* she adds the explanation: “There is nothing in this room now of any special interest. ‘Let the dead bury their dead,’ and the spiritual have all place and power” (My 353). It is when man no longer believes he is born of a woman but understands that he is born of the Father-Mother that “we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man.” No wonder Mrs Eddy said, “When we work together as one, it will be seen as the Son of God” (Coll. 82)! From this time, then, numbering the members is forbidden.

The element that militates most against spiritual unity is personal sense; if there were in reality such a power as animal magnetism, this would be the main channel through which it would operate to rupture and destroy. In this very period the personal attacks upon Mrs Eddy – not to mention the deification of her personality by some of the students – are as rampant as ever, blinding both enemy and friend to the

impersonal nature of Truth. So we observe that the famous “I, I, I” verse on the fly-leaf of *Science and Health*, which has been there since the second edition in 1878, is now dropped (August 1908) and replaced by a verse from a poem she wrote in 1896:

“Oh! Thou hast heard my prayer;  
And I am blest!  
This is Thy high behest: –  
Thou here, and *everywhere*.”

In the same edition the frontispiece, which since 1907 had been a dark portrait of her, is changed to a very light transparent one. But even that picture disappears before the end of 1910 as personality is swallowed up in divine Principle, Love.

### LOVE as Love: November 25, 1908–December 3, 1910

- Gen. 2:2* On the seventh day God rested.  
*S&H 519:25–15* God rests in action. Thought accepts the divine infinite calculus. “Love and man coexistent” (MH).  
*Events* *The Christian Science Monitor*. “Christian Science is absolute.” *Poems. Miscellany*.

The seventh day text finishes on the majestic note of “Love and man coexistent.” All the work of ‘getting there’ is done, and thought can unreservedly accept the perfection of being. The deep things of God, which initially had seemed dark on the surface, have been plumbed by the six days of revelation – the six feet of a fathom. So the text can say, “Unfathomable Mind is expressed. The depth, breadth, height, might, majesty, and glory of infinite Love fill all space. That is enough!”

To show forth this vision to the world, in November 1908 the international daily newspaper *The Christian Science Monitor* is launched. It is a tremendous undertaking, yet within three months it is financed and staffed, the new building completed, the presses set up and the first issue on sale. A monitor is one who admonishes, warns or advises, and thus the paper is designed as a model of what news reporting should be. The Trustees of the Publishing Society announce: “It is their intention to publish a strictly up-to-date newspaper, in which all the news of the day that should be printed will find a place, and whose service will not be restricted to any one locality, or section, but will cover the daily activities of the entire world. It will be the mission of the *Monitor* to publish the real news of the world in a clean, wholesome manner, devoid of the sensational methods employed by so many newspapers” (SK 470).



Mrs Eddy insists that 'Christian Science' must be part of its proper name, and thereby in this last phase of her founding work identifies Christian Science with the world. The amount of Christian Science teaching in it is limited to one short article a day; it is not designed as a denominational paper for Christian Scientists, or even as a national daily, but as a *world newspaper*, for when the world is understood spiritually it reflects the kingdom of heaven. The spiritual mission of each of the four periodicals is identified in SOMETHING IN A NAME (My 353), in which Mrs Eddy writes, "the next I named *Monitor*, to spread undivided the Science that operates unspent. The object of the *Monitor* is to injure no man, but to bless all mankind." The Science of being, as taught by Christian Science, is universal, indivisible, inexhaustible, and the mission of the *Monitor* is to declare the world's true being likewise undivided and therefore unspent.

If the truth of 'Love as Love' is the unconfining motherhood of divine Love, its opposite error would be a controlling personal motherhood. Mrs Eddy has progressively resolved all her own mothering offices, and left her 'child' spiritually and legally in the keeping of the divine Principle, Love. Yet it seems that one final working example of the counterfeit is required, in order to show the spiritually deadening effect of personal dictatorship. The lesson applies not only to this last period within her mission but forewarns of the dangers to the movement in the years ahead.

It appears that a certain branch church is dominated by its leader, a woman of magnetic personality who has been highly successful in building up a flourishing church. But her ambition is to build a personal empire, including a church edifice that shall be bigger even than The Mother Church Extension, and moreover that it shall have branch churches of its own. This leader exercises such an overriding influence upon the practitioners in her church that she represents an undesirable model for other branches, and during these final years Mrs Eddy inserts about a dozen new By-laws into the *Manual* that are specifically aimed at preventing this unhealthy monopoly.

*Miscellany* contains items that relate to the situation as it comes to a head during 1909: THE WAY OF WISDOM (p. 356), various letters from Mrs Eddy (pp. 357-363), and a reprint of an earlier article that warns against mental interference (p. 363). Also in TAKE NOTICE (p. 358) she writes, "I approve the By-laws of The Mother Church, and require the Christian Science Board of Directors to maintain them and sustain them." The By-laws, if strictly obeyed, do indeed prevent dictatorship by any individual, or group, however well-meaning, and obedience to them all would preserve the life of the Christian Science movement.

THERE IS NO DEATH (My 297) refers to the passing in August 1909 of Mrs Eddy's beloved student Edward Kimball, "whose clear, correct teaching of Christian Science has been and is an inspiration to the whole field." Very significantly, Mrs Eddy simultaneously seals up the bundle of manuscripts which she has selected for *Miscellany*, thus indicating that what that book stands for is deathless being. The universal, undivided Science of Life is to extend into the world as the world's own being that cannot die or be spent.

This 'absolute' standpoint is the insistent keynote throughout the period of 'Love as Love,' as we see from numerous examples. In tune with it, important final changes are made in the textbook; a typical one is on page 103 which used to read, "The maximum of good, however, is met by the maximum of suppositional evil, hence the fight to crush Science." Evidently the fight to crush Science is now over, so the sentence is altered to, "The maximum of good is the infinite God and His idea, the All-in-all. Evil is a suppositional lie." Then comes the last substantial alteration ever made in the text: it changes "the error is seen only when we look from wrong points of observation" to "the error is unreal and obsolete" (p. 265). The error here referred to is "mortal birth and death" (MH). Only from this standpoint of 'Love as Love' (perfection including perfection) is man fully seen to be absolved from time, mortality, material beginning and ending. As if to illustrate the fight now being over, a change is made in the Christian Science seal on the cover of the *Quarterly* in April 1910: the cross which has hitherto been black now appears pure white – in fact, transparent. Not until after Mrs Eddy's passing is it filled in with stripes!

Several outstanding examples of 'the absolute' now occur and have been included in *Miscellany*, notably INSTRUCTION BY MRS EDDY (My 241). A student writes to Mrs Eddy asking which is right – her own declaration that she is an immortal idea of the divine Mind, or her practitioner's assertion that the statement is wrong because she still lives in the flesh. Mrs Eddy's uncompromising reply, which is printed in the *Sentinel* for all to read, summarizes all her teaching and is the very last piece of instruction she gives to the field. "You are scientifically correct in your statement about yourself. You can never demonstrate spirituality until you declare yourself to be immortal and understand that you are so. Christian Science is absolute; it is neither behind the point of perfection nor advancing towards it; it is at this point and must be practised therefrom. Unless you fully perceive that you are the child of God, hence perfect, you have no Principle to demonstrate and no rule for its demonstration. By this I do not mean that mortals are the children of God – far from it. In practising Christian Science you must

state its Principle correctly, or you forfeit your ability to demonstrate it.”

Here is a wonderful note on which to pinnacle the teaching. No longer may the student imagine that only divine Science is absolute, or that it is a remote realm which he has not yet reached; rather, the absolute perfection of being is here and now and must be the basis of practice, or Christian Science. We must observe that Mrs Eddy’s reply is not general or abstract but is directed specifically to the reader – “Unless *you* fully perceive that *you* are the child of God . . .” This means that *individual* human consciousness (which God bestows) is “the child of God.” (See S&H 573:5–12.) The absolute absolves each individual from the illusion that man is a mortal. Thus the walls are down, the gap is closed, time is no longer. Mrs Eddy’s statement seems to indicate that her mission is now accomplished, for it returns us to the similar standpoint of the first edition of *Science and Health* – a standpoint which had had to be veiled until its leavening work was completed.

So important is the counsel, that Mrs Eddy reprints a similar piece which had been first published ten years earlier. A CORRECTION (My 217) explains that Jesus came not to destroy but to fulfil; “He restored the diseased body to its normal action . . . as the scientific proof of ‘God with us.’ The power and prerogative of Truth are to destroy all disease and to raise the dead – even the self-same Lazarus . . . Jesus demonstrated the divine Principle of Christian Science when he presented his *material* body absolved from death and the grave.” These thoughts would be astonishing from a dualistic standpoint, but normal and necessary when Christian Science is understood.

The Scientist is working not only outside matter but also outside of time. Thus on January 1, 1910, Mrs Eddy writes the little verse, “Extempore” (My 354):

“O blessings infinite!  
O glad New Year!  
Sweet sign and substance  
Of God’s presence here.”

This concept of timelessness accords with the seventh day text (S&H 520): “The numerals of infinity, called *seven days*, can never be reckoned according to the calendar of time. These days will appear as mortality disappears.”

When Science has thus dissolved the beliefs of matter, person and time, the chief barriers are removed and man stands face to face with God. “Love and man [are] coexistent.” Accordingly in February 1910 the word “unmasked” is added to the title of the textbook’s fifth chapter, ANIMAL MAGNETISM UNMASKED. From the beginning, the mission of

Christian Science has been the unveiling of evil by means of the All-in-all of God, and the implication now is that that mission is fulfilled. What finally unmask it is the dissolving of matter, person and time. Nothing stands any more between God and man. The unmasking, of course, reveals not some secret abyss of primitive evil but God now understood, seen as He actually is and no longer through a glass, darkly.

The last major piece is the article PRINCIPLE AND PRACTICE, dictated in September 1910 but not published in her lifetime. (For text see *Sentinel*, Sept. 1, 1917.) It differentiates sharply between so-called Christian Science healing through faith, and dynamic healing through a scientific understanding of Principle. "Christian Science is not a faith-cure, and unless human faith be distinguished from scientific healing, Christian Science will again be lost from the practice of religion . . . Preaching without the truthful and consistent practice of your statements will destroy the success of Christian Science." The article seems to be looking towards the time when the religious phase of Christian Science will fully acknowledge its Science aspect; then *faith* will merge into *scientific understanding*. Through the pioneer researches of such dedicated Christian Scientists as John W. Doorly, it is now possible to discern the spiritual *Science* and system within Mrs Eddy's discovery.

We are now very close to the end of the narrative, and it rises to a more tender note with the publication in September 1910 of *Poems* (book no. 15). Into this little book Mrs Eddy gathers a selection of her poems and verses; some had been published in magazines, some in the *Journal* and in the Other Writings, others not at all. They span her entire writing lifetime from the 1830s until 1910, and embrace simple girlhood compositions as well as deeply-felt mature statements of Science. Even the early pieces, written at an age when many an adolescent is moved by feelings not understood, are often charged with metaphysical insights; dawning spiritual vision pierces human sentimentality.

Although many of the earlier ones are tinged with loneliness and longing, they show a resolve to seek and to know God, while after about 1871 there comes a strong new tone of spiritual confidence in having found what God is. The early sense of the fleetingness of earthly life and love yields to the everpresence of Life, Truth and Love. When it is realized that the human (as distinct from the mortal) is not a disposable counterfeit but is the reflected experience of divinity, Science brings "a bridal betokened from above" (Po. 10). *Poems* therefore is a retrospect of her entire creative life experience, expressed in language of the heart.

Seven of the best poems are pastoral in character and have been set to music, making noble hymns that are sung in the Christian Science

churches. The last one in the book, "Satisfied," concludes on a seventh-day note:

"The centuries break, the earth-bound wake,  
 God's glorified!  
 Who doth His will – His likeness still –  
 Is satisfied."

Reference has already been made to the outstanding poem "The New Century" (January 1901): "Thou God-crowned, patient century, Thine hour hath come! . . ." Remembering that the God-crowned woman in the Apocalypse "symbolizes generic man," and that as soon as the poem is published generic man is declared Mrs Eddy's successor, this poem reveals that her life-purpose is to make the Christ Science available to man generically.

When we consider the grandeur of its concepts and the elegance of their expression, Mrs Eddy's life-work is itself poetry, resonant with different layers of meaning, and moving us to respond from the heart.

Within a week or so of *Poems* being issued she writes her own last line, "God is my Life," and passes on, December 3, 1910.

One more book remains to be published before the record is complete. The sixteenth is *The First Church of Christ, Scientist, and Miscellany*, published three years after her passing in 1913. It comprises material that Mrs Eddy herself has selected and laid by ever since *Miscellaneous Writings* appeared in 1897, and we have been drawing on it for the latter half of this chapter. As *Miscellaneous Writings* relates to The Mother Church, so *Miscellany* relates to the Extension; but 'extension,' besides being concerned with a building, implies the extension of Christian Science into the world. The Extension therefore represents branch – individual self-government – operating collectively. For this reason the "Miscellany" part of the book – the second half – is mostly taken up with matters relating to the branch churches and with articles written for the world – world affairs handled in the light of Science. It is appropriate that the book should have been published posthumously, because its message applies to the aftermath of the Founder's mission.

"Christian Science . . . is God's right hand grasping the universe – all time, space, immortality, thought, extension, cause, and effect" (Mis. 364). For this to be realized, our sense of Christian Science has to evolve; it must expand beyond the confines of a little denominational religion if it is to fulfil its mighty destiny. God's universal government, in which each individual is intelligently and spiritually self-governed, alone can save humanity from its desolating divisions and conflicts. This is a big theme; yet, argues *Miscellany*, it is not a far-off ideal, not a mere visionary word-picture, but is actually the truth already, would we but

see it. The grand purpose of *Miscellany* is to extend our vision, enabling us to accept and to demonstrate Christian Science *as the world*.

Here thought has arrived at the end of the seventh day of creation, “in which all sense of error forever disappears and thought accepts the divine infinite calculus” (S&H 520).

“Those who look for me in person, or elsewhere than in my writings, lose me instead of find me” (My 120). The constant purpose behind this outline has been to lead thought away from contemplation of a person to the tracing of a grand spiritual idea. The person is but a transparency for the spiritual forces that actuate her. As a great pianist said, “I practise and practise and practise until it is no longer me playing the music but the music playing me.”

A life lived at one with the divine, will bear the impress of the divine, shaping, ordering and inspiring the human individual. Mrs Eddy did not invent Christian Science, she discovered it. The story of the founding of her discovery in this chapter, likewise, is an attempt to let the writings speak for themselves, to let them reveal a divine pattern that is already there. If it is true – as she herself maintained – that Christian Science is Science, it will have structure, it will operate systematically, it will unfold itself in impeccable order even though we may not be conscious of it. Moreover, because it is also Christian, it operates to spiritualize, to heal, and to restore humanity to its original divinity.

“The material record of the Bible,” Mrs Eddy said, “is no more important to our well-being than the history of Europe and America; but the spiritual application bears upon our eternal life” (Mis. 170). The same may be said about her founding mission. If we regard it merely as a material record, it has limited value. The practical purpose of this narrative is to enable us to transcend time. While *Science and Health* treats of timeless facts, the Other Writings deliberately deal with time in order to translate it. What healing promise there is here for mortals who are enslaved by time from the cradle to the grave! When we view Mrs Eddy’s life-work as the unfolding of the days of creation, time-free *spiritual substance* takes the place of *material events*. “Christ’s Christianity is the chain of scientific being reappearing in all ages, maintaining its obvious correspondence with the Scriptures and uniting all periods in the design of God” (S&H 271).

## CHAPTER IV

### The Sixteen Books

*Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand. — Revelation 1.*

*Reading my books, without prejudice, would convince all that their purpose is right. The comprehension of my teachings would enable any one to prove these books to be filled with blessings for the whole human family. — No and Yes 15.*

After the means, the meaning. By means of the days of creation we have seen the unfolding divine order reveal the books in their living setting — a setting Mrs Eddy describes as “the design of God.” Now we come to explore the actual meaning of each book in its own right.

All of them are variations on the same fundamentals of Christian Science. While the emphasis of *Science and Health* is on the teaching of the idea, the focus of the Other Writings is on the experience. The paramount message of the Other Writings as a whole is so to let the teachings of the Bible and *Science and Health* transform the human concept that we find the true human to be the living outcome of the divine. The books powerfully urge that this not only should be but *can be* humanity’s conscious experience.

Let us once again take notice of the wonderful statement Mrs Eddy makes regarding the hinge point of her life work: “In the year 1889, to gain a higher hope for the race, I closed my College in the midst of unprecedented prosperity, left Boston, and sought in solitude and silence a higher understanding of the absolute scientific unity which must exist between the teaching and letter of Christianity and the spirit of Christianity, dwelling forever in the divine Mind or Principle of man’s being and revealed through the human character” (My 246). As we noted earlier, it is the spiritualization of character that is the surest indicator of the divine translation actually at work, demonstrating that the creature really does reflect the creator.

Woven through the fabric of all sixteen books is this golden thread of *absolute scientific unity*. It could not be otherwise when the heart of Christian Science is that “Principle and its idea is one.” Because the central oneness permeates every level of experience, the essential purpose of Christian Science must be the resolving of dualism. Each of the Other Writings deals in its own particular way with this unity of Principle and practice, of the theory and the living. If we pick up the

specific points Mrs Eddy herself makes in these sixteen books, we would find a flow something like this:

*The People's Idea of God* – unity of God and man  
*Christian Healing* – unity of Christian theology and Christian healing  
*No and Yes* – unity of revelation and scientific reason  
*Rudimental Divine Science* – unity of Principle and rule  
*Unity of Good* – unity of good and unreality of evil  
*Retrospection and Introspection* – unity of metaphysics and history  
*Christ and Christmas* – unity of manhood and womanhood  
*Pulpit and Press* – unity of the infinite One and each little one  
*Church Manual* – unity of law and gospel  
*Miscellaneous Writings* – unity of teaching and living  
*Christian Science versus Pantheism* – unity of the All and all  
*Message 1900* – unity of divinity and humanity  
*Message 1901* – unity of Being and being  
*Message 1902* – unity of God as Love and love for man  
*Poems* – bridal of heaven and earth  
*Miscellany* – unity of Christian Science and the world.

Because we are about to consider the books one by one, a word of explanation is needed regarding their order. Other students may well prefer to select a different arrangement, which forms a spiritually satisfying pattern for them. For the purposes of this volume however the appropriate one has to be the order of their first announcement in the *Journal*, as the books derive their individual character from their context in the founding work. Therefore the chronological sequence will be regarded here as the scientific order also, “dating the unseen, and enabling [us] to walk the untrodden in the hitherto unexplored fields of Science” (Mis. xi).

If we accept the order of publication, we make no “deviation from the order prescribed by supernal grace” (Ret. 85). As a consequence we make a remarkable discovery: we find that when we compare the spiritual ‘tones’ of the sixteen books with those of the sixteen main chapters of *Science and Health*, they correspond in a perfectly natural relationship. As with languages that have a common ‘deep structure’ below the varying forms of speech, so the Other Writings as a whole reveal that their structure is the same as that of the textbook. The beauty of it is that the correlation is self-evident and entirely uncontrived; no one has ‘made them fit;’ we do not even need to try, when we can see that the divine Mind has already done it so perfectly. We may trust that “divine metaphysics is now reduced to a system” (S&H 146).

The arrangement of the books within “Prose Works” (in 1925) has



been referred to already. Are the books now just as Mrs Eddy left them? Apart from *Miscellany* and the *Manual*, the broad answer is Yes. There are some added footnotes in several books. There have been additions to all the title pages, for example: the cross and crown emblem appeared there in 1932 and the facsimile signature in 1943. In 1943 also these sacred books were reduced to the status of commercial property when the emblem and signature were described as "Registered Trade Marks." Certain questionable copyrights since 1910 have also been added. From 1915 for about fifty-five years the books carried the imprint 'Authorized Literature,' which was never sanctioned by Mrs Eddy. But the actual material of these books (unlike the contents of *Science and Health*) has not been tampered with, so far as this writer knows.

It is not the intention of this chapter to provide the scientific structure or to give a complete précis of each book, as nothing can take the place of the richly rewarding work of reading and pondering them for oneself. Their scientific statements are clothed in a Christian and humane language unsurpassed in Christian Science literature. What this chapter can attempt is to identify the individual message of each book as a whole, and so illuminate their relationship to the chapters of the textbook. In a new frame of reference even familiar and well-loved books reveal an entirely fresh meaning.

## 1. THE PEOPLE'S IDEA OF GOD

No one could miss the dynamism of this first book, as it plunges straight in to the central theme of the revelation with the voice of authority and the ring of conviction. The author *knows*, and the reader realizes that she speaks from experience. Here is no long introduction, no processing of the minds of mortals, no telling us *about* God; but directly it conveys to us God's actuality, presence and power.

This little book originated in a sermon under the title, "The People's God, Its Effect on Health and Christianity." It was first published in the pages of the *Journal* in June 1883, and then as a pamphlet in October. Not until 1886, when it was copyrighted, was the name changed to its present form. Mrs Eddy delivered the sermon to the small Christian Science congregation which met at that time in the College on Columbus Avenue in Boston. They were indeed discovering a New World. Today, after a hundred years, one can still sense – and share – the exhilaration with which those early hearers responded to the power of the Word.

*The People's Idea of God* provides a truly remarkable starting-point for the whole series of books because, like the PRAYER chapter in *Science and Health*, it grasps the end from the beginning: "the great element of reform is not born of human wisdom; it draws not its life from human organizations: rather is it the crumbling away of material elements from reason, the translation of law back to its original language – Mind, and the final unity between man and God" (Peo. 1). Clearly, Mrs Eddy saw the reforming work not as a long line of progress but more as a cyclical movement: the goal of deathless being is with us now, "accordingly as the understanding that we are spiritual beings here reappears" (p. 1). Therefore, because of Science, we can "behold once again the power of divine Life and Love to heal and reinstate man in God's own image and likeness" (p. 14). Were the end not inherent in the beginning – if man did not originally come from God – he could never work his way back to God, nor have the means to do so.

The sermon is given in three parts on a text from Ephesians, "One Lord, one faith, one baptism," and it starts straight in on – or rather out from – the subject that will be elaborated through all the subsequent writings – the allness of God. The central point, of course, is what we mean by "one Lord." Our prayer must be to learn from God what God is. It must be a "heaven-born aspiration and spiritual consciousness" as the PRAYER chapter puts it (S&H 16). "The improved theory and practice of religion and of medicine are mainly due to the people's improved views of the Supreme Being. As the finite sense of Deity . . . yields its grosser elements, we shall learn what God is, and what God does" (p. 2).

Thus like a cosmic 'big bang' which starts from a densely packed nucleus and suddenly produces all the energy and substance for an entire new universe, *The People's Idea of God* bursts out on only its second page with a declaration of the Supreme Being that employs all seven capitalized synonymous terms for God. (This is quite a rarity in any of the books.) Immediately, from those divine elements a new concept of man is formed. Out of God is formed good. "Proportionately as the people's belief of God . . . has been dematerialized and unfinited has their Deity become good" (p. 2), and "thus it is that our ideas of divinity form our models of humanity" (p. 14).

"The glorious Godhead is Life, Truth, and Love, and these three terms for one divine Principle are the three in one that can be understood, and that find no reflection in sinning, sick, and dying mortals" (p. 4). We therefore have "one faith," – a sense of God and man that is resurrected out of materialism into spiritual understanding. "God is no longer a mystery to the Christian Scientist, but a divine

Principle, understood in part, because the grand realities of Life and Truth are found destroying sin, sickness, and death” (p. 6).

Just as the PRAYER chapter in *Science and Health* sets out the mental and spiritual attitude requisite in the student, so too does this first book. “Silent prayer is a desire, fervent, importunate” (p. 9). It shows spiritualization to be the first essential. “Scientific discovery and the inspiration of Truth have taught me that the health and character of man become more or less perfect as his mind-models are more or less spiritual. Because God is Spirit, our thoughts must spiritualize to approach Him, and our methods grow more spiritual to accord with our thoughts” (p. 7).

“Christian Science has one faith, one Lord, one baptism; and this faith builds on Spirit, not matter; and this baptism is the purification of mind . . . that bathes us in the life of Truth and the truth of Life” (p. 9). The baptism immerses our uncapitalized values in the capitalized terms for God. Thus through a higher understanding of “the Diving Being” we have a higher order of humanity, “and the brotherhood of man in unity of Mind and oneness of Principle” (p. 13).

The fanfare has been sounded; the little book has voiced the Word; its Truth rolls around the world.

## 2. CHRISTIAN HEALING

The second book is a twin with the first; they date from a similar period, cover parallel ground, and exhibit equal vigour. Because they represent the twin roots of Christian Science, both treat of God as divine Principle, and both relate the understanding of God to healing.

Now although *Christian Healing* was delivered as a sermon and issued as a pamphlet as early as 1880 – which is three years before *The People’s Idea of God* – the *Journal* did not mention or advertize it until some while after the text of the latter had appeared in its pages. The *Journal* chronology is our guide, and evidently Mrs Eddy decided to publicize *The People’s Idea of God* first. This parallels our personal experience of Christian Science: although usually it is the healing that engages us first, it is actually the revelation of God’s allness that is primary and has in fact produced the healing.

The title page of *Christian Healing* shows it as a sermon, but in the first edition it was described as a lecture. Perhaps this is significant, in that Mrs Eddy’s life-work was to shift the emphasis of Christianity away

from sermonizing that did not heal and to present it more as practical Science; indeed the term "Science of Christianity" occurs now in this book (p. 7). Note too that the title is *Christian* healing, not mental or even spiritual. For instance we find, "the genius of Christianity is works more than words; a calm and steadfast communion with God" (p. 2). "The primitive privilege of Christianity was to make men better, to cast out error, and heal the sick" (p. 3). We read that as materialization "stole into religion, it lost Christianity and the power to heal" (p. 3). Again, "metaphysics requires mind imbued with Truth to heal the sick" (p. 11).

In this unification one begins to hear the same keynote as the second chapter of *Science and Health*, ATONEMENT AND EUCHARIST. The chapter begins, "Atonement is the exemplification of man's unity with God, whereby man reflects divine Truth, Life, and Love" (S&H 18). It goes on to spell out this unity: "Those who cannot demonstrate, at least in part, the divine Principle of the teachings and practice of our Master have no part in God" (S&H 19). Exactly the same thought characterizes *Christian Healing*: "Because God is the Principle of Christian healing, we must understand in part this divine Principle, or we cannot demonstrate it in part" (p. 3). In Christian Science we understand our divine Principle only by incorporating it, partaking of it, being changed by it; it is not understood in any depth with the intellect alone. ATONEMENT AND EUCHARIST is about the necessity of *being* at-one with God. Thus while *Christian Healing* says that "the doctrine of atonement never did anything for sickness" (p. 18), it does explain what at-one-ment means in practice: "Metaphysical or divine Science reveals the Principle and method of perfection – how to attain a mind in harmony with God" (p. 14).

This reconciliation – attaining a mind in harmony with God – must be the key to healing, because it removes the possibility of contradictions or inconsistencies within us (see p. 4). It enables us "to work out our own salvation . . . relying not on the person of God or the person of man to do our work for us" (p. 5). Through such at-one-ment we are no longer in a state of contention, fighting error as a hostile power, for "the only correct answer to the question, 'Who is the author of evil?' is the scientific statement that evil is unreal" (p. 9). What enables the book to say this is that the 'masculine' sense of approaching God from outside now yields to the 'feminine' realization of being within God, as we see from this reference to the dragon in Revelation: "but the beast bowed before the Lamb: it was supposed to have fought the manhood of God, that Jesus represented; but it fell before the womanhood of God, that presented the highest ideal of Love" (p. 10).

“The highest ideal” indicates working from the summit. Perhaps this explains why there is the rather curious reference to “the great pyramid of Egypt – a miracle in stone” (p. 11). To build a pyramid one would have to start with its capstone as a model, for that final cap provides the necessary angles and proportions for the entire edifice; it is a pattern for the Christian Scientist, who in the work of healing must start out from God.

Because Christian healing is the Christly work of being integrated with the divine Principle, Life and Love, a feature of the book which quite strikingly illustrates this integration is the unusually large number of combinations of synonymous terms for God in the text. We find Life, Truth, Love – Truth, Life, Love – Truth and Love, and four others. There is always a specific spiritual and scientific reason for these groupings, and in this case it seems that they are telling us that the essence of the divine Principle is relationship. Just as disease, accidents, divorce, etc. represent a breakdown in relationships in one form or another, so all healing is the restoration of the harmony of the parts within the whole. Thus the device of ‘combinations’ is bidding us keep in their right relationships the diverse elements of manhood and womanhood, or of individual, generic and universal, and so forth. “See to it, O Christian Scientists, ye who have named the name of Christ with a higher meaning, that you abide by your statements, and abound in Love and Truth, for unless you do this you are not demonstrating the Science of metaphysical healing” (p. 16). Then, as the elements of being are kept harmoniously gathered together, healing follows. The parallel chapter ATONEMENT AND EUCHARIST puts it, “whosoever layeth his earthly all on the altar of divine Science, drinketh of Christ’s cup now, and is endued with the spirit and power of Christian healing” (S&H 55).

### 3. NO AND YES

On its opening page *No and Yes* picks up the themes of the first two books and binds them together: “The theology and medicine of Jesus were one.” That is, his Christlike understanding of God resulted spontaneously in Christian healing. The purpose of this third book is to explain how they are one. By stripping away man-made doctrines from Christian teachings it reveals their original spiritual meaning and scientific healing power. The result, Mrs Eddy writes, is “that crystallized expression, CHRISTIAN SCIENCE” (p. 2).

*No and Yes* is a lively book, brilliantly argued, with wonderful illumination and a strong sense of the transforming power of Truth. Because one can be carried away when excited by a new spiritual idea, the Introduction starts with a wise caution. The idea should be allowed to do its revolutionary work gradually: "Truth is as 'the still, small voice,' which comes to our recognition only as our natures are changed by its silent influence" (p. 1). This reformatory, ameliorative, moderating tone is characteristic of the entire book.

Like the chapter MARRIAGE in *Science and Health*, *No and Yes* brings forward the theme of at-one-ment into another area: it urges the wedding of Christianity to Science and of Science to Christianity. "The two largest words in the vocabulary of thought are 'Christian' and 'Science.'" (p. 10), and this book magnificently declares their natural unity, which no man can sunder. It had its origins in a spirited little pamphlet of 1885 entitled "Defence of Christian Science," which answered in a masterly way the theological attacks of two Boston clergymen. The pamphlet was also published in full in the *Journal* of March 1885, and in 1887 it was enlarged into "Christian Science: No and Yes." It was revised again in 1891 and renamed, the original material comprising pages 13-46 of the present edition.

"The question now at issue is: Shall we have a practical, spiritual Christianity, with its healing power, or shall we have material medicine and superficial religion?" (p. 46).

Christian theology is concerned with the relations of God and man, God's perfection, man's fall, sin, prayer, redemption and so on. When these archetypal concepts are re-examined in the light of Christian Science and one asks searching questions about their meaning, the conclusions are apt to be both no and yes – No to the material sense of them but Yes to their spiritual signification. Yes, in that sin, for example, certainly exists to human sense, in the same way that a mistake in mathematics can seem to be 'real;' but No, in that sin is unreal in God and so is to be treated as a lie (see pp. 30-33). The law of Christ 'forgives' sin by destroying it – "and will not let sin go until it is destroyed . . . It is Truth's knowledge of its own infinitude which forbids the genuine existence of even a claim to error" (p. 30). While traditional theology starts from an actual fallen man, Christian Science starts from the allness of God, and it was this more metaphysical view of Christian doctrine that offended the literal-minded clergy.

The sixteen short pieces that comprise *No and Yes* must surely rank among the very finest Mrs Eddy ever wrote on the spiritual actuality of Christian teaching. They turn thought from the outer to the inner, from blind faith to spiritual understanding, from creed and doctrine to the

living experience that actually reforms and transforms the self. They insist that Christianity must be Science in order that God may be understood – and understood not as person but as the divine Principle of the Science of Mind-healing. Equally Science, if it is not to be mere academic philosophy, must be thoroughly Christian in order to redeem and spiritualize and regenerate humanity. The great danger, otherwise, is that the students may voice the grand truths of Science and think that by merely saying them they have attained to them. Yes, the truths are true; but No, they are not valid unless one is *being* them. Hence *No and Yes* points out that philosophy is “inadequate to grasp the Principle of Christian Science, or to demonstrate it . . . Revelation must subdue the sophistry of intellect, and spiritualize consciousness with the dictum and the demonstration of Truth and Love” (p. 11). In short, just as the MARRIAGE chapter is about the wedding of womanhood and manhood, *No and Yes* is about the wedding of revelation and reason.

This need to unite the two is nothing new in Christian history; indeed, the theme and the very name of the book echo a famous incident from seven hundred years earlier. “The need to reconcile faith and reason was increasingly felt and brought into sharp focus in the dramatic confrontation of two of the most celebrated personalities of the day: the scholar, Peter Abelard (1079–1142) and the mystic St Bernard of Clairvaux (1091–1153). Abelard . . . was the outstanding intellect of his day, an undaunted searcher after the truth, remarkably independent of Patristic tradition. In his greatest work, *Sic et Non* (Yes and No), he examined a large number of crucial theological questions and exposed apparently conflicting answers from the Scriptures, the Church Fathers and the Church councils. This subjection of faith to the scrutiny of reason was intolerable to St Bernard, who was outspoken in his denunciation of Abelard, ‘this man who is content to see nothing in a glass darkly, but must behold all face to face.’ ”\*

The book *No and Yes* vigorously advocates that we see all “face to face,” keeping in wedlock the ‘marriage partners,’ – that is all those complementary pairs such as reason and intuition, understanding and demonstration, the human and the divine. And just as the MARRIAGE chapter makes its strong plea for the rights of woman, so *No and Yes* argues the same case. Mrs Eddy is always conscious of her place as a reformer in the field of society as well as of religion: “This is woman’s hour, with all its sweet amenities and its moral and religious reforms” (p. 45).

\**The Gothic Cathedral* by Wim Swaan.

'Man' and 'woman,' as the MARRIAGE chapter tells us, gradually become translated into the spiritual qualities of manhood and womanhood, which derive from Truth and Love. The reference to them here has an interesting bearing on *No and Yes* itself, for the book used to contain another article, "Animal Magnetism." Like many such early pieces it was a fearless and aggressive exposure of the sin of mental malpractice; it contained a paragraph about the great red dragon standing ready to devour the child of the woman. The article was removed during the revision of 1891 (the year that marks the turning point in the mission when the manhood phase yields to that of womanhood). There can be no doubt that it was deleted because the fighting 'masculine' tone was no longer appropriate for the advancing idea. As "this is woman's hour," woman is represented not by Michael who fights the holy wars but by the Gabriel of Love's presence.

From first to last, *No and Yes* enables the deeper spiritual meaning of the Scriptures to unfold from within the student. Progressively the limited concept yields in favour of the everpresent reality. And, as with the chapter MARRIAGE, the book concludes on the note of evolving out of the mortal concept altogether. "Let the Word have free course and be glorified. The people clamor to leave cradle and swaddling-clothes. The spiritual status is urging its highest demands on mortals, and material history is drawing to a close. Truth cannot be stereotyped; it unfoldeth forever" (p. 45).

#### 4. RUDIMENTAL DIVINE SCIENCE

The first three books, for all their assurance, have an air of invitation, of "come, let us reason together;" they sound like an advocate pleading her case and persuading the hearer by convincing argument. By contrast the fourth is a blunt and uncontentious statement of the scientific facts. If the first three trace the challenging impact of God's Word upon human consciousness, the fourth describes the uncompromising Science of that Word itself. A faint indication is given in the headings that run through the book: in the text they are thirteen questions, while on the Contents page they are not questions but simply factual statements that rise above argument.

Published in November 1887 as "Rudiments and Rules of Divine Science," it belongs to that period of 1886-1888 when Mrs Eddy produced a prodigious amount of work in a very short time. *No and Yes*,



*Rudimental Divine Science*, and *Unity of Good* all appeared within about six months of each other, reminiscent of Mozart writing three of his greatest symphonies in less than a year. This sort of output is the transparent, spontaneous operation of Principle which characterized that period. The book was enlarged and renamed in 1891, and further additions were made later still. In 1887 the field of mind-healing was plagued with individuals who wanted to be personal healers of other persons but who neglected the spiritual and moral imperatives that flow from the divine basis of Mind-healing. Thus the *Journal* for November 1887 advertizes the new book by Mrs Eddy "in which she answers many questions in regard to the Science of Christian healing." The very title declares that the healing art of Christian Science rests on the impersonal basis of an absolute Science.

The book begins by defining Christian Science "as the law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony." We notice at once the standpoint of Science – that of God in self-operation, without personal agency – a standpoint sustained throughout the book. Next, the Principle of Christian Science is defined through seven synonymous terms, which transcend the human sense of Deity. Consequently the third section can now explain that "in Christian Science we learn that God is definitely individual, and not a *person*" (p. 2). And here we come across the only place in all Mrs Eddy's books where she quotes the dictionary's revealing derivation of the word *person*: "The Latin verb *personare* is compounded of the prefix *per* (through) and *sonare* (to sound)" (p. 1).

There is hardly a more important point in Christian Science than this exposé of person. Neither God nor man is personal. God, Spirit, can only be expressed by His likeness. Spirit does not 'sound through' matter; God does not operate through the medium of material persons. Spirit operates as spirituality, as spiritual power, and it operates directly, not through anything or anyone. This theme is, of course, identical with that of the fourth chapter of the textbook *CHRISTIAN SCIENCE VERSUS SPIRITUALISM*, which likewise handles the primitive dualism of two substances, spirituality and materiality. The material belief is that Spirit works through mediums – called persons if they are alive and called spirits if they are dead. The communion of man reflecting Spirit is Christian Science, while the belief of any communication between spirits and men is spiritualism. The grand truth presented in that fourth chapter is that Science reveals reality as the working of spiritual facts alone, with no admixture of Spirit and material persons.

This sense of spiritual purity, of being based on the facts of Science alone, is precisely the message of *Rudimental Divine Science*. Its central

concern is the methodology of Christian Science. "How should I undertake to demonstrate Christian Science in healing the sick?" is the big question, and the answer is, "Heal through Truth and Love; there is no other healer" (p. 8). "To heal, in Christian Science, is to base your practice on immortal Mind, the divine Principle of man's being" (p. 9). The healer, then, is not a medium, not a personal instrument; it is the idea that does the work: "The spiritual power of a scientific, right thought, without a direct effort, an audible or even a mental argument, has oftentimes healed inveterate diseases" (p. 9). Here is unmistakable confirmation that in this fourth book we have the Word of God self-operative in its Science.

The healer is to be a pure reflection of Spirit: "You must learn to acknowledge God in all His ways" (p. 10); "above all, he keeps unbroken the Ten Commandments, and practises Christ's Sermon on the Mount" (p. 12). Then comes the vital sentence which epitomizes the entire book: "if the *healer realizes* the truth, it will free his patient" (p. 13). This has to be the method – the rudiment of divine Science – which is worlds away from the semi-psychological analysis that passes for much of Christian Science practice. It puts the onus not on the patient but squarely on the practitioner, who has to be a pure witness for Spirit and not a medium.

"Healing physical sickness is the smallest part of Christian Science." Its "emphatic purpose . . . is the healing of sin" (p. 2), and it is abundantly clear from the context that the "sin" is material and personal sense. When that is healed, the pristine glories of a God-created, God-controlled universe reassert themselves. Thus healing is not mind-healing practised by one human person upon another but is "Mind-healing;" more than that, it is "the Science of Mind-healing." But furthermore, because it has spiritual and moral force, it is "Christian Science Mind-healing" (see 6:22, 4:10, 6:26).

The book concludes with, "Is there more than one school of scientific healing?" (p. 16), several years before the same question appears in *Science and Health*. The answer in part is, "in reality there is, and can be, but one school of the Science of Mind-healing. Any departure from Science is an irreparable loss of Science," and blinds "the people to the true character of Christian Science – its moral power, and its divine efficacy to heal" (p. 17).

These then are the first four books. All four name God and define Him through synonymous terms. They teach us to learn from God what God is, and so find God's power to heal (*The People's Idea of God*); how to

attain a mind in harmony with God – a mind imbued with Truth in order to heal the sick (*Christian Healing*); how to let the scientific meaning of Christian truth come forth subjectively and change and heal us (*No and Yes*); and what are the self-demonstrating facts of divine Science, so that we may heal through Truth and Love rather than through a practitioner (*Rudimental Divine Science*). The standpoint of this last book – that there is nothing real but God – leads thought into the next group, where the problem of evil can now be handled from the Christly throne of grace.

## 5. UNITY OF GOOD

The genius of Christian Science is that it not only reveals and interprets the infinite All of good, but that it also unmask the pretence of evil. To explain what God *is* must involve the explanation of what God *is not*. The problem of evil baffles the theologian and the philosopher, for in the face of God's infinite goodness and allness, how can evil even seem to be? Theology ends up by making God somehow responsible for evil, while philosophy elegantly shows evil to be a mistake, a reversal of truth, and yet leaves it as a kind of actuality. Christian Science approaches evil not as an intellectual teaser but as an unreal proposition to be disproved; it shifts the grounds from *theorizing* to *demonstration*. Christian Science never admits the actuality of evil; it does not start with a problem and then try to heal it, but it proves the allness of God by disproving the claim of evil.

Inevitably, after the first four books on the mighty reality of God, the fifth must take up this challenge. It cannot merely say that God knows no such thing as sin: it must show how Christian Science actually makes nothing of sin. The parallel with the textbook's fifth chapter, ANIMAL MAGNETISM UNMASKED, is self-evident throughout, as that chapter shows how the Christ-consciousness strips bare the seeming reality and power of evil.

This marvellous book, so full of sublime passages, was published in March 1888. It comes right in the middle of the period (April 1887–January 1889) when the *Journal* carried a "Department of Animal Magnetism," and one can feel from the majestic character of the book how Mrs Eddy was able shortly to close that "Department." *Unity of Good* introduces the Christ power disposing of the anti-Christ. The *Journal* said of it, "this little book is at last ready for the public. Next to

Science and Health, it is the most important work she has written." Originally entitled "Unity of Good and Unreality of Evil," it was revised and renamed in 1891, so bringing the title into line with its central theme – that good and evil "are not two but one, for evil is naught, and good only is reality" (p. 21).

The age-old claim that comes welling up from the abyss is that evil is as real as good. "The Pharisees fought Jesus on this issue. It furnished the battleground of the past, as it does of the present. The fight was an effort to enthrone evil. Jesus assumed the burden of disproof by destroying sin, sickness, and death" (p. 46). We notice that the key is not simply denial, but *disproof*.

*Unity of Good* is Mrs Eddy's purest statement of monism, in which absolute good precludes the very existence of evil; any reality it seems to have is but illusion. Yet the book is not content merely to make sweeping statements: it goes right up to the problem of evil, removes its disguise, and beholds only the face of God. Like a shadow which is invisible from the standpoint of the light and exists only if we stand outside the light-source, so evil can seem to have being only from a standpoint outside God. (Almost by definition, evil is the belief that there can be anywhere outside God.) "God is All-in-all; and you can never be outside of His oneness" (p. 24). The purpose of *Unity of Good* therefore is to provide the God-standpoint; it looks out from the divine, "from the Father of lights, with whom is no variableness, neither shadow of turning" (*Jas.* 1). To do this the book – as it were – reports God speaking in the first person, and the pages are full of God saying, "I am All," "I am infinite good," "I am ever-conscious Life," and so on. Here is the standpoint which alone handles animal magnetism. "Dwelling in light, I can see only the brightness of My own glory" (p. 18).

*Unity of Good* is the only writing other than *Science and Health* where we find "the Ego," for in it we see God as the veritable I AM unmasking the bogus ego of a mind apart from God: "The Ego is God Himself, the infinite Soul" (p. 48), and so "this abortive ego, this fable of error, is laid bare in Christian Science" (p. 44).

The book comprises fifteen sections. The first one, CAUTION IN THE TRUTH, advises that the key question, Does God know sin? is best answered by demonstration. The author then recounts a telling example from 1883: "When I have most clearly seen and most sensibly felt that the infinite recognizes no disease, this has not separated me from God, but has so bound me to Him as to enable me instantaneously to heal a cancer which had eaten its way to the jugular vein" (p. 7). The jugular vein is located in the neck, which connects head with body. The God-head and the God-body (God and man) are connected in unity –

the unity of God and good; they are not divorced by a supposed cancer of original sin. To work from the perfection of the God-head will give us a proper sense of body. Perhaps this is why the same section refers (p. 5) to the "Life-problem," alias the challenge of maintaining our primal unity. Tackling the one "Life-problem" is the way to resolve life's manifold problems, which are always to do with disunity. (Interestingly, the only other place that "Life-problem" can be found is in the Preface to *Science and Health*, where it heralds the purpose of that book.)

Demonstration is the most convincing answer, and so it leads on to the next section: "What is the cardinal point of the difference in my metaphysical system? This: that *by knowing the unreality of disease, sin, and death*, you demonstrate the allness of God. This difference wholly separates my system from all others" (p. 9).

Thus the sections flow on in their orderly structure, lifting the reader on eagle's wings to adopt the divine viewpoint that knows nothing but its own perfection. "Hourly, in Christian Science, man thus weds himself with God, or rather he ratifies a union predestined from all eternity" (p. 17). Such a union is not an abstract notion but is *consciousness*; accordingly, of all the shorter Other Writings this one has by far the most references to 'conscious' and 'consciousness.' A typical one is, "All consciousness is Mind; and Mind is God – an infinite, and not a finite consciousness. This consciousness is reflected in individual consciousness, or man, whose source is infinite Mind" (p. 24). Even more pointed is the logical consequence: this realization "honors conscious human individuality by showing God as its source" (p. 25). No more authoritative statement could be given to correct the opinion that 'the human' is worthless, or to explain just what is meant by "the human and divine coincidence."

*Unity of Good* is the best example we have of how to take a divine view of the human, and not confuse it with the physical or personal. The book freely uses the word 'human' in its usual material sense of being finite and mortal, yet again and again it startles us – as here on page 25 – with quite a different meaning. A cloud looked at from below seems black, while the same cloud viewed from above is white. The grand purpose of *Unity of Good* is to enable us to adopt the standpoint of the Christ-consciousness – and thus to handle animal magnetism that argues for a mortal consciousness. As a result we can experience the real human as divinity in expression.

Developing the thought of true human individuality, it continues in the section CREDO, "*Do you believe in God?* I believe more in Him than do most Christians, for I have no faith in any other thing or being . . . He is my individuality and my Life. Because He lives, I live . . . The more I

understand true humanhood, the more I see it to be sinless" (p. 48).

CREDO goes on to answer "What say you of woman?" in a purely metaphysical way, as a statement of oneness: "This Science of God and man is the Holy Ghost, which reveals and sustains the unbroken and eternal harmony of both God and the universe . . . Hence the need that human consciousness should become divine, in the coincidence of God and man . . . This is . . . Christ's immortal sense of Truth, which presents . . . *man* and *woman*" (p. 52). Thus sin, if admitted as a reality, would destroy "the *at-one-ment*, or oneness with God – a unity which sin recognizes as its most potent and deadly enemy" (p. 54).

The book therefore revises the traditional view of Christ Jesus and his meaning for humanity. In THE SAVIOUR'S MISSION Mrs Eddy writes, "Jesus came to rescue men from these very illusions to which he seemed to conform: from . . . the illusion which calls sickness real, and man an invalid, needing a physician; the illusion that death is as real as Life. From such thoughts . . . Christ Jesus came to save men, through ever-present and eternal good" (p. 59).

Confirmation that Mrs Eddy was well aware of the correlation of *Unity of Good* (the fifth book) and ANIMAL MAGNETISM UNMASKED (the textbook's fifth chapter) is shown by her Bible Lesson on p. 137 of *Essays and Other Footprints*. Interpreting chapter 20 of *Revelation*, she writes: "Verses 1 and 2. *Science and Health* is the angel sent down from heaven. Malicious Animal Magnetism is the bottomless pit, and *Science and Health* gives us the key to it . . . it reduces *sin*, *sickness*, and *death* to a 'unit of nothingness.' Verse 3. *Unity of Good* is the *seal* that was put upon the devil and Satan, for its teachings make it impossible for him to longer deceive the nations." A 'unit of nothingness' is to be explained by the unit of somethingness, and to this end the textbook describes the seven days of creation as the "numerals of infinity," the actualities which dissolve the thousand-year periods of time and mortality.

In this manner *Unity of Good* sets God's seal on the great truth that God is All and evil is naught.

## 6. RETROSPECTION AND INTROSPECTION

The sixth book, *Retrospection and Introspection*, is full of surprises. It appears on the surface to be simply an autobiography and an account of the development of the Christian Science idea, but it has a much deeper intent. Its scientific purpose seems to be nothing less than the translation

of human experience onto divine foundations. Consequently it contains some of the most inspiring and profound explanations of Science to be found in all the writings.

First the factual information: more than any other book, it derives its special character from its place in the evolution. Published in December 1891, it is the only one to appear in the three-year interim between the dissolution of the old organization in 1889 and the formation of the new in 1892, and so it looks both backwards and forwards. The year 1891 introduces the fifth period, a tone of new life signalled by the great fiftieth edition of *Science and Health* which brings the descent of the city foursquare, and launches the chapter SCIENCE, THEOLOGY, MEDICINE with its twofold translation. *Retrospection and Introspection* reflects these distinctive features.

Parts of this sixth book had already appeared in 1885 as the pamphlet "Historical Sketch of Metaphysical Healing," which was revised the following year and reissued as "Historical Sketch of Christian Science Mind-healing." But even this reworked statement on the 'how' of Christian Science healing was modified yet again when it came to be incorporated into the new book in 1891. *Retrospection and Introspection* is a very different book from those earlier pamphlets, in that its major theme is the new one of organization, disorganization and reorganization. By this date the central church and College have been closed, and Christian Science is moving forward on a spiritual momentum alone. Appropriately the much-quoted phrase, the "spiritually organized church," occurs here in this book alone (p. 44), (where it refers not to today's Boston church but to the unorganized phase of 1889–1892 as well as to the period from 1892–1910 when the new church is planted on non-legal, non-material grounds.) The key to *Retrospection and Introspection* therefore lies in what that phrase means. How is it possible to have the experience of church – or of body, or of life – materially disorganized yet "spiritually organized"? The answer becomes apparent when we see the precise correlation of this book with the parallel period in the Bible story.

Even as the Gospels are the biography of the Founder of Christianity, *Retrospection and Introspection* is the autobiography of the Founder of Christian Science. They each appear at the same point in the respective developments, for the Gospels open the Bible's fifth thousand years, and *Retrospection and Introspection* comes at the beginning of the fifth, or Life, period in the Christian Science evolution.

"Organization and time have nothing to do with Life" (S&H 249); hence Jesus' mission is to demonstrate that life is abundant and unlimited when it is founded on Life. Through the crucifixion and

resurrection he establishes that life is not organic nor subject to material laws of limitation. In the same way *Retrospection and Introspection* recounts the discovery and the first organization, and then tells of its dissolution, which opens the way for the forthcoming second organization on a non-material basis.

“Whom do men say that I am?” must yield to the Christ-consciousness – “Whom say ye that I am?” so that humanity is understood not as mortality but as the Son of the living God. The quotation reveals not only the heart of the Gospel but also the message of *Retrospection and Introspection*. The book falls naturally into two similar halves: the first part traces the personal story of preparation, discovery, and the founding of the material organization. The second part examines what that discovery really means, and recounts the disorganization. The ‘Retrospection’ part looks back to what seem to have been material events, and the ‘Introspection’ half interprets what has really been happening according to Science – an exercise every Scientist has to copy. Thus she shows that the disorganization was a way of declaring what the discovery really was – the power of the non-organic Christ-idea.

Writing of the dissolution of the first church Mrs Eddy says, “Despite the prosperity of my church, it was learned that material organization has its value and peril, and that organization is requisite only in the earliest periods in Christian history. After this material form of cohesion and fellowship has accomplished its end, continued organization retards spiritual growth, and should be laid off – even as the corporeal organization deemed requisite in the first stages of mortal existence is finally laid off” (p. 45).

We should be reassured that, despite these forthright statements about non-organization, Mrs Eddy is also careful to explain that she is showing forth a general metaphysical principle and is not requiring a wholesale dismantling of the Christian Science organization. “I see clearly that students in Christian Science should, at present, continue to organize churches, schools, and associations for the furtherance and unfolding of Truth, and that my necessity is not necessarily theirs; but it was the Father’s opportunity for furnishing a new rule of order in divine Science” (p. 50). She leaves the door open for future reorganization on a different basis, for in the 1891 editions of *Retrospection and Introspection* there appears this passage (a paragraph between lines 4 and 5 of page 45 of our present edition): “After this experience and the Divine purpose is fulfilled in these changing scenes, this Church may find it wisdom to organize a second time for the completion of its history . . .” When the church was re-formed in 1892, that passage naturally was removed.



The two phases of organization and disorganization show up well in the curiously symmetrical arrangement of the Contents. There are thirty sections, pivoting on the fifteenth; this middle one, *RECUPERATIVE INCIDENT*, recounts a demonstration of unlaboured childbirth, and so serves to explain the central theme – how Mrs Eddy had to heal herself of the belief that she personally had conceived and birthed Christian Science. The equivalence of many of the other sections in the two halves is very noticeable: the first one, *ANCESTRAL SHADOWS* (the past according to the flesh), is balanced by the last, *WAYMARKS*, in which the way forward is to be “no longer . . . a wanderer . . . but concentrated and immovably fixed in Principle” (p. 93). *THEOLOGICAL REMINISCENCE* (her youthful rejection of the doctrine of predestination) is complemented by *SIN, SINNER, AND ECCLESIASTICISM* (in which spiritual religion resolves man-made dogma). *MARRIAGE AND PARENTAGE* (where “the human history needs to be revised”) is lifted to a higher order in *THE HUMAN CONCEPT* (wherein “man is the offspring of Spirit”). *THE GREAT DISCOVERY* has its counterpart in *THE GREAT REVELATION*: in the first one we read, “I had learned that Mind reconstructed the body . . . How it was done, the spiritual Science of Mind must reveal. It was a mystery to me then” (p. 28). How it was done is explained in the second, *THE GREAT REVELATION*, which is full of “Christian Science reveals,” “Science defines,” “Science declares,” and so on (see pp. 59–62).

A last example is *FOUNDATION WORK* reflected by *FOUNDATION-STONES*: the ground must first be excavated before the solid foundation can be laid. *FOUNDATION WORK* asks “why Christian Science was revealed to me as one intelligence, analyzing, uncovering, and annihilating the false testimony of the physical senses” (p. 30). It answers that “the first spontaneous motion of Truth and Love, acting through Christian Science on my roused consciousness, banished at once and forever the fundamental error of faith in things material; for this trust is the unseen sin, the unknown foe” (p. 31). As though looking into the now-excavated trench she adds, “into mortal mind’s material obliquity I gazed, and stood abashed.” Then in *FOUNDATION-STONES* we read that the unbreakable concrete reality is absolute oneness, for Being is indivisible: “Whatever diverges from the one divine Mind, or God – or divides Mind into minds, Spirit into spirits, Soul into souls, and Being into beings – is a misstatement of the unerring divine Principle of Science” (p. 56). Thus throughout the book the human retrospection is being paired with the spiritual introspection, teaching us the necessity of translating every detail of experience.

The reader who is familiar with *Science and Health* cannot fail to notice the extraordinary parallel of this sixth book with the textbook’s sixth

chapter, SCIENCE, THEOLOGY, MEDICINE. They have the same 'tone' and deal with the same subject-matter. Both describe the author's preparation and her discovery of the Christ Science; both ask whence came the heavenly conviction, and both reply that it was revelation; both explain the 'how' of Christian Science, showing that it works by translation. Above all, the chapter SCIENCE, THEOLOGY, MEDICINE contains the actual text of the twofold Scientific Translation, which we have observed in operation throughout *Retrospection and Introspection*. The textbook chapter then elaborates the way the translation works. It reveals that "in their spiritual significance, Science, Theology, and Medicine are means of divine thought" (S&H 118), which leaven and replace the "three modes of mortal thought" by reinterpreting them spiritually. Thus both chapter and book show that the function of the Christ Science is to resolve the entire material and organic sense of existence by transposing it back onto spiritual foundations. While the chapter sets out the Principle, the book vividly illustrates the idea in life-experience.

## 7. CHRIST AND CHRISTMAS

After the 'how' comes the actual doing of it by the student. In the flow of the textbook's chapters PHYSIOLOGY is the next one. SCIENCE, THEOLOGY, MEDICINE has set out *translation* as the divine means for resolving the mistaken material sense, and now immediately PHYSIOLOGY shows the divine sense of body actually translating the corporeal, physiological sense of body. To the mortal view body seems to be the working of physical organs, but the Christ-consciousness translates that appearance and shows body to be spiritual functions under the control of God. Material sense believes that body is mortal, and is either male or female, the product of other males and females; PHYSIOLOGY awakens us to understand that body is immortal, the outcome of Mind, Spirit, Soul, Principle, Life, Truth, Love, and that we are the body of the living God.

Precisely the same relationship obtains here between the previous book, *Retrospection and Introspection*, and the seventh one, *Christ and Christmas*. The former has explained how the human picture must be revised, and now the latter comes as a working model of actually re-seeing our world. What are we looking at? Who are we seeing? The seeming world of bodies and personalities is being translated.

*Christ and Christmas* consists of a poem of fifteen verses based on a Glossary of Scriptural texts, all of which testify that man's origin, life and destiny are not in mortality but in God, and that understanding this fact heals the human condition. The poem itself celebrates this divine healing, first as it was demonstrated by Jesus, and then as reintroduced by Christian Science:

"As in blest Palestina's hour,  
So in our age,  
'Tis the same hand unfolds His power,  
And writes the page" (p. 39).

The feature of the book that hits the eye first, however, is not the poem but the eleven plates which illustrate it. They depict the two phases of the Christ-healing, first in the manhood and then in the womanhood of God. The manhood aspect is portrayed as the traditional Jesus, while the womanhood aspect appears as a female figure representing Christian Science. It is easy to see why many people took the female figure to be Mrs Eddy, and were either offended or enraptured. True, Christ's second appearing came through a woman, yet the corporeal personality of Mary Baker Eddy is no more the Christ than was the physical person of Jesus. The pioneering manhood quality is fulfilled and complemented by the universal embrace of womanhood; the key purpose of the book is to overcome the belief that these qualities belong to a sex or a person.

The seventh book, then, is unique on account of its pictures and yet it is not first and foremost a picture-book. Mrs Eddy herself describes it as "An Illustrated Poem" (Mis. 371), and so it is the poem which is primary. The pictures simply describe the outward effect of the spiritual ideas of the poem – give it a 'body,' so to speak, by which the ideas are illustrated. The lesson to be perceived at the outset, therefore, is that in the work of Christian Science we do not start from the picture before the eyes but from the inward reality. Reading from the outward appearance, be it a picture or a corporeal body, will always lead to confusion, whereas reading from the spiritual idea (the text), will illuminate and transform the appearance. The distinction is the same as the two phases of the Scientific Translation: reading from the pictures is like trying to reason unaided from the second translation, while reading from the poem and its Glossary is like working from the standpoint of the first translation. It is this "Scientific Translation of Immortal Mind" that alone can look behind the veil of a picture on a page (or a material person) and bring out the deeper meaning.

In *Christ and Christmas* Mrs Eddy expressed this idea in her poem, and – very courageously – attempted to portray it in pictures, to make the

idea visible. She had planned to have the new book published in good time for the World's Parliament of Religions in September 1893 where, it will be remembered, her address was on the theme of womanhood. In the event the book was not ready until December, when two editions were issued. But its reception, by her students as well as by the public, showed such lack of spiritual comprehension, and such intense personalization of its symbolic figures, that in January 1894 she withdrew it until thought had advanced somewhat. In the February *Journal* she wrote that "to impersonalize scientifically the material sense of existence – rather than cling to personality – is the lesson of to-day" (Mis. 310). She also explained that "the illustrations in 'Christ and Christmas' . . . refer not to personality, but present the type and shadow of Truth's appearing in the womanhood as well as in the manhood of God, our divine Father and Mother" (Mis. 33).

Before the book could be safely reintroduced some spiritual re-education had to take place, and it was provided by changes made a little later in the textbook. In 1897 man and woman were defined in the MARRIAGE chapter for the first time as "elements" and "native qualities," in place of "individualities" and "man and woman;" and "sex elements" became "mental elements" (S&H 57 in our present edition). This incorporeal view of manhood and womanhood resolved much of the misunderstanding and opposition, and made it possible for her to re-issue the book in December of 1897. Some of the pictures were modified, and altogether it went through nine editions.

In *Miscellaneous Writings* there are three illuminating articles that refer to the mission of *Christ and Christmas* and the adventures it went through: CHRIST AND CHRISTMAS (Jan. 1894; Mis. 371); DEIFICATION OF PERSONALITY (Feb. 1894; Mis. 308); and part of Question and Answer no. 2 (Feb. 1894; Mis. 32: 31–11). In addition an interesting account of his work on the plates of the book is to be found in *Recollections of Mary Baker Eddy* by the artist, James F. Gilman, who describes the transformation of his consciousness while he collaborated with Mrs Eddy. He also records that the related article ANGELS on Mis. 306 was written by Mrs Eddy as a letter to a student.

In her article CHRIST AND CHRISTMAS she sets out the mission of the book, and in it repeatedly links Science and art. She says that it "voices Christian Science through song and object-lesson." "The *art* of Christian Science, with true hue and character of the living God, is akin to its *Science*." Above the storms of passion and prejudice "Christian Science and its art will rise triumphant." What is this 'art,' beyond the painting of pictures? She answers: "The truest art of Christian Science is to be a Christian Scientist." Art, says the dictionary, is the skilful producing of

something beautiful by making, working, or arranging; and surely its essential purpose is to *give visible form* to an invisible idea. As Science is assimilated and embodied it becomes exemplified in the art of healing, and is *seen* in changed lives. Of course God is not seen by material sense, yet “the nature of God must be seen in man” (01 5). Theory will not illustrate Christian Science, but life will. Thus – to return to the twin translation – the Science of the first translation alters the evidence before the senses in the second, and the art of Christian Science is for man to cooperate with this divine power.

The crucial point is that, had it not been for the illustrations, *Christ and Christmas* would hardly have been controversial at all. Yet knowing the kind of reaction the pictures would arouse, Mrs Eddy had to publish them; their very existence, one might say, was a spiritual necessity as an exercise in seeing. Life must be seen in life; Love must be visible in love; the Christ must have its manifestation in Jesus. People do not object to this ‘incarnation’ so long as it is two thousand years ago; but the suggestion that someone in our midst today is also an instrument for the Christ may be thought outrageous – or lead to personal idolization. Who *was* Jesus? Who *is* Mary Baker Eddy? Who are *we*? In 1893 the right answer to these questions forms the foundation of the newly-formed church, for unless the students can look at persons and see not personality but the God-idea, they are still mentally in the old organization.

So to consider the book itself, which to some is a mystery and to others almost a Bible. The fifteen verses are reasonably straightforward, but the eleven illustrations lend themselves to many interpretations. This is because words have their own clear meaning, which must be the same for all of us (this is the characteristic of language), whereas the ways in which we see pictures and people are very diverse. Seeing is a highly subjective faculty, reflecting our own state of consciousness, be it dark or illumined. For this reason *Christ and Christmas* is not an end in itself but is a wonderful aid, a lesson in looking, in reasoning not from matter but from the Word of God, and seeing the Christ power actually changing the world.

Over the years many earnest students have brought to the study of *Christ and Christmas* great spiritual insight and scientific analysis, and various structures have been put forward for its interpretation. Possibly they are all true in their own way; no doubt it does present the counterfact to astrology; no doubt it is laid out according to ‘the seven’ and ‘the four.’ The student will see in *Christ and Christmas* what he takes to it – which is more or less what the PHYSIOLOGY chapter says about body. In the end one comes to see the meaning best expressed in the key

verse quoted from Revelation: "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: And I will give him the MORNING STAR. — *Christ Jesus.*" The message is *overcoming* mortal sense through Christ power.

The first verse and picture virtually say to us, If you try to read from matter or from bodily appearances, all is cloudy, dark, chaotic. But if you reason out from the seven-pointed star, you will see on those same clouds the semblance of the virgin and child (the star of Bethlehem), and possibly the head of another Mary (representing "the star of Boston" Mis. 320). The light of the star is "To rouse the living, wake the dead And point the Way." Then the last picture entitled *THE WAY*, depicts the three degrees of the second translation: a large black cross; a flowery, bird-decked illuminated cross, and a heavenly crown. The verses are the Christ message, and the illustrations are its progressive effect illuminating, translating, healing and reinterpreting the whole human picture. They become more and more meaningful in the degree that *we* follow the guiding star of being and overcome corporeal sense.

## 8. PULPIT AND PRESS

The eighth book, *Pulpit and Press*, published in April 1895, celebrates the dedication in January of the newly-built edifice of The First Church of Christ, Scientist, in Boston. (This is the original Mother Church building.) As the title suggests, the book is in two halves: the first contains Mrs Eddy's Dedicatory Sermon; the second is a selection of twenty-four newspaper clippings that record the achievement with awe and friendliness. The tone of the book is that of the church universal and triumphant, no longer the church militant (p. 3).

In its early years, when Christian Science had seemed to the establishment to be a very eccentric and even dangerous phenomenon, it had been assailed by the pulpit and by the press. Now however, twenty years later and with thousands of healed people and Christianized lives speaking for it, it has its own pulpit, and the nation's newspapers are very willing to pay tribute not only to its spectacular growth but also to the spiritual character of Mrs Eddy.

A pulpit is primarily for voicing the Christ standpoint; the printing press, in an ideal sense, exists to record the redeeming effect of that Truth on human consciousness. Thus pulpit and press together should function as the twin translations, the pulpit teaching how to come forth

from divine perfection and the press registering humanity gradually reaching perfection in practice.

This theme of coming forth from and returning to the divine source is also, of course, the message of the eighth chapter in *Science and Health* FOOTSTEPS OF TRUTH, which likewise unfolds in two main parts. First it traces the footsteps leading out from Truth – the sole foundation from which Christian perfection can be won. Then it traces the indispensable “human footsteps leading to perfection,” “the way to health and holiness.” The great need is that “the human self must be evangelized” (Christianized), but the even greater need is to understand that this has to be done from Truth; such “purity” is “the corner-stone of all spiritual building” (S&H 241, 254).

The Preface to *Pulpit and Press* echoes this point, hinging on the connection between the impetus of Truth and the world’s response. “This volume contains scintillations from press and pulpit – utterances which epitomize the story of the birth of Christian Science, in 1866, and its progress during the ensuing thirty years. Three quarters of a century hence, when the children of to-day are the elders of the twentieth century, it will be interesting to have not only a record of the inclination given their own thoughts in the latter half of the nineteenth century, but also a registry of the rise of the mercury in the glass of the world’s opinion.

“It will then be instructive to turn backward the telescope of that advanced age, with its lenses of more spiritual mentality, indicating the gain of intellectual momentum, on the early footsteps of Christian Science . . . to con the facts surrounding the cradle of this grand verity. . . .”

Why “three quarters of a century”? Seventy-five years is approximately a human life-time. Three quarters of a century backward takes one to 1820, the year before Mary Baker was born. Three quarters of a century hence takes us to 1970, by which date a huge advance has been made: ‘the telescope’ has been used to discover the Science and system that is within the textbook. This has made it possible to “con the facts surrounding the cradle” of Christian Science. But we should not congratulate ourselves prematurely on having made spiritual progress. Any rise in the world’s opinion will surely depend not so much on the technology (essential though it is for our understanding) as on the lives and achievements of today’s Scientists.

Proceeding then to the ‘Pulpit’ part of the book: it comprises four distinct sections, reflecting the four ‘sides’ of the heavenly city which the new church represents. First is Mrs Eddy’s Sermon read at the dedication, spelling out the premise of divine oneness; second, the

readings from the textbook, all taken from THE APOCALYPSE chapter and referring to the power of Christ; third, three pastoral hymns that all refer to God's leading; and fourth, a NOTE by Mrs Eddy on the theme of unity – amongst Christian Scientists, as well as between them and other churches.

When the first church organization, formed in 1879, is dissolved in 1889, it is not lost sight of: its principle of self-dissolution is built in to the second. So in 1892 it is reconstituted on a divine basis. What it means is that we have to dissolve the belief that society, or church, or world, is composed of lots of human persons, if we are to experience it anew as the divine One in infinite expression. The two organizations stand for two quite different approaches to *the concept of unity*. The first church was an attempt to get diverse people to work together in harmony, an attempt which comes unstuck; the second represented everyone coming forth together in harmony from the divine One, as diversity in unity.

The section called NOTE was not part of the service of dedication but was written by Mrs Eddy for the first edition of *Pulpit and Press*. In it she includes the startling sentence, "From first to last The Mother Church seemed type and shadow of the warfare between the flesh and Spirit" (p. 20). "Seemed," in the past tense, is surprising when the new church phase has scarcely begun. Actually the term "Mother Church" first appears in 1889, before the dissolution of the first organization, and it seems that in the sentence quoted it applies to the whole period of disorganization when Mrs Eddy is seeking the divine way of establishing a church centre that error could not control – hence "the warfare." By 1895 this ideal "Mother Church" is in operation, with all the reins safely in her (in Principle's) hands. In the new membership it is not personalities jockeying for position so much as spiritual individuality emanating from the divine.

The factor that has made this transition possible is the advent of the fiftieth edition of *Science and Health*, which has defined the terms for God as synonymous. It is this principle of synonymity that introduces a totally new kind of unity in the human also, for when we recognize one another as synonyms for the one man, there can no longer be rivalry, power-seeking, and the arrogance of thinking that 'only I am right.'

*Pulpit and Press* expresses the new attitude in the most beautiful way: "The real house in which 'we live, and move, and have our being' is Spirit, God . . . our true temple is no human fabrication, but the superstructure of Truth, reared on the foundation of Love, and pinnacled in Life . . . Know, then, that you possess sovereign power to think and act rightly, and that nothing can dispossess you of this heritage and trespass on Love" (pp. 2, 3). Man is not a separate



personal 'I:' "Is not a man metaphysically and mathematically number one, a unit, and therefore whole number, governed and protected by his divine Principle, God? You have simply to preserve a scientific, positive sense of unity with your divine source, and daily demonstrate this . . . A dewdrop reflects the sun. Each of Christ's little ones reflects the infinite One, and therefore . . . 'one on God's side is a majority' " (p. 4).

Each one one with the One – that is the key to unity, and the heart of *Pulpit and Press*. It is unity according to the first translation, where Principle and its idea is one. The Scientist now proves his unity with the One by being one with what is Christlike in everyone else. The church is made up of Christ's One infinitely reflected. Hence the section called NOTE is filled with this outward unity – unity according to the second translation, impelled by the first. "Christian Scientists . . . inevitably love one another with that love wherewith Christ loveth us; a love . . . that loves only because it *is* Love" (p. 21). If *we* are united, there is promise of our uniting with other Christian churches: "Our unity with churches of other denominations must rest on the spirit of Christ calling us together" (p. 21). Finally this unity extends out and embraces the world, as is reflected faintly in the kindly and perceptive articles from the newspapers.

As noticed, *Pulpit and Press* contains an unusual number of predictions, or prophecies (pp. vii, 5, 8, 10, 22, 84, 85). In fact, the *Journal* announced it as "A sermon, hymns and prophecy" (CSJ April 1895). This is because it appears just when the second church organization puts into operation the new 'out from' standpoint. The prediction on p. 22 contains an important qualification: "If the lives of Christian Scientists attest their fidelity to Truth, I predict that in the twentieth century every Christian church in our land . . . will approximate the understanding of Christian Science sufficiently to heal the sick in his name. Christ will give to Christianity his new name, and Christendom will be classified as Christian Scientists." Hence the Sermon is addressed to the church of "the new-born of Spirit" (p. 10).

It must be for the same reason, surely, that *Pulpit and Press* is packed with references to children, babes and little ones. "Ah, children, you are the bulwarks of freedom, the cement of society, the hope of our race!" (p. 9). When reborn of Spirit, humanity is the child of God; each of Christ's little ones reflects the whole of the divine One and so they reflect one another. A new sense of creation is about to be experienced.

Being the eighth book in the sequence, *Pulpit and Press* strikes the octave. In the musical scale the octave is at once the goal of the first seven notes and the start of a new series. This sense of achievement, of having reached the centre, of working from the summit, metaphysically

speaking is 'the woman.' It is not a female but a state of consciousness of the kingdom of heaven already with us. *Pulpit and Press* marks this new awareness by the emphatic references to the woman in the Apocalypse (pp. 12–15), and even more particularly by the Press articles on "The New Woman" (pp. 79–84). It seems that at intervals throughout the nineteenth century there had been an active 'Woman's Movement,' but it had been somewhat feminist, and worked for the social and political rights of *women*. Around 1890, however, a new note can be discerned in the literature, a realization that the spiritual element in man can properly be regarded as *woman*. "She realizes that all the harmonies of the universe are in herself" (p. 81; see also *Journal* Vol. XIII 1894–1895, pp. 28, 144, 419).

The 'Press' part of the book reflects this 'woman' viewpoint in another way also, for tucked away amongst the clippings are two messages by Mrs Eddy that are given directly to the world and only indirectly to the Scientists. In the first, writing to the *New York Herald*, she repudiates the suggestion that she personally is the second Christ, for "whoever in any age expresses most of the spirit of Truth and Love . . . has most of the spirit of Christ" (p. 75). In the second, reported in the *Concord Evening Monitor*, she declines to become pastor but accepts the honour of Pastor Emeritus (see pp. 85–87). The sense is that the spiritual idea is generic, universal and impersonal.

*Pulpit and Press* brings us to the end of the second group of four books, with their strong message of how the Christ standpoint resolves the seeming power of error. First there is *Unity of Good*, teaching the Christ-consciousness – the absolute allness of good and the absolute nothingness of evil; *Retrospection and Introspection* then shows how this Christ-consciousness operates – through a process of translating the organic sense of life. *Christ and Christmas* illustrates this translation actually at work, redeeming man from the male and female of mortality; finally *Pulpit and Press* reaffirms that by preserving a scientific sense of unity with the divine source, each of Christ's little ones reflects the infinite One.

## 9. CHURCH MANUAL

We come now to the vital ninth book, the Christian Science *Church Manual*. On the surface, the *Manual* is a code of laws for regulating the

affairs of the church. Metaphysically however it represents the framework for demonstrating right relationship without personal control or interference. Thus in the sequence of the sixteen books it introduces a new dimension – that of the collective.

While virtually nothing hitherto has been published about Mrs Eddy's other fifteen books, by contrast volumes have been written and spoken on the subject of the Manual\* – mostly on whether its provisions have been disobeyed since 1910.

The first church organization of 1879–1889 had no manual, nor even a building of its own. It was strictly the local Boston church, operating under congregational control. For its internal government it had simple by-laws, which included an early form of the six Tenets that we have today. Mrs Eddy dissolved this church in 1889 when it had become clear that the movement might otherwise destroy itself by rivalry and dissension. So she wrote, “I admonish this Church after ten years of sad experience in material bonds, to cast them off and cast her net on the spiritual side of Christianity – to drop all material rules whereby to regulate Christ, Christianity, and adopt alone the golden rule for unification, progress, and a better example as the Mother Church” (RO 323).

When they disorganized, the membership continued to assemble for worship informally without the bonds of organization and “in the bond only of Love” (CSJ Feb. 1890), and there was “a great revival of mutual love, prosperity, and spiritual power” (Ret. 44). At the end of three years, divine wisdom unearthed the State law that would enable Mrs Eddy to re-form a second time without putting the church back under human or legal control. By the end of 1892 a new First Church of Christ, Scientist, was in being, but this time the membership had no say in its organization or running. It was a theocratic church, and not an organization incorporated under human law.

Individual Scientists from near and far, who felt that they could wholeheartedly accede to this government by divine Principle and could subscribe to the Tenets and teaching of *Science and Health*, applied for membership. As yet there was no Manual, only a list of seven procedural rules (see RO 443).

Nevertheless, with so many unregenerate rebels from the old church now trying to get in, and with even loyal students being sometimes mistaken, it became imperative to set out a code of conduct. Accordingly in September 1895 the first edition of the *Manual* appeared. At first it was brief and consisted mostly of articles regulating the actual working of the

\*For example, *Story of the Christian Science Church Manual* by Alice Orgain.

church. In the first edition the Directors were permitted a certain amount of freedom to act without seeking Mrs Eddy's approval, and the government of the church was vested in the First Members, who also screened applicants for membership. The growing list of First Members was printed in the first ten editions of the *Manual*. Included in the list were the twelve students whom Mrs Eddy had selected as the initial core of members, and beside the name of each of these twelve was a star, for they typified the twelve stars in generic man's crown (see S&H 562:11-21). They stand for the whole human race working out the problem of being, progressively demonstrating that the body of man is not material or organic.

In this compound idea, or body of Christ, all are members one of another. Because each one is totally governed by God he is spiritually self-governed within himself, and therefore in his relationships with others. But of course it does not work out like that in human experience without some guidance and direction. The *Manual* represents the framework of divine law reduced to moral law. It is "uniquely adapted to form the budding thought and hedge it about with divine Love" (p. 104). Putting it another way, the same law of God which is a law of enablement and freedom for the obedient is a rod of restriction and discipline for the disobedient. The DISCIPLINE section, which was only five pages long at first, had grown to fifteen by the 88th edition in 1910 – the last edition to be published in Mrs Eddy's lifetime.

Humanly speaking, she must have been saddened to discover that it was necessary to spell out these behavioural laws, "which I said in my heart would never be needed – namely, laws of limitation for a Christian Scientist" (My 229). "The Rules and By-laws in the *Manual* . . . were not . . . dictatorial demands, such as one person might impose on another. They were impelled by a power not one's own" (Mis. 148; and see Coll. 23 and 185).

With this avowal by Mrs Eddy as to the real Author of the By-laws, we are now in a position to understand the much-discussed 'estoppel clauses.' Because the *Manual* stands for the Principle of right relationships, the clauses in it are not personal but are Principle's devices for preventing the control of one Scientist by another. Consequently by about 1903 the *Manual* incorporates twenty-nine vital clauses which require Mrs Eddy's approval or consent – sometimes "in her own handwriting." These 'stoppers' are principally in By-laws that deal with the reappointment and the functions of church officers, including the Directors, and the Trustees of the Publishing Society.\*

\*For a full account of the legal aspects both then and up to the present time, see *Mary Baker Eddy's Church Manual* by Helen M. Wright.

None at all are found in the long section on Discipline, for God-governed individual behaviour is an ongoing requirement. The estoppels make it very clear that Mrs Eddy did not delegate authority to any body of human beings to carry on the government or the running of *her* Mother Church.

For example, when the fifth Director was appointed, a new estoppel was written in, requiring that his successor in office be approved by the Pastor Emeritus. Such a By-law must have been hard for the uncomprehending to stomach. Accordingly, immediately following its appearing, Mrs Eddy wrote in *MENTAL DIGESTION* (My 230), "Of this I am sure, that each Rule and By-law in this Manual will increase the spirituality of him who obeys it, invigorate his capacity to heal the sick, to comfort such as mourn, and to awaken the sinner." At the same time, because the *Manual* is "for the Mother Church only" (p. 104), it puts no restrictions on Christian Science branch churches and societies. This point is reinforced by the word 'By-law,' for a by-law is specifically a law or ordinance dealing with matters of local or internal regulation only, and not to be imposed on others outside one's jurisdiction.

In contrast with the limits set to The Mother Church, the *Manual* specifically frees the branches from outside control. Under "Local Self-government" (p. 70) we read, "The Mother Church . . . shall assume no general official control of other churches." And under "No Interference" (p. 73), "In Christian Science each branch church shall be distinctly democratic in its government, and no individual, and no other church shall interfere with its affairs."

From about 1903 onwards until 1910 the church officials made repeated attempts either directly or through lawyers to get Mrs Eddy to alter these estoppel clauses in favour of the Directors. But because *God* was the Author of the By-laws, *she* was not at liberty to change them. On the contrary, she made them even more binding: "No new Tenet or By-Law shall be adopted, nor any Tenet or By-Law amended or annulled, without the written consent of Mary Baker Eddy" (p. 105). Judge Clifford P. Smith, in *Permanency of The Mother Church and Its Manual*, quotes her as saying in this context, "I have no right or desire to change what God has directed me to do, and it remains for the church to obey it" (p. 8). But once it became clear to her that on her passing the Directors would override the Manual and take personal control of the entire movement, Mrs Eddy sought her lawyer's opinion on what the legal position would then be. Mr Elder assured her that human law would support such annulment of the By-laws! So much for human law. Mrs Eddy assented to this situation, content that her followers would not then try to do the right thing for the wrong reason. She had stated

the principle in the *Manual*, and left it for Scientists to wake up to their heritage. One cannot legislate for spiritual freedom. Undoubtedly she foresaw that in God's own time Christian Science in its Science and system would provide the means for universal spiritual self-government, and release Christian Science from its seventy years' captivity to material organization. Once again the church would have "to be rescued from the grasp of legal power, and . . . be put back into the arms of Love, if we would not be found fighting against God" (Mis. 140).

When we turn to the *Manual* as a book, we notice that in Mrs Eddy's time it – alone of her works – never carried the cross and crown emblem embossed on the cover. (It first appeared there in 1916.) Perhaps the reason is that the book itself is a "Suffer it to be so now." In the Christian Scientist's experience the cross would seem to reflect the *Manual* disobeyed, while the crown would be its provisions obeyed, and the student a law to himself.

In order to obey the *Manual* literally, one needs to understand it spiritually – to discern its underlying scientific ideas. Only then does the prophecy, "eternity awaits our Church Manual" (My 230), become realistic. That dimension of eternity is upon us now – in the 1980s – for within the last few years a remarkable spiritual discovery has been made that translates its contents from rules and regulations into timeless ideas of Science. The discovery is set out in a small but dynamic book by W. Gordon Brown, *Science and Health and the Church Manual*, where he explains the significance of the latter's structure. The *Manual's* Table of Contents shows that the By-laws are given in precisely sixteen main headings. When examined spiritually, and going beneath the surface appearance of church regulations, these sixteen are found to "relate in essence with the spiritual realities of being taught in the first sixteen chapters of the textbook." This correlation must be more than mere chance, for the parallels are so close, so illuminating, and so liberating in their effect. Instead of having to regard the *Manual* as a somewhat dusty code of rules, it becomes alive with the same fundamental themes of Christianly scientific being that we find in the textbook and the Other Writings.

So we are brought quite naturally to observe this ninth book's correspondence with the ninth chapter of *Science and Health*, CREATION. Throughout that chapter runs the theme, "As mortals drop off their mental swaddling-clothes, thought expands into expression" (S&H 255). It is concerned with the expansion of consciousness, with the idea that creation is infinite, boundless, non-organic. Here is the same message as the *Manual*, which also is designed to enable the student to evolve beyond "laws of limitation for a Christian Scientist."

Perceived personally, and as interpreted by human law, the *Manual* is synonymous with the limitations of organized religion; perceived as Mrs Eddy left it, it stands for the liberty of self-government under Principle, and the realization that church is not bounded or compressed within narrow limits.

Another strong point in the CREATION chapter is, "As mortals gain more correct views of God and man, multitudinous objects of creation, which before were invisible, will become visible" (S&H 264). The *Manual* too gives visible expression to the invisible system whereby God governs His own universe including man. In the next book, *Miscellaneous Writings*, we see these absolute laws of God made practical and visible in *ethics*.

## 10. MISCELLANEOUS WRITINGS

Next to the textbook, *Miscellaneous Writings* is the best known and most loved of all Mrs Eddy's books, and deservedly so. Into it she poured a mother's tireless love and practical wisdom as she sought to educate the Christian Science students and raise them from childhood to maturity. But it is far more than a collection of documents relating to events in the past, for life's lessons are valid eternally. The book has the grand purpose of redeeming the human from the mortal, and of planting life on the basis of demonstration. Thus it emphasizes "practical, operative Christian Science" (p. 207), and how to be in practice what we already are in the divine Science of our being.

By 1896 the newly formed church was functioning within the safeguards of its *Manual*. Mrs Eddy had declared "My work for The Mother Church is done;" she had withdrawn as person and become Pastor Emeritus. In February 1896 she had written, "The hour has struck for Christian Scientists to do their own work; . . . to demonstrate self-knowledge and self-government" (Mis. 317). With all the unmistakable teaching of their textbook to inspire and guide them, could the students now demonstrate true church? It seems that they had yet to learn how to embody that teaching in human character and life. So during 1896 Mrs Eddy gathered together almost all the articles and letters which she had published in the *Journal* over the past fourteen years, edited out the personal references, "tried to remove the pioneer signs and ensigns of war" (p. xii), and published the volume in January 1897 as *Miscellaneous Writings 1883-1896*.

Its period spans all the previous nine books, and the story it covers is familiar to the reader from Chapter III of this volume, where many of the articles have been examined. For this reason we shall not go into its details again but will seek to identify the book's overall character. Because it takes in the years of organization, disorganization, and reorganization, and because its articles interpret these three phases in their spiritual meaning, *Miscellaneous Writings* clearly stands for the reconstructed individual.

The scope of the book is immediately seen in its dedication, where every single word conveys its purpose: "To loyal Christian Scientists in this and every land I lovingly dedicate these practical teachings indispensable to the culture and achievements which constitute the success of a student and demonstrate the ethics of Christian Science." The teachings must be cultured from within, so that one achieves spiritual mastery over the human self. "The ethics of Christian Science" implies the human character being brought into accord with the divine, and means that the Christ-Mind has to be found to be one's own mind.

The word 'ethics' appears only twice in the textbook (though in exceedingly important passages), while it occurs twenty-three times in the Other Writings as a leading characteristic. Science and its ethics are as inseparable as Principle and idea. The textbook explains, "The teacher must make clear to students the Science of healing, especially its ethics – that all is Mind, and that the Scientist must conform to God's requirements" (S&H 444). While *Science and Health* tends to emphasize the Science, *Miscellaneous Writings* accentuates the ethics that flow from it as a Science of life. Ethics, in turn, become morals when practised, for ethics relate to the principles of right conduct while morals refer more to the practice. So we have the absolute laws of Science, such as Life, Truth, and Love, which provide "a scientific system of ethics" (S&H 464) in the form of life, truth and love; then the living of life, truth and love comprise our morals; yet it is Science all the way through. For example, *Science* might be likened to the giant high-voltage power lines, *ethics* to the transformer that adapts the current to domestic use, and *morals* to the lamps and cookers that light and feed the family; yet it is all one and the same electric energy.

When *Miscellaneous Writings* was published Mrs Eddy suspended all class teaching for a year. "Our Leader said that this book would be a teacher next to *Science and Health*, as people would understand it better and more quickly at first than *Science and Health*" (Clara Shannon, Golden Memories). Perhaps it does seem easier, although it is very demanding, for it requires us to handle animal magnetism not in the abstract but in the area of life and relationships. Of course we are not



actually concerned with human behaviour as such but with demonstrating life's indivisibility from Life. We truly understand the realities of Science only as we experience them – as we let them resolve and translate the human sense of life. For instance, a car may have power steering but it will not operate until we turn the wheel, be it ever so little.

*Miscellaneous Writings* corresponds to the tenth chapter of *Science and Health*, SCIENCE OF BEING, which also deals with the Science of *being* the truths we talk about. For example, "It is the spiritualization of thought and Christianization of daily life . . . which really attest the divine origin and operation of Christian Science" (S&H 272). There are only two references in *Science and Health* to 'daily life' and both of them, appropriately, are in SCIENCE OF BEING where the theme is the effectiveness of the one Mind to change the material sense of being through the details of human life. It is this practical Christianity which is also the continuous theme of *Miscellaneous Writings*.

On page vii Mrs Eddy prints some verses which it seems she wrote in 1896 specifically for the book, and which contain two vital clues to its purpose.

"If worlds were formed by matter,  
And mankind from the dust;  
Till time shall end more timely,  
There's nothing here to trust . . .  
My world has sprung from Spirit,  
In everlasting day;  
Whereof, I've more to glory,  
Wherefor, have much to pay."

According to Christian Science the world and man are not of the earth, earthy. They did not begin in dust and thence evolve upwards towards a spiritual destiny. "My world has sprung from Spirit," and from this platform "evolution" is but the dissolving of the material veils in consciousness, so that mankind progressively comes to understand that it too has sprung from Spirit.

The second element, which is of such importance in *Miscellaneous Writings*, is time – "Till time shall end more timely." Time must be faced and resolved if we are not to be left with a discarded past and a future never attained. This surely explains why the material in the book is not placed chronologically but is deliberately rearranged in a time-free order. Chapter I, for instance, contains material from 1883 and 1890; Chapter II is from 1896; Chapter III ranges from 1883 to 1892, and so on. It is very worthwhile to try to understand what Mrs Eddy has done

in this handling of time, for the records show that she spent many days rearranging the material for *Miscellaneous Writings*.

God requires of us that which is past, and this means translating past events into spiritual ideas. Once we identify them as the workings of Mind, Spirit, Soul, Principle, Life, Truth and Love, all so-called history becomes contemporaneous and the past is redeemed. Thus the periods of the Christian Science story – or of the Bible – are seen to be synonymous views of the same fundamental idea. Here is a marvellously healing way of regarding ‘history;’ nothing that God has done can become past and obsolete; all that He will yet unfold to us is actually present now. Hence this tenth step is literally the Science of *being*.

In compiling *Miscellaneous Writings* Mrs Eddy arranges in a systematic manner the items she needs for teaching the spiritual idea. The result is like the lessons of daily life which, to human sense, appear haphazard and to have no programme. Letters, events, precepts, home, business, church work, achievements – all seem to be mixed together in the experiences of a day. Yet could we stand back and view life more metaphysically we might see – as Mrs Eddy does here – an ordered spiritual pattern.

By gathering the articles into a structure of twelve chapters she is repeating the lessons of *Science and Health*, for the tones of these chapters resemble those of the first twelve chapters of the textbook from PRAYER to CHRISTIAN SCIENCE PRACTICE. Twelve is simply a symbol for a complete cycle, indicating demonstration and fruits. The chapters of *Miscellaneous Writings* thus trace the footsteps for the Christian Scientist’s practical achievements.

Taking the flow of the book quite simply, one observes that Chapter I takes the reader from PROSPECTUS to THE NEW BIRTH in the same way that PRAYER changes one’s attitude to God and leads to a new birth. Chapter II is the single article ONE CAUSE AND EFFECT and it sets out the rocklike unitary nature of being in which cause (God) and effect (universe) are one in quality. This divine cause has the effect of raising appropriate questions in human consciousness, so Chapter III contains ninety QUESTIONS AND ANSWERS, ranging over many topics, and relating the theory of Christian Science to the practical details of life. (Perhaps unexpectedly, they can be read as one continuous connected flow.) Then comes the ADDRESSES to the students and the church in Chapter IV, seven fundamental statements of *the being* of the Christian Scientist. Chapter V contains twenty-one LETTERS, which appear to pattern the twenty-one Epistles in the New Testament; they focus on the necessity of bringing the human under the control of the divine, so that the ‘body’ can work as one whole.

Chapter VI is *SERMONS*, in which the theology of Christian Science brings out the spiritual meaning of the Bible so that it heals. Just how is this done? Chapter VII tells us in *POND AND PURPOSE* that by baptizing ourselves in Spirit we come to discover Love's great purpose – the translation of the human concept. Then in the long Chapter VIII, *PRECEPT UPON PRECEPT* shows the numerous footsteps of experience through which the translation actually happens. It contains two kinds of precepts, the absolute ones from which we must operate, such as *PUT UP THY SWORD*, and the relative ones through which we reach the goal, such as *IMPROVE YOUR TIME*. By taking these precepts to heart and embodying them in life, we enjoy *THE FRUIT OF THE SPIRIT* (Chapter IX), because when life unfolds from the matrix of Spirit it is fruitful. Chapter X, *INKLINGS HISTORIC*, is a survey of our spiritual journey, confirming that it is not human power but the Science of divine Mind that has done the work. Into Chapter XI, *POEMS*, Mrs Eddy has collected verses written during the whole period of the book. They close the gap between us and our longed-for achievement, for they start with the cry from the heart, "Come Thou," and culminate in "Laus Deo, it is done!" When the barrier is removed, spontaneous demonstration follows, and therefore Chapter XII is *TESTIMONIALS* – letters from those healed simply by the reading of the textbook.

A brief outline such as this cannot begin to do justice to the sweep and power of this beautiful book, majestic in its vision and so practical in its details. The reader is alternately swayed by the clear logic of the Science, or moved by the inspired spiritual interpretations – and sometimes jolted by the realization of what he has yet to accomplish. Small wonder that it was made the sole official teacher for a year!

## 11. CHRISTIAN SCIENCE VERSUS PANTHEISM

In a thousand different ways *Miscellaneous Writings* brings home the message that "God is All, in all" (Mis. 26). All there is to our lives, our bodies, our relationships, is some activity of God. The divine All enters into the minutiae of all because we can never be outside of His allness. Does this mean, then, that God is in material things, or that in God's allness evil exists along with good? Clearly not, according to Christian Science, yet taking some of Mrs Eddy's words out of context might lead to such a misunderstanding, depending on how one approaches this 'all.' From the standpoint of Spirit one can say, "God is All," and that is

Christian Science. But if from the standpoint of the material senses one were to say, "all is God," that would be pantheism. When the *Boston Herald* in 1898 carried criticism of her use of the term 'pantheism' she sent the Editor "a correction" regarding it: "God, Spirit, is All-in-all, therefore there is no matter."

To settle the issue conclusively Mrs Eddy composed her annual Communion Message to The Mother Church in 1898 on the subject, "Not Pantheism, but Christian Science." It was the first of these Communion Messages to be printed as a little book, no doubt because of the need to give it wide publicity.

The argument runs like this: traditional theistic Christianity has a personal God as one thing and a material man as another thing; it claims that God, Spirit, is the infinite good and then allows evil to be another power. Through these inconsistencies it virtually has more than one God, more than one mind. Therefore it is old theology, rather than Christian Science, which is pantheistic. Christian Science, on the contrary, is true monotheism; this infinite Spirit means one spiritual creation, one substance, one law, and no reality in anything else. Furthermore because it is scientific Christianity it demonstrates this proposition through its ability to heal and save. This prosaic summary may show the logic of the book, but to be moved by its inspiration and force one needs Mrs Eddy's own words.

Her Message is presented in twelve small sections, which are dominated by the synonym Spirit and by the term Christianity – Spirit signifying monotheism and Christianity demonstrating this oneness in practice. We start, she writes, with the great fact that "God, Spirit, is indeed the preserver of man . . . 'Who forgiveth all thine iniquities; who healeth all thy diseases' " (p. 4). But if we at first affirm this and then contradict it by using drugs as man's preservers, "monotheism is lost and pantheism is found in scholastic theology. Can a single quality of God, Spirit, be discovered in matter?" (p. 5). She takes up the subject of evil, which Jesus identifies as a liar and which Science denounces as an illusive claim of a second mind: "and if two minds, what becomes of theism in Christianity? For if God, good, is Mind, and evil also is mind, the Christian religion has at least two Gods." "Christianity, as taught and demonstrated . . . by our great Master, virtually annulled the so-called laws of matter, idolatry, pantheism, and polytheism" (pp. 6, 8).

Under the heading **MAN THE TRUE IMAGE OF GOD** she goes on, "From a material standpoint, the best of people sometimes object to the philosophy of Christian Science . . . The grand realism that man is the true image of God, not fallen or inverted, is demonstrated by Christian

Science. And because Christ's dear demand, 'Be ye therefore perfect,' is valid, it will be found possible to fulfil it." What will make it possible? "The altitude of Christianity openeth, high above the so-called laws of matter, a door that no man can shut; . . . it lifteth the burden of sharp experience from off the heart of humanity" (pp. 9-12).

Ah! In that last sentence we glimpse the spiritual reason for this book coming now – to usher in a demonstrable Christianity that is not painful trial and error. There has to be a deeper reason than merely refuting a clergyman's charge that Christian Science is pantheism. By showing *her students* the spiritually scientific attitude to their Christian practice, *they* cannot then be pantheistic. The context of 1898 gives us the confirmation. With *Miscellaneous Writings* having just been published, and its demands for higher demonstration still ringing in the students' ears, they are now being reminded that they are not setting out to demonstrate *material* health; that their efforts and achievements are not really theirs (that would be pantheism, more than one mind); that Christianity is not personal effort, nor working from problem to solution by constant sharp experience. Rather is it the grandeur of the Science of Christianity in which God's statement and God's proof are one; the Scientist is himself integrated with it, as the very workings of God.

Making the point inescapable the text now rises to its climax: "The Science of Christianity is strictly monotheism – it has ONE GOD. And this divine infinite Principle, noumenon and phenomena, is demonstrably the self-existent Life, Truth, Love, substance, Spirit, Mind, which includes all that the term implies, and is all that is real and eternal . . . And Science is not pantheism, but Christian Science" (p. 12).

*Christian Science versus Pantheism* rests on the fact that being is perfectly consistent within itself, without contradiction or fragmentation. Like is reflected in like: spiritual noumenon has only spiritual phenomena. Thus the book correlates most beautifully with the eleventh chapter of *Science and Health*, SOME OBJECTIONS ANSWERED (which also was written originally as a reply to a critical clergyman). That chapter stands between SCIENCE OF BEING and CHRISTIAN SCIENCE PRACTICE, and the objections which it answered are all those reactions of mortal thought which would separate our real being from our practice. It explains that nothing can be properly understood if taken out of context; out of the one grand root of divine Principle come both statement *and* proof, both theory *and* practice, both spiritual premise *and* spiritual conclusion. It handles the belief that the one divine universe of Spirit was ever fragmented into Spirit and matter, and further fragmented into unrelated parts. It is a marvellously positive message of coherent

wholeness; all ideas reflect the All of Spirit, and therefore reflect each other.

Exactly the same theme runs through this eleventh book. Right where the physical senses say we are involved in matter, spiritual sense enables us to understand we are experiencing nothing but God. It is the *scientific* sense of Christianity that resolves these opposites by demonstration. Thus both *Christian Science versus Pantheism* and SOME OBJECTIONS ANSWERED bring forward practical, spiritual Christianity as the answer to every objection, so that there is now no hindrance to demonstrating that God is All-in-all.

## 12. MESSAGE TO THE MOTHER CHURCH, 1900

Mrs Eddy wrote seven of these special Messages to The Mother Church for the occasion of their Communion Service. (Mis. 120, My 121, Pan, My 124, Mess. 1900, Mess. 1901, Mess. 1902.) Instead of giving the students the symbols of bread and wine which are partaken in the ordinary Christian sacrament, in these Communion Messages she is feeding them with the actual Christ-substance that makes up the healthy church body. When Paul is writing his similar epistles to the young church of his day he frequently refers in his messages to "the edification of the church;" for instance, "the edifying of the body of Christ," or making "increase of the body unto the edifying of itself in love" (Eph. 4). The word has no connection with eating nor, originally, does it mean merely pleasing moral instruction. The literal sense is building up, as in 'edifice.' In these Messages, then, Mrs Eddy is building up the Christian and scientific consciousness that constitutes the Christian Scientist.

Although this twelfth book contains some powerful statements, it may appear – on the surface at least – not to carry quite the same spiritual force as the previous eleven; that is, it brings no dramatic new teaching on the nature of God, no fresh revelation of the absolute facts of Science. But we would be very mistaken if we thought it lightweight. The function of the earlier eleven books has been to explain the allness of God and the illusory nature of evil and disease; step by step they equip us to prove in practice the truth of these two points. We have observed just the same spiritual sequence flowing through the chapters of *Science and Health*. Now with the objections answered (textbook chapter 11), the way is open for the successful practice of Christian Science (textbook chapter 12). "Truth is revealed. It needs only to be practised"

(S&H 174). And the key to its practice lies not in some extra piece of scientific instruction but in maintaining the Christ-consciousness – which alone does the healing work. What is required is an attitude of abiding, of steadfastness, for as we live our way through the eleven steps we are *in* the twelfth, the circuit is completed, and the power flows.

The subject of *Message 1900* is this theme of consistency, of being “present with the ever-present Love” (p. 1), of practising Love in terms of love. What makes it possible for us to abide in this attitude is not personal Christianity but *Christianity in its Science*. Hence we find Christian Science defined by such phrases as “the divine Science of divine Love” (p. 5). What marvellous scientific backing we have, then, to our Christian efforts!

The book unfolds easily through seven topics. First is “the right thinker and worker,” who loves to be in consonance with “the song of Christian Science . . . ‘Work – work – work – watch and pray’ ” (p. 2). This right thinking loses self in love, and wakens man’s slumbering capability. Capability for what? For distinguishing between the dualistic human sense of God and the purer monotheism now being introduced by Christian Science in a new renaissance. There follows naturally the third point: the only perfect religion is identified as divine Science, or Christianity as taught and demonstrated by our Master (pp. 3, 4). Christian Science being “the divine Science of divine Love” it enables man not only to “have no other gods before me” but also to fulfil the second great commandment, “love thy neighbor as thyself” (p. 5).

This is because “Christian Science is the Science of God,” and capable of proof as “the Science of perfectibility” (pp. 6, 7). The way is through the living Way: the way we are to lay off the mortal ego is to put on Christ as our true individuality; in such loving obedience we “exterminate self” and relate rightly with others (pp. 7–9). Thus the right thinker and worker becomes *the reformer*, the ideal man who “must have conquered himself before he can conquer others.” The reformer has been individually represented by Mary Baker Eddy, but of course it applies to man generically “as leader of this mighty movement” (p. 9). In the generic sense all men are brethren, and are as harmoniously related to one another as are the tones in music (p. 11).

The text of the Message now suddenly changes, and Mrs Eddy launches into a vivid description of St John’s messages in Revelation to “the churches which are in Asia.” She draws on them as types of consciousness illustrating “the right thinker and worker” (or otherwise), with which the book began.

“In Revelation St John refers to what ‘the Spirit saith unto the churches.’ His allegories are the highest criticism on all human action,

type, and system. His symbolic ethics bravely rebuke lawlessness. His types of purity pierce corruption beyond the power of the pen. They are bursting paraphrases projected from divinity upon humanity" (p. 11). "He goes on to portray seven churches" (p. 14). The seven churches are really one church; they represent the main aspects that make up the one Christ-consciousness, the one whole body. They are allegories of human action and behaviour and thus point to the practice of divinity in terms of humanity. "Note his inspired rebuke to all the churches except the church in Philadelphia – the name whereof signifies 'brotherly love'" (p. 14).

Christian Science practice is the practice of the Principle of universal Love that heals and regenerates and saves, and brotherly love is its visible evidence. Thus in focusing on brotherly love, *Message 1900* is teaching the practical, living Christianity in its Science. The book does, after all, carry the same weight and potency as the previous books, though in the unexpected form of love rather than Love. "If we love one another, God dwelleth in us, and his love is perfected in us" (I John 4).

Of course, love of one's fellow man does not necessarily have a divine source; it could be mere personal affection on a material basis. On the other hand, Christly affection that flows from divine Love will inevitably be manifested outwardly in warm appreciation for others' spiritual individuality, for "Love is reflected in love" (S&H 17). The twelfth chapter of the textbook, CHRISTIAN SCIENCE PRACTICE, to which this twelfth book corresponds, states the case strongly through the illustration of Jesus' healing love for Mary Magdalen. "If the Scientist has enough Christly affection to win his own pardon, . . . then he is Christian enough to practise scientifically and deal with his patients compassionately" (S&H 365). Mrs Eddy goes on, "The physician who lacks sympathy for his fellow-being is deficient in human affection, and . . . 'He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?' Not having this spiritual affection, the physician lacks faith in the divine Mind and has not that recognition of infinite Love which alone confers the healing power" (S&H 366).

The love that flows from Love must be the practitioner's outlook. What about that of the patient? The last pages of *Message 1900* describe it. "When invited to a feast you naturally ask who are to be the guests . . . Putting aside the old garment, you purchase, at whatever price, a new one that is up to date. To-day you have come to a sumptuous feast . . . to partake of what divine Love hath prepared." Then, as though consciously referring back to the Magdalen, Mrs Eddy adds, "The Passover, spiritually discerned, is a wonderful passage over a tear-filled sea of repentance – which of all human experience is the most



divine; and after this Passover cometh victory, faith, and good works” (pp. 14, 15). By responding to the love wherewith divine Love loves us, we are washing out the concept of man as fallen, sinful and sick, and are ready to grasp the transcendent note of the next book.

*Message 1900* brings us to the end of the third group of four books; all are dedicated to the one common purpose – the actual working out of the “Life-problem.” First is the *Church Manual*, providing the framework for demonstrating right relationship; then *Miscellaneous Writings* shows the human being redeemed from the mortal through Christianization of daily life; *Christian Science versus Pantheism* consistently preserves pure monotheism by demonstrating Spirit to be All-in-all; lastly *Message to The Mother Church, 1900*, gives the underlying Science of right practice: it is Love demonstrated as love.

We could summarize the first twelve books as follows: the first group of four are God’s way revealed; the second group are how the problem of dualism is resolved; the third group illustrate the working out achieved in Christian practice. Now we move on to the fourth and last group of four, which gives the scientific *explanation* of it all.

### 13. MESSAGE TO THE MOTHER CHURCH, 1901

The Message for 1901 is a substantial little book, and not only for the reason that its thirty-five pages make it by far the longest of these Messages to The Mother Church. In contrast to the previous books it seems to stand back from the details of individual life, to survey the theory and practice of Christian Science, and to teach the underlying scientific essence of all that has gone before.

In the order of divine wisdom, experience comes before teaching, for one must first have had some life-experience before it can be spiritually interpreted (see S&H 322:26–32). People customarily think of life as a series of personal and material experiences, whereas Science explains that life actually is the experience of God. Thus while the first twelve books represent the experience of working out the “Life-problem,” this thirteenth marks a momentous change as consciousness now moves beyond the boundary of individual achievement and the Scientist finds himself to be the unlimited workings of Principle’s own idea. This point of transcending human personality and finding that God is the only

Person or doer is the theme both of *Message 1901* and of the thirteenth chapter of *Science and Health*, TEACHING CHRISTIAN SCIENCE.

What is happening in Mrs Eddy's founding work to explain this change of key? *Message 1901* is the first book to be published in the twentieth century, and she welcomes the new century with the poem of that name, bringing its message of heaven here and thus a new earth. Then throughout 1901 she is working on the last structural revision of *Science and Health*. The rearranged chapters will be in 'matrix' form, so that as the student lives his way through the book he will be born anew as a real Scientist, and the concept of being a mortal person will be replaced. (No wonder the textbook's thirteenth chapter contains the passage on obstetrics!) Accordingly in September 1901 the course on physical obstetrics at the College is discontinued. Again 1901 is when Mrs Eddy announces to the world that her successor is to be not a person but generic man. All these features help to explain why in her own copy of the book she identified *Message 1901* as "infinite personality" (Coll. 260).

If the concept of man as a personal operator is to be superseded and yet individuality not be obliterated, we have to understand that God alone is Person, the only operator, and that man is His impersonal idea. This is the message of the book; but it starts by first showing that to be a Scientist of this sort one must also be a Christian: "As Christian Scientists you seek to define God to your own consciousness by feeling and applying the nature and practical possibilities of divine Love: . . . The highest spiritual Christianity in individual lives is indispensable to the acquiring of greater power in the perfected Science of healing" (p. 1). First the Christian, then the Scientist.

With the required ethical attitude now stated, Mrs Eddy can launch into her main subject, GOD IS THE INFINITE PERSON. In these five pages (pp. 3-7) we have what is probably the greatest concentration of capitalized terms for God to be found anywhere in her Other Writings, defining the Supreme Being. One synonym is explained in terms of another in an inspired chain-reaction; each one possesses the nature of all; each one enhances our understanding of the others.

"'God is Spirit,' 'God is Love.' Then, to define Love in divine Science we use this phrase for God - divine Principle. By this we mean Mind, a permanent, fundamental, intelligent, divine Being, called in Scripture, Spirit, Love" (p. 3). Through this elaboration we are being shown the Person of God: "because God is Love, Love is divine Principle; then Love as either divine Principle or Person stands for God" (p. 3).

The Message continues for several pages along this line, explaining with divine logic the true Person of the Godhead as the 'absolutes' of

Mind, Spirit, Soul, Principle, Life, Truth, Love, and employing the terms 'Person' and 'personality' nearly fifty times in the course of the elucidation. "The trinity of the Godhead in Christian Science being Life, Truth, Love, constitutes the individuality of the infinite Person" (p. 7).

Woven into this lengthy explanation of the spiritual sense of the 'Person,' or individuality, of God is the parallel point of the 'person' of man. If by God's Person we mean infinite Spirit and not personality, His image and likeness is spiritual and not a mortal person. Thus Christian Science teaches a view of man's individuality that far transcends the personal concept. Yet she assures us, "we are not transcendentalists to the extent of extinguishing anything that is real, good, or true; for . . . the nature of God must be seen in man" (p. 5). For this reason 'transcendental' now occurs frequently in the Message and is a very characteristic word.

In the next section, CHRIST IS ONE AND DIVINE, she continues, "is man, according to Christian Science, more transcendental than God made him? . . . The reflex image of Spirit is not unlike Spirit. The logic of divine metaphysics makes man none too transcendental" (p. 8). Nor is THE CHRISTIAN SCIENTISTS' PASTOR – the Word of God in its Science – "too transcendental to be heard and understood" (p. 11). Neither (in the section MEDICINE) should the Christian Scientists' remedy – Mind – be thought illusory: "Christian Science seems transcendental because the substance of Truth transcends the evidence of the five personal senses" (p. 18).

These points – of God as the only Person, and man transcending the personal concept – lead thought right into the heart of Science where all that is really going on is God. Personal sense evaporates and man knows himself to be the workings of the God-idea; his being is in conformity with Principle. Here we find the same message as in the chapter TEACHING CHRISTIAN SCIENCE – teaching oneself to be the embodiment of the ideas of God. That chapter consequently is concerned with the ethics of abiding strictly by divine Principle and its rules, and focuses on the need to practise impersonally and not to trespass "upon man's individual right of self-government" (S&H 447). In fact all personal practice is, in a sense, malpractice, whereas working impersonally as the ideas of God is Christianly scientific practice.

MENTAL MALPRACTICE therefore features as one of the sections in *Message 1901*. Any kind of mental interference or personal indoctrination is foreign to the genuine Christian Scientist, and he becomes proof against it himself as he eliminates personal sense. "The Christian Scientist is alone with his own being and with the reality of things" (p. 20). Because he is alone – 'all one' – with God as his Person he is

immune from interference, and there is no other person 'out there.'

The real teaching of Christian Science is in teaching the student how to be taught of God. He is self-taught by conforming strictly to its divine Principle and rules, and in this way he transcends the need for personal teachers with the attendant dangers of mental insemination and control. By advancing "from the rudiments laid down" (S&H 462) the student brings himself to birth as a Scientist.

What are these "rudiments" but the fundamental capitalized terms for God, which are the basis of teaching? In the textbook Mrs Eddy refers to the essential ideas of the seven synonyms as "the numerals of infinity," and to the workings of the four-sided city as "the divine infinite calculus." Any scientist who abides by the principles of his science is, in effect, that science in individual operation, and so it is with Christian Science. Through the de-personalizing work of *Message 1901* the student finds himself *to be* the ideas of the synonyms, and *to be* the workings of the city. In fact he is himself "the numerals" and "the calculus," for in his practice *they* are being *him*. So it is perfectly natural – and at the same time astonishing – to find that *Message 1901* uses the phrase "the numeration table of Christian Science" (pp. 22, 23), and the phrase "the infinite calculus of the infinite God" (p. 22). Why should "the numeration table of Christian Science" feature in this book and nowhere else? It appears that the purpose of the thirteenth is to explain the impersonal Science and its numerals that underlie all the twelve steps of the healing practice.

However transcendent the emphasis in this book, Christian Science has not taken off into abstract realms; in the next book we see it firmly committed to the unity of heaven and earth.

#### **14. MESSAGE TO THE FIRST CHURCH OF CHRIST, SCIENTIST, or THE MOTHER CHURCH, 1902**

The Message for 1902 is couched in beautiful language, and has a very direct appeal. It was the last of the long Communion addresses, as they were replaced thereafter by a specially prepared Lesson-Sermon. This one is unique, however, on account of its full name; the double title distinguishes it from all the previous Messages, which were addressed to The Mother Church only.

The reason for it, as was explained in Chapter III, is that the addition of a fifth Director in 1902 now makes it possible for The Mother Church

with its function of external control to give way to the self-governing Branch. If the Pastor Emeritus does not give her approval to the fifth Director's successor (Man. 26) the church can no longer legally remain The Mother Church, although it will continue to be *The First Church*. Thus 1902 marks the point when church can be liberated from being an ecclesiastical material organization and can be released into its spiritual phase. "The bonds of organization of the Church were thrown away, so that its members might assemble themselves together . . . in the bond only of Love" (CSJ Feb. 1890); although this quotation refers to the dissolving of the first organization it remains the model for the resolving of the second.

Very appropriately *Message 1902* is emphatically on the theme of Love interpreting itself through love. It has a strongly-marked fourfold structure: THE OLD AND THE NEW COMMANDMENT, GOD AS LOVE, LOVE ONE ANOTHER, and GODLIKENESS. These four sections reflect the four 'sides' of the city, which brings to earth (love) a foretaste of heaven (Love). They are surely the four 'directors' or cardinal points (see S&H 575-577) by which the individual Christian Scientist can chart his way, find his divine orientation, relate Christianly with others, and be at one with God.

Once again the Other Writings reveal their inspired relationship to one another, for this clearly-defined fourfold aspect of *Message 1902* expands the sevenfold "numeration table" found in *Message 1901*, and now shows it at work. While the 'seven' reveal what God is, the 'four' explain how He operates, so that *Message 1902* could be described as the calculus of Love.

The first section, THE OLD AND THE NEW COMMANDMENT, correlates in a beautiful way the inward love for God and the outward love for man. The Scientist may be (as the previous Message says) "alone with his own being," but he is not isolated from the world: what he understands individually has a redeeming effect upon mankind collectively. Accordingly the *Message 1902* – and this Message alone – includes a survey of how Truth is leavening world affairs. If one writes "truth first on the tablet of one's own heart," one will recognize that Truth is at work everywhere, changing and "purifying all peoples, religions, ethics;" hence the unique description of Christian Science as "the Science of man and the universe" (p. 2).

Combining the old and the new commandments means that love for God is inseparable from love for man, and so this section adds that "the only true ambition is to serve God and to help the race" (p. 3). With this generic outlook we can effectively tackle the world problem of divisions, for "competition in commerce, deceit in councils, dishonor in nations,

dishonesty in trusts, begin with 'who shall be greatest?' " (p. 4).

Who, indeed, shall be greatest, but our divine Principle, Love? The second section, **GOD AS LOVE**, therefore begins, "The First Commandment, 'Thou shalt have no other gods before me,' is a law never to be abrogated – a divine statute for yesterday, and to-day, and forever" (p. 4). Man has a compelling need to know what this "me" is, and "the ever-recurring human question . . . What is God?" has to be answered divinely, as " 'God is Love.' This absolute definition of Deity is the theme for time and for eternity" (p. 5).

It is very satisfying to observe that the fundamental question, What is God? occurs only here in the fourteenth Other Writing and in the textbook's fourteenth chapter **RECAPITULATION**. That entire chapter is taken up with a systematic elucidation of what God is, in terms of His idea, man. Where **RECAPITULATION** declares, "Principle and its idea is one" (S&H 465), *Message 1902* virtually says that Love and love is one. In this manner both the fourteenth chapter and the book trace Principle's interpretation of itself through its idea, and so reduce divinity to the comprehension of humanity. Consequently absolute Love is interpreted in the next section as **LOVE ONE ANOTHER**.

Jesus' new commandment "That ye love one another; as I have loved you" commands special attention, "because it emphasizes the apostle's declaration, 'God is Love,' " (p. 7). The law and the gospel thus coincide as Love and the activity of Love. The kind of affection and tenderness that flows from Love itself obviously far transcends fondness on a personal level and yet includes all that is truly loving. But Mrs Eddy here carries the point further by explaining the Love that heals. "The life of Christ Jesus, his words and his deeds, demonstrate Love . . . The energy that saves sinners and heals the sick is divine: and Love is the Principle thereof. Scientific Christianity works out the rule of spiritual love; . . . Spiritual love makes man conscious that God is his Father, and the consciousness of God as Love gives man power with untold furtherance. Then God becomes to him the All-presence – quenching sin; the All-power – giving life, health, holiness; the All-science – all law and gospel" (p. 8).

With such security man can well afford the "unselfed love" that now comprises the fourth and final section, entitled **GODLIKENESS**. The tone here is entirely one of willing self-abnegation. The wording might seem moralistic, even sentimental, yet the demand for total self-surrender is tough and uncompromising, the very pinnacle of Science. In the measure that self is lost in love, man realizes that he is not someone apart from his divine Principle, Love, but is that very Love being lived. Then, like Jesus, he has allowed Love triumphantly to be All-in-all.

“The meek might, sublime patience, wonderful works, and opening not his mouth in self-defense . . . express the life of Godlikeness” (p. 16). The text speaks of learning to love aright in blessing others and in self-immolation. We find happiness, it says, only through giving ourselves and others the gift of God; then the result is that lovely benediction, “conscious worth satisfies the hungry heart, and nothing else can” (p. 17).

The demands of Love’s self-giving love can be awesome, as Mrs Eddy well knew from her own experience. “The great Master triumphed in furnace fires. Then, Christian Scientists, trust, and trusting, you will find divine Science glorifies the cross and crowns the association with our Saviour in his life of love. There is no redundant drop in the cup that our Father permits us” (p. 19). It is through this unfaltering love, which can walk over the waves and still the tempest, that we rise to find Christ as our ‘I’ that cannot be afraid.

Thus *Message 1902* demonstrates “heaven here – the struggle over” (p. 6) because (like *RECAPITULATION*) it teaches what God is through His idea, man – explains what Love is through Love’s idea, love. The grandeur of the theme and the sublime wording of its expression are often akin to poetry.

## 15. POEMS

Each of these Other Writings calls for a whole chapter to itself, and *Poems* more so than most because of the essentially metaphysical nature of poetry and its relation to Science. If we look into this aspect first it will illuminate Mrs Eddy’s poems and the force of the fifteenth book.

The word ‘poem’ is from the Greek *poiein*, to make, to arrange or construct. The poet makes sense out of experience, by revealing its meaning. By making us see the meaning he recreates with the creator. Poetry is creative in that it discloses a significance we had not seen, and reunites us with the great springs of being. “Poetry is itself a thing of God; / He made His prophets poets” says P. J. Bailey in “Festus.” Elizabeth Barrett Browning says, “God is Himself the best Poet, / And the Real is His song.”

Professor Erich Heller provides deep insight into the subject of poetry and meaning: “Poetry always means more than itself. Its meaning is the vindication of the worth and value of the world, of life and of human experience. At heart all poetry is praise and celebration. . . . Whatever it does, it cannot but confirm the existence of a meaningful world – even

when it denounces its meaninglessness. Poetry means order, even with the indictment of chaos; it means hope, even with the outcry of despair. It is concerned with the true stature of things." (*The Hazard of Modern Poetry.*)

Poetry, like spiritual sense, is heart-knowledge first before the head gives it words. It appeals to our innate conviction that there is symmetry and order in the depths of reality, and this feeling therefore expresses itself in words which reflect that order in metre and rhyme. The more strongly felt an idea, the more rhythmical becomes our way of voicing it.

Poetry deals not so much in words as in images, and the images of good poetry are universals. That is, the poet extracts ideas from some particular experience and shows them to be universal in their significance. He links the infinitesimal to the infinite. Our hearts respond to the poem because in some strange way we already know what the poet is saying; both he and we have our origin in the same creative Mind, and so also does his archetypal image, which we recognize.

One of the chief functions of poetry, then, is *reduction to essence*. The inspired prophet-poets who wrote the creation story in *Genesis*, for example, took the vast range of ideas and values of human life and reduced them to the seven days of creation (which in the original Hebrew are written in verse).

And so it is that the fifteenth book, *Poems*, has its parallel in the fifteenth chapter of *Science and Health*, GENESIS. As we know, much poetry is about cheated hopes and the sadness of mortal life and yet it can celebrate order and meaning behind it; likewise the chapter GENESIS contrasts the sad chronicle of Adam and fallen man with the eternal harmony of God's unfallen creation. In fact the chapter speaks of "the poverty of mortal existence," and of "richly recompensing human want and woe with spiritual gain" (S&H 501). This contrast is the overall message of *Poems*.

In common with many young people Mary Baker loved to put her thoughts and feelings into poetry, and she records that all through her life she seemed able to express her deeper feelings better in verse than in prose. Her early verses frequently have a religious note of aspiration and hope as they "soar above matter, to fasten on God" (p. 64). Even in those poems about loss and human loneliness her thought is not mere sentimentality: shining through them are many gleams of God's reality and presence. In her nature poems, for instance, she always looks "up through nature unto nature's God" (p. v). She might write, "Touched by the finger of decay / Is every earthly love;" and yet she could add that "When mingling with the universe" she would find compensation (p. 58). This is because, as the GENESIS chapter points out, the mortal



sense of God's universe is not actually a *different* universe from the spiritual one, and the real keeps shining through the mist. Everything rests on the correct sense of the origin of life. The feeling in the poems is that unless man had come from the divine he would not be hungering for it.

Broadly speaking the poems published in the book (which are only a selection from all that she wrote) fall into two parts – those written before her discovery and those written after. First are the early ones, some of them “written in girlhood,” and ranging from melancholy, and pleasure in nature, to hymns of patriotism; this group includes her years of lonely struggle up to about 1870. Then from 1871 onwards they are characterized by a strong new tone of spiritual authority, when capitalized terms for God begin to appear plentifully in the lines. When we are ignorant of the spiritual origin of our world we see through a glass, darkly, but once Science has revealed that origin we sing a different kind of song.

What makes this fifteenth book unique is that it covers her entire writing lifetime. From first to last her mission has been to establish the spiritual origin of man and the fact that he never fell from his unity with God. Consequently when the volume was published in September 1910 it came out in ‘bridal’ form – in a gold design on white cloth, with pink roses on the front; ‘bridal’ because “far heaven is nigh!” (p. 22). The cross and crown emblem had to be on the back, for indeed the general tone of the collected poems is the cross now crowned; the cross of facing up to and laying off the fragile mortal sense of life and love has yielded to the overwhelming reality of Life and Love. Thus the fight is over and “Our eagle, like the dove, / Returns to bless a bridal / Betokened from above” (p. 10). As the GENESIS chapter puts it, “Divine Science rolls back the clouds of error with the light of Truth, and lifts the curtain on man as never born and as never dying, but as coexistent with his creator” (S&H 557).

In the book the forty-eight poems are not arranged in their order of composition; presumably they form a spiritual structure as they stand. But the dates of composition are listed in Appendix C to this volume, so that each poem may be understood in its setting; then they serve as waymarks for the stages of her life-work.

To comment on a few (in their chronological order): “Alphabet and Bayonet” although written in girlhood prophetically declares, “Science the mighty source” (p. 60). “Old Man of the Mountain” (pre 1850) is taken as a symbol of the power of creation with its “Let there be light” (p. 1). “The Liberty Bells” (p. 71), celebrating Congress passing the act in 1865 prohibiting slavery throughout the Union, is a foretaste of the

great mission of Christian Science to abolish mental slavery to material laws (see S&H 224–227). Consequently her declaration that “the Union now is one” (p. 78) is an echo of the human and divine coincidence. In January 1866 she bids goodbye to the old year and asks, “Will the young year dawn with wisdom’s light . . . ? (p. 27) – and indeed it does, momentarily. Within a month, wisdom’s light has dawned as the great discovery.

There follow the poems of 1866–1868 which reflect the years of wandering and of gradual consolidation of this discovery: “Give us this day our daily food / In knowing what Thou art!” (p. 28). What Thou art is then identified in 1871 as “Truth, the Life, the Principle of man” (p. 70). Soon she is able to purchase the first home of her own, and celebrates it in “Woman’s Rights” (p. 21). Then, writing from this new home-summit and immediately after the first edition of *Science and Health* is published, she composes the confident “Hymn of Christian Science,” now known as the “Communion Hymn” (p. 75): “Saw ye my Saviour? Heard ye the glad sound? / Felt ye the power of the Word?” In August 1882 “The Oak on the Mountain’s Summit” serves as “A lesson grave, of life, that teacheth me / To love the Hebrew figure of a tree” (p. 20), for Christian Science is replacing the tree of knowledge with the tree of Life.

In 1883 her path is not an easy one and she needs the reassurance of “Christ My Refuge” (p. 12): “And o’er earth’s troubled, angry sea / I see Christ walk.” This poem, begun as far back as 1868, is many years in reaching its final form; characteristically the word “wait,” in the line “I kiss the cross, and wait to know / A world more bright,” is not altered to “wake” until 1910. Only one word, but a world of difference, that illustrates the trend of the entire book. While waiting and acting as pastor of the church in 1887, she prays to the great Shepherd, “Shepherd, show me how to go . . . How to feed Thy sheep” (p. 14).

There is now a gap of six years before the next one, “Mother’s Evening Prayer” (p. 4). The new church is established, and Mrs Eddy’s personal mothering is being withdrawn in favour of “Thou Love that guards the nestling’s faltering flight!” At that time there are factions within the church, and so it is the members who are being urged to pray, “Brood o’er us with Thy shelt’ring wing, / ‘Neath which our spirits blend” (p. 6). True church, or human society, is the ‘uncapitalized’ ideas kept wedded to their capitalized source, as is shown in the lines “Fed by Thy love divine we live, / For Love alone is Life.” From this wedlock of Principle and idea we can learn to be reborn, as in “Christmas Morn” (p. 29) – learn to regard *man* as “Thou God-idea, Life-encrowned,” of which the human concept is but a shadow.

Thus if faithful we would arrive at the last poem in the book, "Satisfied" (p. 79). On a personal level we know that "It matters not what be thy lot, / So Love doth guide;" and in the wider generic sense it means that "The centuries break, the earth-bound wake." Does it not also mean that the millennium would then no longer be merely a poetic image, but would be man's actual experience?

The constant idea that reverberates through the poems is that the unity of God and man is not a beautiful dream, but is ever-present solid reality. The final book, *Miscellany*, takes up this theme of unity and extends it out into the world.

## 16. THE FIRST CHURCH OF CHRIST, SCIENTIST, AND MISCELLANY

With the sixteenth book we arrive at the goal of all our journey; at least, to human sense it seems that we 'have arrived.' Putting it more scientifically, we have been there forever, and the fifteen books represent the successive removal of the veils. With the last veil gone, we can both see *and be* what was true all the time. Our destination is likewise our starting-point — *the absolute unity of divine Principle and its idea*. The message of each of the earlier books has been a variation on this theme. The way the sixteenth book explains it is not in some new profound and abstract statement but via its application to every plane of thought and experience.

Ever since Mrs Eddy gathered up her articles from the first fourteen years of the *Journal* (1883–1896) and published them in *Miscellaneous Writings*, she has been collecting together similar material from the next fourteen years (1897–1910), and it is published three years after her passing, in November 1913, as *The First Church of Christ, Scientist, and Miscellany*. We notice that "The Mother Church" does not feature in the title, even though there are many references to it within the book. This is surely because, according to Mrs Eddy's intention, the external mother aspect of the church has by now dissolved.

Thus we glimpse the importance of the book being published posthumously, for it takes the idea of Christian Science out of material organization, beyond her personal presence, and out into the twentieth century as the ideal of a new world.

While *Miscellaneous Writings* covers the erection of the original Mother Church building. *Miscellany* deals with its Extension — in both a literal

and a figurative sense. "The modest edifice of The Mother Church of Christ, Scientist, began with the cross; its excelsior extension is the crown. The room of your Leader remains in the beginning of this edifice . . . Its crowning ultimate rises to a mental monument, a superstructure high above the work of men's hands" (p. 6). The book is thus in two halves. The first, called "The First Church of Christ, Scientist," chronicles the physical building of the Extension – its inception, construction and dedication; the second half, called "Miscellany," takes *the idea* of extension and broadens it out metaphysically so that we see Christian Science permeating and constituting the world. Continuing the quotation, Mrs Eddy deliberately describes this "mental monument" as "giving to the material a spiritual significance."

Looking at the first half of the book, we observe that it is in four distinct parts: the Foreword, the Dedicatory Message "Choose Ye," the account of how the Extension came into being, and finally the world's astonished and respectful reaction. The Foreword first appeared as a letter in the *Sentinel* (April 1906) entitled "Lest We Forget." It was dictated by Mrs Eddy but signed by her associate secretary Lewis E. Strang – a device often employed by her when she wished not to be personally involved. The import of this Foreword, which we should not forget, is that the seed of the extension of Christian Science into the world is in *Science and Health*, and does not originate in the world's systems of thought.

Metaphysically speaking, Christian Science *is* the world, and the world in 1906 is already beginning to acknowledge it. An astounding example is found in the editorial opinion quoted from the *Denver (Col.) News* (p. 89): "The dedication of the new Mother Church of the Christian Scientists in Boston is not a matter of interest to that city alone, but to the nation; not to the nation alone, but to the world; not to this time alone, but to history. The growth of this form of religious faith . . . is, in some respects, the greatest religious phenomenon of all history . . . The world is enormously richer for this reincarnation of the old, old gospel."

The message of dedication of the Extension is a masterpiece of straight speaking. It sets before the student an open choice as to whether he is *being* a Christian Scientist or not. He can choose whether to be disabled (in belief) by accepting the thrall of sin – lust, dishonesty, pride of place; or he can accept reality and comply with Truth, and thus "enter in through the gates into the city" in practice (p. 3). "Choose ye!"

In view of what extension symbolizes, perhaps the key sentence is, "Christian Science is not a dweller apart in royal solitude . . . nor a

transcendentalism that heals only the sick" (p. 3). Because of "God giving all and man having all that God gives" (p. 5), immediately following the dedication the editions of *Science and Health* were no longer numbered and, after 1906, no fresh copyright was secured for it, because Christian Science is given to the world.

The reference to entering through the gates into the city at once links this sixteenth book with the sixteenth chapter of *Science and Health*, THE APOCALYPSE, the chief feature of which is the four-sided city. The chapter speaks of the angel with the little open book, of the woman clothed with the sun who brings forth the man child, of the war in heaven when the great red dragon is cast out, as well as the city itself; yet however much the symbols may vary, the central idea remains the same. Man dwells in God, *as* the activity of God; divine Principle is omni-active as its own spiritual idea.

All the chapters of the textbook, in their individual ways, have been referring to this fundamental unity, bringing consciousness to the point where it not only enters the city but is the city. Man *is* the divine infinite calculus. For this reason THE APOCALYPSE chapter is itself made up of precisely sixteen sections, and is found to be a microcosm of the textbook. In a similar manner the book *The First Church of Christ, Scientist, and Miscellany* is also a spiritual summation of the other fifteen.

In THE APOCALYPSE the city is described twice, suggesting two different ways of viewing its meaning. First, as "our city," it is "the city foursquare" (S&H 575), with four sides, so that it would be represented on paper thus: □ Then, as "the city of our God," it "has no boundary nor limit, but its four cardinal points" are the Word, the Christ, Christianity, Christian Science. Graphically it would be drawn like this: + "Its gates open . . . both within and without" (S&H 577). These two conceptions of the same city give a good explanation of the two halves of the book *Miscellany*, for in the first half the extension is like a holy city that one must strive to come into (as we have seen), while in the second half extension radiates outwards as the truth of the whole world.

Before coming to this "Miscellany" half, it will be interesting to know what was the authorization for the publication of the book. The answer given in the Report of the Committee on General Welfare, 1920, is:

"On August 21st, 1909, Mrs Eddy sealed up the package of prepared articles and wrote on the wrapper: 'Nobody shall open this or read its contents during my lifetime without my written consent.' In March, 1913, The Christian Science Board of Directors turned the package of manuscript over to the publisher of Mrs Eddy's writings, with instructions to prepare for publication a volume to be entitled 'The First

Church of Christ, Scientist, and Miscellany.’ At the same time ‘Ways that are Vain,’ and additional articles by Mrs Eddy which had appeared in the periodicals subsequent to August 21st, 1909, were included.”

Amongst the added material, all listed in Appendix B, is the precious “Christian Science is absolute” item in INSTRUCTION BY MRS EDDY (p. 241). From Mrs Eddy’s wording we cannot conclude that she positively did not wish the pieces published after August 1909 to be included eventually; but it is a different matter when we come to WAYS THAT ARE VAIN (p. 210). As was noted in Chapter III, she had declined the opportunity to include it, had she so wished, either in *Miscellaneous Writings* in 1896 or in the package for *Miscellany* in 1909. In its place she had included WHAT OUR LEADER SAYS (p. 210), which is virtually her last word on the subject of dealing with evil.

These observations lead us to the important point that her work as Revelator was twofold: it had to include both the revelation of Truth and the uncovering of error, for she must explain what reality *is not* as well as what *it is*. From the beginning the statements of the reality of God and man never changed in substance, but the method of dealing with evil did change radically. It seems that the nature of Truth came to her directly from God, whereas the nature of animal magnetism she had to discover for herself. While the facts of God had declared themselves systematically, the handling of the problem of evil evolved only slowly and from personal experience. This explains why the treatment of mental malpractice underwent such enormous changes, from fighting it head-on in the beginning to reducing it scientifically to its native nothingness in the end. One is reminded that THE APOCALYPSE chapter itself is largely concerned with the overcoming of the dragon, and while Michael (Truth) “fights the holy wars,” to Gabriel (who is “the ever-presence of ministering Love”) there is never any contest (see S&H 566:25–13).

We return now to the consideration of the second half of the book, the part specifically called “Miscellany.” There is a mass of material here – letters, items of instruction, counsel, tributes, articles for the press, and so on. It is neatly grouped now into twenty chapters according to subjects, and chronologically arranged within their chapters. Many of these articles we have already discussed as they arose in the historical survey. Although they appear to cover many different topics, in general they have one overall theme – the details of life seen within the context of Christian Science. Their wide diversity comes down to three main groupings – items relating to branch churches, those relating to The Mother Church, and those connected with the world, suggesting the

individual and the collective being at one in the universal. But these three “cardinal points” are all equal aspects of the one city where all are citizens and directly under the one King. The fourth point, according to the textbook, is that Science interprets and coordinates the activity and relationships of the whole.

What does this mean in practical terms? It means that the final book takes one up to the absolute unity of Principle and idea but does not leave one marooned in metaphysical abstractions. It brings the vision down to embrace, to permeate and to transform everything in life. “Christian Science healing is ‘the Spirit and the bride,’ – the Word and the wedding of this Word to all human thought and action,” as this sixteenth book itself says (p. 153).

When all the details of life are thus transformed by Spirit, we “behold once again the power of divine Life and Love to heal and reinstate man in God’s own image and likeness.” The citation should be familiar, for we have met it before – in the very first of the books. It is *The People’s Idea of God* which lays it down from the beginning that the basis of operation is “the final unity between man and God.” From that premise and no other, the reinstatement is wrought out in life-practice, for the unity has never been interrupted and remains forever the reality. Thus the last of the books circles back to the first, showing that the work is a satisfying cycle, as we continually come forth from and return to our divine source.

*Message 1901, Message 1902, Poems and Miscellany* form the final group of four books, and they stand together because they seem to explain the Science that underlies the activity of the others. *Message 1901* explains that it is the ‘numerals’ of Science which do the work, transcending personality. *Message 1902* explains that divine Love interprets itself as love, as a Love-calculus. *Poems* explain that, in working out the human problem, the heart aches for the comfort of reassurance and meaning only because Love is actually ever-present. Finally *Miscellany* explains that the individual, the collective and the universal are all harmoniously integrated in the omni-action of being, and constitute God’s world.

As we have seen, each group of four books has its own special character, and yet all four groups relate to each other like the members of a body. A summary of all sixteen will be found in Appendix D. There they are set out in the form of a matrix chart that shows their interrelationships at a glance, for nothing ever stands in isolation. As we make our spiritual journey through them, we are not striving for a goal

so distant that it is almost unattainable. Rather, as with a child in the womb, the development goes on in all departments at once.

These then are Mary Baker Eddy's sixteen published writings other than *Science and Health*, luminous books that glow with a steady light. From first to last the *living unity of God and man* shines from their pages. As we marvel at their spiritual authority and the wonderful precision with which they were directed to the problems of their day, we cannot close them as though their message pertains only to the past. The truths which they voice have healing power throughout all time, and apply with Christlike touch to the great issues of yesterday, today, and tomorrow. There can be no crisis of body, church, society, or world that does not have its specific solution within the pages of these God-inspired books. Their mission is to show that the Truth contained in the textbook touches universal humanity, and is destined to restore man to the unerring government of God.

Living our way through their practical teachings, we are born anew, born of "the matrix of immortality" (S&H 250). We are nourished and empowered by the encouragement and wisdom that they offer. "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" (My 160).



## Appendices

These Appendices are provided for the convenience of students who wish to pursue further research in Mrs Eddy's Other Writings, and who may have found the original material difficult of access.

**Appendix A** contains a summary of the events in Mrs Eddy's founding mission, divided into the periods discussed in this book.

**Appendix B and C** contain the chronology of all Mrs Eddy's published articles, books and poems.

**Appendix D** contains charts of the sixteen books displayed in a matrix structure, which illuminates their interrelationships.

**Appendix E** gives sources of poems etc. quoted in the Other Writings by Mrs Eddy and not otherwise identified (other than quotations from the Bible which are given in the Concordance).

**Appendix F** is a book list – both a bibliography to the background of this book and to help the student of Christian Science further his scientific study of Mrs Eddy's writings and the Bible.

## APPENDIX A

**Summary of Events****Pre-discovery**

1821	July 16	Mary Morse Baker born, Bow, New Hampshire
1843		Marries George Washington Glover, moves to South Carolina
1844		Glover dies; Mary returns to New Hampshire
1844		Son George born
1844		"I was convinced that mortal mind produced all disease" (RO 31)
1850		Homeopathic experiments
1851		Son George fostered
1853		First experiments in mental healing
1853		Marries Dr Daniel Patterson
1856		Son George taken West by foster parents
1862		Begins to write Scriptural notes, on spiritual meaning of the Bible (S&H viii)
1862	October	Visits P. P. Quimby, Maine
1863–1865		Spends several weeks under Quimby's care
1866	Jan. 16	Dr Quimby dies
	Feb. 1	Falls on the ice in Lynn, Mass.
	Feb. 4	The healing, leading to the discovery of Christian Science

**MIND as Mind: 1866–1867****Revelation of Mind as cause**

1866	Feb. 1	She fell
	Feb. 4	Studies Matthew 9:2. She rose (Mis. 24)
	summer	Patterson finally deserts her
	late	"I gained the scientific certainty that all causation was Mind" (Ret. 24)
		"In the year 1866, I discovered the Christ Science..." (S&H 107)
		Teaches H. Crafts, first student
1866–1870		Continuous moves from house to house

**MIND as Spirit: 1867–1875****The idea clarified**

1866–1875		"I was learning Christian Science step by step, gradually developing the wonderful germ I had discovered" (Ess. 154)
1867		"I commenced reducing this latent power to a system" (RO 479)
1867		"I introduced the first purely metaphysical system of healing since the apostolic days" (Ret. 43)
1867–1868		Writes notes of Scriptural exposition (S&H ix)
1867–1882		Period of her great healing work for individuals
1867–1868		Writes "Science of Soul," copyrighted in 1870 as –
1870		"The Science of Man" (manuscript form)

- 1870 August Holds 1st class on Moral Science using "Science of Man" as class book
- 1870 In partnership with R. Kennedy
- 1872 Jan. & Feb. Writes articles in public press, "Moral Science & Mesmerism"
- 1872 Forbids manipulation of patients  
Breaks with Kennedy  
Begins the writing of *Science and Health*
- 1872–1874 Moves from house to house
- 1873 Investigates the abuse of metaphysics (S&H 2nd edit p. 139)  
Obtains divorce from Patterson
- 1874 September Manuscript of *Science and Health*, less pages on animal magnetism, sent to printer
- 1875 March Buys 8 Broad Street, Lynn (first home of her own). Writes final pages there.

**MIND as Soul: 1875–1877****The revelation's own record**

- 1875 October First edition of *Science and Health*
- 1876 July 4 The Christian Scientist Association formed, MBE + 6 students
- 1877 January Marries her student Asa Gilbert Eddy

**SPIRIT as Mind: 1877–1878****Spirit separates real from unreal**

- 1877 Student Spofford breaks with her  
Student Barry brings suit against her  
She is systematizing the textbook (Doc. 17)
- 1878 October Second (Noah's Ark) edition of *Science and Health*
- 1878 She preaches sermons in Baptist Tabernacle, Boston

**SPIRIT as Spirit: 1879–1881****Spirit imparts understanding of reality**

- 1879 April Church of Christ, Scientist, formed (My 49)
- August State charter for church obtained (My 49)
- December MBE accepts pastorate of her church (My 49)
- 1880 May *Christian Healing* published as pamphlet
- summer She "fully fathoms the workings of malicious malpractice" (see 3rd edit S&H Vol. II p. 34)
- late Arens' pamphlet plagiarizes *Science and Health*
- 1881 January Massachusetts Metaphysical College chartered (Ret. 48)
- 1881 First CS Sunday School (for adults) conducted by Asa Eddy

**SPIRIT as Soul: 1881–1882****Understanding of Spirit established**

- 1881 August Third edition of *Science and Health* (cross and crown)
- October Eight students rebel

- 1882 February Eddys visit Washington, D.C.; she lectures, he studies laws of copyright  
 April They lease 569 Columbus Avenue, Boston, for Mass. Met. College  
 June Asa Gilbert Eddy dies  
 summer She spends summer in Barton, Vermont  
 August Calvin Frye becomes secretary, until 1910

**SOUL as Mind: April–September 1883****Unformed thoughts gathered into proper channels**

- 1883 April *The Christian Science Journal* first published  
 June *People's Idea of God* published in *Journal*  
 September Sixth edition of *Science and Health* (includes A Key to the Scriptures)

**SOUL as Spirit: October 1883–January 1884****Identity named spiritually**

- 1883 October Court orders Arens' pamphlets destroyed; her copyright upheld  
*Christian Healing* advertized in *Journal*  
 Bible Lessons begin in *Journal*  
 1883–1885 Sunday services held in Hawthorne Hall (seats 225)

**SOUL as Soul: February–August 1884****Earth brings forth seed from within**

- 1884 March Calls two "Private Meetings" (Mis. 350)  
 May Teaches in Chicago and gives lecture on 'Whom do men say that I am?'  
 August First Normal Class held at College

**SOUL as Principle: September 1884–September 1885****Gender: after Principle's kind**

- 1884 September *Christian Science Journal* now monthly  
 December Signs articles 'Professor Mary Baker G. Eddy'  
 1884 Her students begin to form their own pupils' associations  
 1885 February *Historical Sketch* published (later becomes *Retro.*)  
 March Replies in Tremont Temple to clerical critics  
*Defence of Christian Science* published (later becomes *No and Yes*)  
 June Offers free course in College to all clergy  
 July Rev J. H. Wiggin engaged as literary advisor  
 September "I have shown you the promised land" (to class; We Knew 2, 16)

**SOUL as Life: October–December 1885****Third stage in order of Christian Science: resurrection standpoint**

- 1885 October Complaints that MBE is too strict, and should retire

- November Emma Hopkins, editor of CSJ, defects with Mary Plunkett, & they offer a less demanding teaching  
Rival magazines of bogus Christian Science  
Some CSA members start church building fund
- 1885 Nov–1894 Sunday services now held in Chickering Hall (seats 500)

### **PRINCIPLE as Mind: January–May 1886**

#### **Principle's celestial system**

- 1886 January 16th edition of *Science and Health*  
February National Christian Scientist Association formed  
Degrees conferred by College include DSD

### **PRINCIPLE as Spirit: June 1886–October 1887**

#### **Principle's heavenly government reflected on earth**

- 1886 June CSA puts down deposit on lot for church building  
October 21st edition S&H: portrait appears as frontispiece  
1st Christian Science Church building, Oconto, Wisconsin
- 1887 January Free Dispensary for Christian Science healing  
April *Journal* starts section entitled "Animal Magnetism"  
June/Dec. Gives two courses on obstetrics  
August *No and Yes* published

### **PRINCIPLE as Soul: November 1887–August 1888**

#### **Selfhood of the idea belongs to its Principle**

- 1887 November *Rudimental Divine Science* published
- 1888 January CSA lose their church building fund  
March *Unity of Good* published  
June Delivers "Science and the Senses" address in Chicago  
Rebellion among Boston students

### **PRINCIPLE as Principle: September 1888–November 1889**

#### **Seal and impress one in Science**

- 1888 Declares to Primary Class that synonymous terms are the Science (Doc. 61)
- 1888–1889 Withdraws from 5 public offices in the movement
- 1888 October 1st Christian Science Reading Room opened in Boston  
November Adopts Ebenezer J. Foster as her son  
December Secretly buys up mortgage on church lot
- 1889 January End of "Animal Magnetism" section in *Journal*  
February In New York to see organizational work of Stetson and others  
Speaks at Steinway Hall, New York  
March Last Primary Class by MBE  
May Leaves Boston for Vermont  
June Moves to Concord, New Hampshire  
August Mortgage on Boston church lot foreclosed and repossessed by MBE

Oct. 29 College closed  
 Nov. 28 Boston church dissolved

**PRINCIPLE as Life: December 1889–December 1890**

**Principle unfolded through the way of Life**

1889 December The "spiritually organized church" (Ret. 44)  
 CSA resolves itself into a voluntary Association of Christians  
 Church lot conveyed to three Trustees  
 1890 "International Christian Science Bible Lessons" issued as  
 Quarterly  
 1890 May NCSA resolves itself into a Universal Assembly  
 June–Dec. Works on major revision of textbook

**LIFE as Mind: January–December 1891**

**Life independent of material organization**

1891 January Fiftieth edition of *Science and Health*  
 Mar–Mar92 DSD after her name on *Journal* cover  
 July Stops committee for selection of students' literature  
 November *Retrospection and Introspection* published

**LIFE as Spirit: January 1892–September 1893**

**Life in and of Spirit**

1892 Letters cautioning against reorganizing church  
 Style of "Discoverer and Founder" begins  
 February Church Trustees question legality of their Deed  
 June Moves into Pleasant View, Concord, New Hampshire  
 July Trustees resign. Deed of Trust cancelled  
 August Lawyers find statute allowing church to re-form without being  
 incorporated as before  
 September New Deed of Trust for church land (4 Trustees called "CS Board  
 of Directors")  
 12 Charter Members form new church  
 October 1st Christian Science Hymnal  
 1893 September Christian Science presented at Chicago World's Parliament of  
 Religions  
 NCSA merged into Parliament

**LIFE as Soul: October 1893–December 1900**

**Multiplication of Life under control of Soul**

1893 October Building work for Mother Church begins  
 December *Christ and Christmas* published  
 1894 January *Christ and Christmas* withdrawn after two editions  
 March Tenets printed in 81st edition of *Science and Health*  
 May Mother Church cornerstone laid  
 June "My work for The Mother Church is done" (RO 495)

- 1894 Dec. 19 Bible and *Science and Health* ordained as Pastor of Mother Church  
 Dec. 29 Church building finished  
 Dec. 30 First services in new church  
 Judge S. J. Hanna resigns as Pastor, becomes Reader
- 1895 Jan. 6 The Mother Church dedicated  
 March She becomes Pastor Emeritus (Pul. 85)  
 April Visits Mother Church for first time  
 Bible and *Science and Health* ordained as Pastor for all CS churches  
*Pulpit and Press* published  
 May Delivers first of two addresses in Mother Church  
 June Invitation to members to visit Pleasant View. 180 attend  
 September *Church Manual* published
- 1896 January Delivers 2nd address in Mother Church  
 February 1st CS church services in England
- 1897 January *Miscellaneous Writings* published  
 March All Christian Science teaching suspended for one year  
 July Address at Pleasant View to 2500  
 October Gives Christian Science Hall, Concord, to local congregation  
 Oct.–Dec. Has CS Hall remodelled; dedicated December 5  
 December *Christ and Christmas* reissued
- 1898 January Board of Lectureship established  
 Jan. 25 Deed of Trust for Christian Science Publishing Society (3 Trustees)  
 March 1st CS church services in Germany  
 June *Christian Science versus Pantheism* published  
 July Present 26 Lesson-Sermon subjects introduced  
 Sept. 1 *Christian Science Weekly*, 1st issue (*Sentinel*)  
 Sept. 29 Board of Education formed  
 November MBE holds last Normal Class; CS Hall, Concord  
 December By-law establishes Committee on Publication
- 1899 January College reopened as Board of Education  
*CS Weekly* now called *Christian Science Sentinel*  
 June Addresses 3000 at Annual Meeting (held in Tremont Temple)  
 July Woodbury libel suit begins
- 1899 October Mark Twain's 1st attack  
 December Men try to displace her as Leader
- 1900 June *Message to The Mother Church, 1900* published

### **LIFE as Principle: January–December 1901**

#### **Life interpreted from Principle lifts the veil of person**

- 1901 January Po. The New Century  
 May Her successor named as 'generic man' (My 346)  
 June Josephine Woodbury loses her law suit against MBE  
 Church members again visit Pleasant View  
*Message 1901* published  
 September Teaching of obstetrics dropped

**TRUTH as Mind: January–September 1902**

**Continuity of man’s individuality remains in God**

- 1902 January 226th edition of *Science and Health* (chapter order as now)  
Lecturers to testify of her as she is  
June At Annual Meeting in Mechanics’ Hall, Boston, 10,000 members  
pledge \$2,000,000 to build Mother Church Extension  
*Message 1902* published  
July Articles re rotation in office

**TRUTH as Spirit: October 1902–February 1903**

**God’s qualities born of Spirit**

- 1902 October Article: “Capitalization”  
November 5th Director appointed to Board of Directors  
By-law requires her approval for reappointment of 5th Director  
1903 February “Never abandon the By-laws” (letter to B of D, Powell 204)  
Title ‘Mother’ yields to ‘Leader’

**TRUTH as Soul: March–May 1903**

**Man God’s own reflected image**

- 1903 March 29th Church Manual  
Mother Church forbidden even *general* official control over  
branches  
Deed of Trust to 4 Directors conveying land for Extension  
1903 April *Der Herold der Christian Science* first published  
Remodelled CS Hall, Concord, pulled down

**TRUTH as Principle: June 1903–March 1904**

**The ideal man, governed by Principle, is self-governed**

- 1903 June 1st complete Concordance to *Science and Health* published  
Addresses 10,000 at Pleasant View. ‘Balcony photograph’ Last  
visit  
July 16 Concord church cornerstone laid  
October General Association of Teachers required to stand for unity while  
the Extension is being built  
Ground cleared for Mother Church Extension

**TRUTH as Life: April 1904–July 16, 1904**

**Man’s birthright is dominion not subjection**

- 1904 April Large detached branch on cover of Quarterly  
May “The Magna Charta of Christian Science” (My 246)  
June Gives gavel to President of The Mother Church  
July 16 Extension cornerstone laid

**TRUTH as Truth: July 17, 1904–June 9, 1906**

**Compound idea of God is one grand brotherhood**

- 1904 July 17 Concord branch church dedicated



- 1904–1905 Special articles on unity for world's press  
 1904 December *Journal* listings of "Christian Science Institutes" cease  
 1905 June Offers DSD in her home  
 Special prayers for peace (Russo-Japanese war)

### TRUTH as Love: June 10, 1906–June 9, 1907

#### God's creation universally perfect

- 1906 June 10 Mother Church Extension dedicated  
 40 years' wilderness work done (My 22:14)  
 June Editions of textbook no longer numbered  
 Last copyright on *Science and Health*  
 October *New York World* begins its attack  
 December G. Milmine's hostile articles in *McClure's Magazine*  
 1907 March Board of Trustees to take charge of her estate  
 'Next Friends' suit begins

### LOVE as Truth: June 10, 1907–November 24, 1908

#### God's work is done

- 1907 June 10 Author reads textbook through consecutively  
 August 'Next Friends' suit collapses; MBE proved fully capable  
 October *Science and Health*: definition of God now finalized  
 First frontispiece since 43rd edition: dark photograph of her  
 1908 January Moves from Concord to Chestnut Hill, Boston  
 February "Christian Scientists, be a law to yourselves" (S&H 442)  
 April Cross and Crown emblem changed  
 Dark frontispiece photograph changed to very light one  
 June Communion service at Mother Church abolished as a gathering  
 Numbering of members abolished  
 July "I, I, I" on S&H flyleaf removed  
 September Sibyl Wilbur's biography published  
 November 'Mother's Room' in Mother Church closed

### LOVE as Love: November 25, 1908–December 3, 1910

#### Love and man coexistent

- 1908 Nov. 25 *The Christian Science Monitor*, 1st issue  
 1908–1909 The Stetson affair  
 1909 August Seals bundle of mss for *Miscellany*  
 1909–1910 Final textual changes to *Science and Health* including  
 "Unmasked" added to chapter title "Animal Magnetism"  
 1910 April Black cross on Quarterly cover now white  
 September 88th *Manual* (last edition to be issued in her life-time)  
 "Christian Science is absolute" (My 242)  
 November *Poems* published  
 Nov. 27 "Denounced" added to Lesson-Sermon No. 22  
 Dec. 1 Writes "God is my Life"  
 1910 late Frontispiece photograph removed  
 (1913) *First Church of Christ, Scientist, and Miscellany* published

## APPENDIX B

# Chronology of Miscellaneous Writings and Miscellany

## MISCELLANEOUS WRITINGS

List of articles in the order in which they first appeared in the *Journal*, giving also their page number in *Miscellaneous Writings*. Date of *Journal* announcement of publication of each Other Writing is included. (The *Journal* was issued bi-monthly for one and a half years.) Articles not published in *Journal* marked \*.

### SOUL as Mind: April–September 1883

#### April 1883

#### *The Christian Science Journal*

- 1 Prospectus
- 4 A Timely Issue
- 392 Po. Oak on Mountain's Summit
- 33 Q&A 3 Must I have faith?
- 33 Q&A 4 Advantages of your system?
- 34 Q&A 5 Is spiritualism included?
- 34 Q&A 6 Who is the Founder?
- 35 Q&A 7 Will the book teach?
- 223 Taking Offense
- 226 Perfidy & Slander (orig. Slander)

#### June 1883

#### *The People's Idea of God* (orig. *The People's God, Its Effect on Health & Christianity*) – complete text in *Journal*

- 225 Hints to the Clergy
- 329 Voices of Spring
- 396 Po. Christ My Refuge
- 41 Q&A 18 Can all disease be healed?
- 42 Q&A 19 After death?
- 43 Q&A 20 Absent treatment?
- 43 Q&A 21 Correct teaching?

### August 1883

- 388 Po. Woman's Rights
- 35 Q&A 8 What is immortal Mind? (orig. What is mortal mind?)
- 36 Q&A 9 Do animals have a mind?
- 36 Q&A 10 Mortal mind & immortal Mind?
- 37 Q&A 11 Intemperance?
- 37 Q&A 12 Does Mrs Eddy take patients?
- 38 Q&A 13 Teaching charge?
- 228 Contagion

### SOUL as Spirit: October 1883–January 1884

#### October 1883

#### *Christian Healing*

- 38 Q&A 14 Dry subject?
- 38 Q&A 15 Necessary to study?
- 39 Q&A 16 Take care of yourself?
- 39 Q&A 17 Healing instrument?
- 368 "Take Heed!"
- 230 Improve Your Time
- 196 Bible Lesson: "Believe on Christ"
- 15 The New Birth

#### December 1883

- 385 Po. Meeting of My Departed Mother and Husband

(December 1883 continued)

- 13 Christian Theism
- 44 Q&A 22 Cure acute case?
- 44 Q&A 23 Toothache?
- 45 Q&A 24 Cure of atheist?
- 45 Q&A 25 Origin of evil?
- 46 Q&A 26 Equal with God?
- 47 Q&A 27 Weight of matter?
- 47 Q&A 28 Exhibitions of mesmerism?
- 230 Thanksgiving Dinner
- 190 Bible Lesson: "Casting out a devil"

### **SOUL as Soul: February–August 1884**

#### **February 1884**

- 232 Christian Science
- 48 Q&A 29 Made insane?
- 49 Q&A 30 Is dream God-made?
- 50 Q&A 31 Secret method?
- 50 Q&A 32 Change of heart?
- 51 Q&A 33 Is nervousness mesmerism?
- 51 Q&A 34 Govern a child?
- 235 Injustice (orig. Justice)
- 185 Bible Lesson: "First Adam & last"

#### **April 1884**

- 391 Po. Wish and Item
- 323 An Allegory
  - 51 Q&A 35 Both prayer & drugs?
  - 52 Q&A 36 Marriage?
  - 52 Q&A 37 Suicide?
- 192 Bible Lesson: "Greater works"

#### **June 1884**

- 394 Po. Hope (orig. Love)
- 199 Bible Lesson: "Pleasure in infirmities"
- 54 Q&A 40 Lost power to heal?
- 54 Q&A 41 Study necessary?
- 54 Q&A 42 Jesus' healing basis?

#### **August 1884**

- 392 Po. Isle of Wight
- 237 Reformers (orig. Wait)
- 180 Bible Lesson: "As many as received him"
- 53 Q&A 38 Medicine first?
- 53 Q&A 39 Why not simpler?

### **SOUL as Principle: September 1884–September 1885**

#### **September 1884**

- 238 Mrs Eddy Sick

#### **November 1884**

- 168 Extracts from Sermon: "Ye do err"

#### **December 1884**

- 239 "I've Got Cold" (signed Prof. MBGE)

#### **January 1885**

- 320 Christmas

#### **February 1885**

- 171 Extract from Sermon: "heaven" (orig. Science of Mental Healing)
- 242 "Prayer and Healing"

#### **March 1885**

- 398 Communion Hymn (orig. Hymn of Science)

#### **April 1885**

- 245 Veritas Odium Parit
- 95 Christian Science in Tremont Temple
- 132 To —, on Prayer
- 248 Falsehood

#### **May 1885**

- 249 Love
- 55 Q&A 43 Both Spirit and matter?
- 56 Q&A 44 What is organic life?

**June 1885**

- 56 Q&A 45 Why "Be fruitful"?
- 57 Q&A 46 Why man on 6th day?
- 58 Q&A 47 Died of consumption?
- 58 Q&A 48 Eyes for reading?
- 58 Q&A 49 Theology aids healing?

**July 1885**

- 59 Q&A 50 Wrong to pray for recovery?
- 59 Q&A 51 mind over mind?
- 60 Q&A 52 Jesus and no sin?

**August 1885**

- 60 Q&A 53 Communion with dead?
- 255 Advantage of Mind-healing

**SOUL as Life: October–December 1885****October 1885**

- 332 "Where Art Thou?"
- 60 Q&A 54 Myth and identity?

**November 1885**

- 336 Divine Science (orig. Christian Sc.)
- 370 Blind Leaders (orig. Definition of Purpose)
- 61 Q&A 55 What sins?

**December 1885**

- 339 Fidelity (orig. "Thou hast been faithful over a few things")
- 62 Q&A 56 Is theology essential?
- 63 Q&A 57 Jesus and no sin?
- 63 Q&A 58 Jesus' cry?

**PRINCIPLE as Mind: January–May 1886****January 1886**

- 369 The Cry of Christmas-tide
- 253 Well Doinge is the Fruite of Doinge Well

**February 1886**

- 64 Q&A 59 Preliminary studies?
- 64 Q&A 60 Why are we in mortality?

**March 1886**

- 65 Q&A 61 Changed instructions?
- 67 Q&A 62 Do you believe in translation?

**April 1886**

- 68 Q&A 63 Preacher's protest?
- 70 Q&A 64 Paradise for thief?
- 71 Q&A 65 Treating others?

**PRINCIPLE as Spirit: June 1886–October 1887****June 1886**

- 216 Scientific Theism
- 390 Po. June
- 73 Q&A 68 What is regeneration?
- 74 Q&A 69 Recognizing matter?
- 255 Little Gods

**July 1886**

- 344 True Philosophy and Communion
- 75 Q&A 70 Soul not in body?
- 77 Q&A 71 Salvation of eunuch?
- 346 Origin of Evil

**August 1886**

- 176 Sunday Services, July 4th, 1886

**October 1886**

- [My 244] Mass. Met. College (orig. Educational System of CS Mind-healing)

**November 1886**

- 256 A Card – re College teaching by MBE
- 78 Q&A 72 Absent teaching?
- 78 Q&A 73 Has man fallen?

**December 1886**

- 359 Science and Philosophy (part 1 359–364:9)

**March 1887**

- 364 Science and Philosophy (part 2  
364:10–368:10)  
397 Po. “Feed My Sheep”

**April 1887**

- 259 Truth-healing

**May 1887**

- [My 210] Ways That Are Vain

**June 1887**

- 262 Heart to Heart

**July 1887**

- 256 Spirit and Law  
79 Q&A 74 Medical statutes?

**August 1887**

*No and Yes* (orig. *Christian Science: No & Yes*)

**September 1887**

- 81 Q&A 75 John the Baptist?

**October 1887**

- 82 Q&A 76 Infinite progression?  
83 Q&A 77 Seeming contradiction?

**PRINCIPLE as Soul: November 1887–August 1888****November 1887**

*Rudimental Divine Science* (orig. *Rudiments and Rules of Divine Science*)

- 267 Vainglory

**March 1888**

*Unity of Good* (orig. *The Unity of Good, and the Unreality of Evil*)

- 263 Things to be Thought of  
266 Unchristian Rumor  
270 Compounds (orig. CS Literature)

**April 1888**

- 71 Q&A 66 Law of transmission?  
72 Q&A 67 Material things?

**June 1888**

- 134 To NCSA (orig. to Chn Scientists)  
274 Malicious Reports

**July 1888**

- 275 Loyal Christian Scientists

**August 1888**

- 98 Science and the Senses  
219 Mental Practice (orig. Consistency, Thou Art a Jewel)

**PRINCIPLE as Principle:****September 1888–November 1889****September 1888**

- 346 Truth versus Error

**October 1888**

- 83 Q&A 78 Why “Son of man”?  
84 Q&A 79 Paul’s text on life?  
85 Q&A 80 Sick regenerated?  
86 Q&A 81 Mattter objects imagination?  
87 Q&A 82 Did you send student?  
88 Q&A 83 What Quibus Thinks?

**November 1888**

- 88 Q&A 84 Treat with doctor?  
89 Q&A 85 Friend in sickness?  
89 Q&A 86 Need for salvation?  
90 Q&A 87 Sinful husband?  
395 Po. Autumn

**February 1889**

- 161 Christmas Sermon (orig. The Personal and Impersonal Saviour)

**March 1889**

- 208 “Thy Will Be Done”  
214 “Put Up Thy Sword”

**April 1889**

- 279 The March Primary Class
- 149 \*Letter to 1st Church, Oconto, Wis.

**May 1889**

- 282 Obtrusive Mental Healing
- 177 Easter Services

**June 1889**

- 285 Wedlock (orig. Conjugal Rights)

**July 1889**

- 351 Fallibility of Human Concepts

**September 1889**

- 290 Judge Not (orig. Mistaken Views)
- 271 Close of Mass. Met. College

**October 1889**

- 292 New Commandment
- 293 A Cruce Salus

**PRINCIPLE as Life: December 1889–December 1890**

**December 1889**

- 355 The Way

**February 1890**

- 159 Extract from a Christmas Letter

**April 1890**

- 11 Love Your Enemies (part 2 11:3–13:12)

**July 1890**

- 137 To the NCSA – disorganize

**September 1890**

- 8 Love Your Enemies (part 1 8:8–11:2. orig. Who is my enemy?)

**LIFE as Mind: January–December 1891**

**April 1891**

- 294 Comparison to English Barmaids

**July 1891**

- 135 To the College Association – “you can afford to give me up”

**August 1891**

- 298 Advice to Students

**November 1891**

*Retrospection and Introspection*

**LIFE as Spirit: January 1892–September 1893**

**March 1892**

- 90 Q&A 88 Administering communion?
- 91 Q&A 89 Classroom textbook?
- 150 Letter to 1st Church, Scranton, Pa.

**May 1892**

- 152 Letter to 1st Church, Denver, Co.

**July 1892**

- 139 To The First Church, Boston (orig. Hints for History)

**August 1892**

- 203 Pond and Purpose

**March 1893**

- 116 Address before CSA– Subject: Obedience

**April 1893**

- 321 Card – re Chicago World's Fair

**May 1893**

- 303 Notice – re Columbian Liberty Bell
- 157 To a Student (E. M. Buswell – re court hearing)

**June 1893**

- 297 A Christian Science Statute – wedlock

**July 1893**

- 142 To Donors of boat, Toronto,  
Canada

**August 1893**

- 389 Po. Mother's Evening Prayer  
306 \*Angels

**LIFE as Soul: October 1893–  
December 1900****November 1893**

- 156 To Students (NCSA)

**December 1893***Christ and Christmas*

- 319 A Word to the Wise

**January 1894**

- 371 "Christ and Christmas" An  
Illustrated Poem

**February 1894**

- 307 Deification of Personality (orig.  
"Hear, O Israel")  
32 Q&A 2 Re Christ and Christmas?

**March 1894**

- 312 A Great Man and His Saying

**June 1894**

- 399 Po. Laus Deo!  
143 Address – Laying the Cornerstone

**August 1894**

- 394 Po. Rondelet & To Mr James T.  
White

**December 1894**

- 310 Overflowing Thoughts

**February 1895**

- 310 A Card – re church membership

**March 1895**

- 146 To The First Church, Boston – re  
membership  
[Pul. 87] To Board of Directors – declines  
pastorate, suggests Pastor Emeritus

**April 1895***Pulpit and Press*

- 313 Church and School – Bible & S&H  
Pastor for all CS churches  
158 To a Student (Mrs Stetson, New  
York, re ordination)  
318 \*Unseen Sin

**May 1895**

- 106 \*Extract from 1st Address in The  
Mother Church, May 26, 1895 – re  
humanity regenerated

**June 1895**

- 110 \*Address to College Alumni – re  
unwitting malpractice (see My  
363:21)

**August 1895**

- 322 To The Mother Church (orig.  
Words from the Mother – re not  
coming to speak)

**September 1895**

- 313 Words of Commendation  
147 \*The First Members of The First  
Church, Boston –  
re integrity

*Church Manual***October 1895**

- 148 Extract from a Letter (orig. The  
Church Manual)  
129 \*To The Mother Church – re  
criticism

**November 1895**

- 148 To The Mother Church – re  
collection box

**January 1896**

- 400 A Verse – Mother's New Year Gift  
to the Children

**February 1896**

- 120 Communion Address, January,  
1896
- 316 Class, Pulpit, Students' Students

**June 1896**

- 387 Po. Love

**August 1896**

- 318 My Students and Thy Students

**October 1896**

- 155 To Correspondents
- 154 Letter to 1st Church, Lawrence,  
Mass.
- 21 \*One Cause and Effect – *Granite  
Monthly*

**November 1896**

- 125 Message to The Mother Church  
Annual Meeting, 1896

**December 1896**

- 376 Sunrise at Pleasant View

**January 1897**

- ix \*Preface
- 31 \*Q&A 1 Mental malpractice?
- 93 \*Q&A 90 Disease brought back?
- 378 \*Inklings Historic
- 384 \*Po. Come Thou

**February 1897***Miscellaneous Writings 1883–  
1896***August 1897**

- 251 Address on July 4 at Pleasant  
View before 2,500 members of  
Mother Church (inserted after first  
edition in place of three small  
items)

**FIRST CHURCH OF CHRIST, SCIENTIST, AND MISCELLANY**

List of articles in their chronological order, giving page number in *Miscellany*. Date of *Journal* announcement of the remaining Other Writings is included. The contents of *Miscellany* were often printed in more than one publication. The date given here is the first appearance, or the actual date of a letter (rather than subsequent publication), or the actual date of an occasion (rather than its reporting). This information is indicated as follows: (J) = publication in *Journal*, (S) = in *Sentinel*, (M) = in *Monitor*, (P) = in public press, (L) = date of letter, (A) = actual occasion.

**LIFE as Soul cont.****June 1897**

- 169 (L) Invitation to Concord, July 4

**October 1897**

- 183 (L) Dedicatory Message, 1st  
Church, Brooklyn, New York

**November 1897**

- 183 (L) Dedicatory Message, 1st  
Church, London, England (first  
building)

- 177 (L) Dedicatory Message, 1st  
Church, Chicago, Illinois



**December 1897**

- 243 (L) The New York Churches  
 147 (A) 2nd Sunday Service (in CS Hall,  
 Concord; dedicated Dec. 5)

**January 1898**

- 121 (A) Communion (Mother Church)

**February 1898**

- 183 (L) Dedicatory Message, 1st  
 Church, Detroit, Michigan

**March 1898**

- 145 (J) In Retrospect – re CS Hall,  
 Concord  
 277 (P) Other Ways than by War –  
*Boston Herald*

**April 1898**

- 214 (J) The Laborer and his Hire  
 337 (P) Po. The United States to Great  
 Britain – *Boston Herald*

**June 1898**

- 184 (L) Dedicatory Message, 1st  
 Church, Toronto, Canada  
 157 (P) Mrs Eddy's Gift to the Concord  
 Church – *Concord Monitor*  
 216 (J) The Children Contributors  
 223 (J) Rules of Conduct (paras 1 & 3)  
*Christian Science versus  
 Pantheism*

**August 1898**

- 184 (L) Dedicatory Message, White  
 Mountain Church, New  
 Hampshire

**September 1898**

- Christian Science  
 Sentinel* orig. *The CS Weekly*  
 – 1st issue Sept. 1, 1898  
 186 (L) Dedicatory Message, 1st  
 Church, Duluth, Minnesota  
 199 (L) Letter to 1st Church,  
 Philadelphia, Pa.

**November 1898**

- 186 (L) Dedicatory Message, 1st  
 Church, Salt Lake City, Utah  
 256 (S) Early Chimes, December 1898  
 243 (A) The November Class, 1898 –  
 MBE's last Normal Class

**December 1898**

- 244 (S) Mass. Met. College (reprint  
 from J, Oct. 86. College  
 reopened Dec. 98)  
 103 (P) To the Christian World – *NY  
 Sun*

**February 1899**

- 246 (P) The Board of Education (1st 3  
 paras) – *NY Mail & Express*  
 210 (S) What Our Leader Says  
 148 (A) Address to the Concord Church  
 238 (S) Questions and Answers

**March 1899**

- 187 (L) Dedicatory Message, 1st  
 Church, Atlanta, Georgia  
 299 (P) Christian Science & the Church  
 – *NY Commercial Advertiser*

**April 1899**

- 338 (S) To the Public – re lecturers  
 151 (A) Message, April 19, CS Hall,  
 Concord. Subject: Not Matter  
 but Spirit  
 339 (S) Fast Day in New Hampshire

**June 1899**

- 124 (A) Communion, June 4 (Mother  
 Church)  
 131 (A) Address at Annual Meeting,  
 June 6 (to 3000 in Tremont  
 Temple)

**October 1899**

- 217 (S) A Correction – re material body  
 213 (S) Only One Quotation – for  
 branch church walls

(October 1899 continued)

- 199 (L) Letter to 1st Church,  
Washington, D.C. (4-fold unity)  
200 (L) Letter to 1st Church, London,  
England (7-fold shield)

### November 1899

- 201 (L) Letter to 1st Church, New York

### January 1900

- 154 (A) First Annual Meeting, Jan. 11  
(of CS Hall, Concord)  
247 (J) To a First Reader

### March 1900

- 248 (S) The CS Board of Lectureship  
(estab. Jan. 1898)

### May 1900

- 264 (P) A Word in Defence – *Boston Herald*

### June 1900

*Message to The Mother Church, Boston*

### July 1900

- 249 (S) Readers in Church

### August 1900

- 218 (S) Question Answered – re  
teaching or healing by proxy

### November 1900

- 264 (P) Christian Science Thanks &  
Mrs Eddy's Response –  
*Boston Globe*

### December 1900

- 109 (P) The CS Textbook – *Boston Herald*  
266 (P) Insufficient Freedom – *NY World*  
256 (S) Christmas, 1900

## LIFE as Principle: January– December 1901

### January 1901

- 287 (P) Monument to Baron &  
Baroness de Hirsch – *NY Mail & Express*  
289 (P) Tributes to Queen Victoria –  
*Concord Monitor*

### February 1901

- 219 (P) Christian Science Healing – *NY Sunday Journal*

### April 1901

- 301 (P) Faith in Metaphysics – *NY World*  
341 (J) Po. Spring Greeting  
223 (S) A Word to the Wise  
191 (L) Dedicatory Message, 2nd  
Church, Chicago  
210 (L) Letter to 2nd Church, New  
York

### May 1901

- 341 (P) Mrs Eddy Talks – *NY Herald*  
346 (P) Mrs Eddy's Successor –  
*Associated Press*

### June 1901

*Message to The Mother Church, Boston*

- 169 (P) Visit to Concord – *NY Journal*

### September 1901

- 290 (L) Letter to Mrs McKinley  
291 (S) Tribute to President McKinley

### October 1901

- 292 (S) Power of Prayer – re saving life  
of Pres. McKinley

### December 1901

- 257 (L) Christmas Gifts

**TRUTH as Mind: January–  
September 1902****March 1902**

223 (J) Rules of Conduct (para 2 only)

**April 1902**

155 (A) Easter Message (to Concord Church)

202 (L) Letter to 1st Church, Oakland, California

**June 1902**

*Message to The First Church of Christ, Scientist, or The Mother Church, Boston*

7–64 Editorials etc. from 1902–1906 re inception, construction, and dedication of The Mother Church Extension

**July 1902**

9 (L) Our Leader's Thanks

250 (S) Words for the Wise – re term of Church Readers

250 (S) Afterglow

266 (P) Christian Science & the Times – *Concord Monitor*

**TRUTH as Spirit: October 1902–  
February 1903****October 1902**

225 (S) Capitalization

**November 1902**

192 (L) Dedicatory Message, 1st Church, Los Angeles, California

226 (S) Wherefore?

**January 1903**

302 (P) Reply to Mark Twain – *NY Herald*

**TRUTH as Soul: March–May 1903****April 1903**

*Der Herold der Christian Science*

228 (S) Significant Questions

**May 1903**

133 (S) A Question Answered

12 (S) Now and Then

**TRUTH as Principle: June 1903–  
March 1904****June 1903**

304 (P) A Misstatement Corrected – *Boston Journal*, re origin of CS

133 (L) Letter of the Pastor Emeritus

170 (A) Address at Pleasant View: "Trust in Truth"

305 (P) A Plea for Justice – *NY Sun*

**July 1903**

306 (J) Reminiscences – re Quimby

158 (A) Cornerstone Laid at Concord

294 (P) On the Death of Pope Leo XIII – *Concord Monitor*

**August 1903**

229 (J) Mental Digestion – re Manual

**September 1903**

347 (S) Gift of a Loving-cup

193 (L) Dedicatory Message, 2nd Church, Minneapolis, Minnesota

**October 1903**

251 (S) Teachers of Christian Science

251 (S) The Gen. Assn. of Teachers, 1903

**November 1903**

326–336 (J) A Memorable Coincidence Historical Facts

(November 1903 continued)

- 193 (L) Dedicatory Message, 1st Church, New York

**February 1904**

- 203 (L) Letter to 1st Church, Washington, D.C.

**March 1904**

- 15 (S) Amendment to By-law  
252 (S) London Teachers' Assn., 1903

**TRUTH as Life: April–July 16, 1904**

**April 1904**

- 164 (S) Acknowledgment of Gifts: to the six Chicago Churches (for new Concord Church)

**May 1904**

- 246 (S) The Board of Education (4th para) – "The Magna Charta of CS"  
195 (L) Dedicatory Message, 1st Church, Cleveland, Ohio

**June 1904**

- 165 (S) Acknowledgment of Gifts: to 1st Church, New York (for Concord)  
171 (L) Visit to Concord, 1904  
171 (A) The Day in Concord – to see church  
173 (P) Card of Thanks – to Concord papers

**July 1904**

- 166 (S) Acknowledgment of Gifts: to The Mother Church (for Concord)  
16 (A) Extension Cornerstone laid

**TRUTH as Truth: July 17, 1904–June 9, 1906**

**July 1904**

- 159 (A) Message: Dedication of Concord Church

- 163 (A) Announcement  
163 (P) A Kindly Greeting – *Concord Patriot*

**September 1904**

- 347 (P) Fundamental Christian Science – *Bohemia*

**November 1904**

- 230 (L) Teaching in the Sunday School  
231 (S) Charity and Invalids  
167 (A) Thanksgiving Day, 1904 (Concord)

**December 1904**

- 231 (S) Lessons in the Sunday School  
253 (J) The Gen. Assn. of Teachers, 1904  
253 (J) The Canadian Teachers, 1904  
253 (S) Students in The Board of Education  
278 (P) How Strife May be Stilled – *Boston Globe*  
203 (L) Letter to 1st Church, London, England – cornerstone laid

**January 1905**

- 156 (A) Annual Meeting (Concord Church)

**February 1905**

- 267 (P) Heaven – *NY American*

**March 1905**

- 268 (P) Prevention & Cure of Divorce – *Boston Herald*  
204 (L) Letter to 1st Church, Columbus, Ohio

**April 1905**

- 350 (J) Po. Whither?  
196 (L) Dedicatory Message, 1st Church, Pittsburgh, Pa.  
196 (L) Dedicatory Message, 1st Church, St Louis, Missouri

**May 1905**

- 205 (L) Letter to 3rd Church, London, England  
 254 (A) The May Class, 1905  
 166 (L) Acknowledgment of Gifts: to 1st Church, New London, Con. (for Concord)

**June 1905**

- 279 (S) The Prayer for Peace

**July 1905**

- 280 (S) "Hear, O Israel . . ." re special prayers for peace  
 280 (S) An Explanation – re these prayers  
 235 (S) Signs of the Times

**August 1905**

- 281 (P) Practise the Golden Rule – *Boston Globe*

**September 1905**

- 232 (S) Watching versus Watching Out

**November 1905**

- 174 (L) To 1st Congregational Church, Concord

**December 1905**

- 233 (S) Principle or Person?  
 259 (P) The Significance of Christmas – *New York World*  
 254 (A) The December Class, 1905  
 197 (L) Dedicatory Message to 1st Church, San José, California  
 261 (A) Christmas for the Children

**February 1906**

- 351 (L) A Letter from Our Leader

**March 1906**

- 234 (S) Christian Science and China  
 295 (S) A Tribute to the Bible

**April 1906**

- v (S) Foreword (orig. "Lest We Forget") letter to Editor of *Sentinel*

**May 1906**

- 235 (S) Inconsistency

**TRUTH as Love: June 10, 1906–June 9, 1907****June 1906**

- 3 (A) "Choose Ye." Dedication Message, Mother Church Extension, June 10  
 65–100(P) As Chronicled by the Newspapers  
 175 (P) Greetings – to Concord newspapers re improving streets

**July 1906**

- 116 (S) Personal Contagion

**September 1906**

- 118 (L) Letter to a Clergyman  
 176 (L) To 1st Church, Wilmington, N.C. (gift for Concord streets)

**November 1906**

- 269 (P) Harvest – *The Independent NY*

**December 1906**

- 317 (S) Authorship of *Science and Health*, reprinted from *NY American*

**January 1907**

- 308 (S) Reply to *McClure's Magazine*  
 316 (S) A Card – re *Arena Magazine's* defence of CS and MBE

**March 1907**

- 134 (L) A Letter from Mrs Eddy – re Trustees of her estate

**April 1907**

- 135 (L) Letter to The Mother Church – re "my demonstration of CS"
- 136 (S) A Card – re estate Trustees
- 282 (L) Mrs Eddy and the Peace Movement
- 283 (L) Acknowledgment of Appointment as Fondateur

**May 1907**

- 137 (S) Mrs Eddy's Affidavit
- 284 (P) A Correction – *Concord Daily Patriot*

**LOVE as Truth: June 10, 1907–November 24, 1908**

**July 1907**

- 236 (J) Nota Bene – re naming Reading Rooms
- 285 (L) To a Student (F. Gale re Industrial Peace Conference)
- 197 (L) Dedicatory Message, 1st Church, Wilmington, N. Carolina

**August 1907**

- 271 (P) Mrs Eddy describes her Human Ideal – *Evening Press, Grand Rapids*
- 295 (L) A Benediction – re Lord Dunmore

**October 1907**

- 296 (S) Hon C. A. Buskirk's Lecture

**November 1907**

- 272 (P) Youth and Young Manhood – *Cosmopolitan*

**December 1907**

- 261 (P) What Christmas Means to Me – *Ladies' Home Journal*
- 296 (S) "Hear, O Israel" re Armstrong, her publisher
- 240 (S) The Higher Criticism

**January 1908**

- 296 (S) Miss Clara Barton
- 364 (S) Concord to MBE & her reply (inserted in *Miscellany* 1916)
- 236 (S) Take Notice – re S&H 442

**April 1908**

- 274 (P) Mrs Eddy sends thanks – *Boston Herald*
- 286 (J) War – re navies

**May 1908**

- 275 (P) Universal Fellowship – *Minn. News*
- 275 (P) Mrs Eddy's Own Denial that She is Ill – *NY Herald*
- 276 (S) To Whom it May Concern
- 139 (S) Nota Bene: "Rest assured your Leader is living"

**June 1908**

- 139 (S) A Word to the Wise – re Executive Members disbanded
- 140 (P) Abolishing the Communion – *Boston Globe*
- 141 (P) Communion Season is Abolished – *Boston Globe*
- 142 (L) Mrs Eddy's Reply
- 351 (J) Take Notice – re Mars' book

**July 1908**

- 237 (S) Take Notice: "What I wrote on CS 25 years ago"

**October 1908**

- 352 (L) Recognition of Blessings

**November 1908**

- 353 (S) Article XXII, Section 17 – re Mother's Room now closed
- 352 (S) Mrs Eddy's Thanks – re plans for *CS Monitor*

**LOVE as Love: November 25,  
1908–December 3, 1910**

*The Christian Science  
Monitor* 1st issue November  
25, 1908

353 (M) Something in a Name

276 (P) Politics – *Boston Post*

**January 1909**

207 (A) A Telegram and Mrs Eddy's  
Reply

356 (S) The Way of Wisdom

**March 1909**

254 (S) "Rotation in Office"

207 (L) Letter to 1st Church,  
Milwaukee, Wis.

**April 1909**

167 (L) Religious Freedom

354 (S) To Whom it May Concern – re  
endorsing books

**June 1909**

142 (L) The CS Board of Directors

143 (L) Mrs Eddy's Statements: "I  
exist"

198 (L) Dedicatory Message, 1st  
Church, London, England (new  
building)

**July 1909**

208 (L) Letter to 1st Church, Sydney,  
Australia

237 (J) Take Notice – re S&H 442  
repeated

240 (J) Class Teaching

357 (L) A Letter by Mrs Eddy (to  
Stetson, re acknowledging  
MBE as Leader)

359 (L) A Letter from Mrs Eddy (to  
Stetson, re deifying persons)

articles (with the exception of two  
already noted). The following  
material was all written after this  
date.

**September 1909**

297 (S) There is no death – re Kimball

**October 1909**

358 (S) Take Notice: "I approve By-  
laws"

**November 1909**

208 (L) Letter to 1st Church,  
Edinburgh, Scotland

363 (S) To the Members of the CSA  
(reprinted from J, July 1895)

360 (L) 2 letters by Mrs Eddy (to 1st  
Church, New York, & a  
student)

208 (L) The Committees in  
Conference, Chicago, Illinois

**December 1909**

237 (A) Practitioners' Charges

263 (A) Mrs Eddy's Christmas  
Message (to her household)

**January 1910**

354 (A) Po. Extempore

361 (A) A Telegram & Mrs Eddy's  
Reply (to 1st Church, New  
York)

**February 1910**

362 (L) A Letter & Mrs Eddy's Reply  
(to the New York churches)

355 (S) Men in Our Ranks

**March 1910**

297 (S) Mrs Eddy's History

**April 1910**

209 (L) Comment on Letter, from  
Ottawa

On August 21, 1909, Mrs Eddy  
sealed the bundle of foregoing

*(April 1910 continued)*

355 (J) A Paean of Praise

**July 1910**

356 (S) A Statement by Mrs Eddy – re  
her picture

**September 1910**

241 (S) Instruction by Mrs Eddy –  
“Christian Science is absolute”  
237 (S) Take Notice – re Manual  
242 (S) Take Notice – re Bd of  
Directors (inserted in  
*Miscellany* 1915)

**December 1910**

*Poems*

**November 1913**

*The First Church of Christ,  
Scientist, and Miscellany*

Never published in Mrs Eddy’s  
lifetime:

**September 1917**

(S) Principle and Practice (dictated  
late 1910)

**February 1918**

(S) Life (written October 1883)



## APPENDIX C

### Chronology of Poems

This is a list of all Mrs Eddy's poems to be found in the Other Writings. Most of these were first published in the *Journal* or the *Sentinel* and so are noted in column 2 as (J) or (S). A few appeared first in one of the Other Writings. Some, including many early ones, had appeared originally in the public press, and are marked (P), with the date where this is known.

Date written	First publication	Title	Place in Other Writing
<b>Pre-discovery</b>			
"girlhood"	Nov. 88 (J)	Autumn	Mis. 395, Po. 58
"girlhood"	Dec. 91 (Ret.)	Alphabet and Bayonet	Ret. 11, Po. 60
"in youth"	Dec. 91 (Ret.)	The Country-seat	Ret. 17, Po. 62
"girlhood"	June 01 (S)	Resolutions for the Day	Po. 32
"early years"	July 03 (J)	Upward	Po. 18
1844	April 04 (J)	Constancy	Po. 3
pre 1850	1850 (P)	Old Man of the Mountain	Po. 1
pre 1850	1850 (P)	The Valley Cemetery	Po. 15
pre 1850	1850 (P)	O for Thy Wings, Sweet Bird!	Po. 34
Feb. 1865	Feb. 1865 (P)	"The Liberty Bells"	Po. 71
Aug. 1865	Dec. 10 (Po.)	Lines, on Visiting Pine Grove Cemetery	Po. 67
Dec. 1865	Dec. 10 (Po.)	Our National Thanksgiving Hymn	Po. 77
Jan. 1866	Dec. 10 (Po.)	To the Old Year – 1865	Po. 26
<b>Post-discovery: MIND period</b>			
1866	Dec. 10 (Po.)	Spring	Po. 53
Aug. 1866	Dec. 10 (Po.)	Dedication of a Temperance Hall	Po. 39
Aug. 1866	Dec. 10 (Po.)	To Ellen. "Sing Me That Song!"	Po. 65
Sept. 1866	Sept. 66 (P)	I'm Sitting Alone	Po. 8
Nov. 1866	Dec. 10 (Po.)	To my Absent Brother	Po. 23
Dec. 1866	Dec. 10 (Po.)	To Etta	Po. 46
March 1867	Dec. 10 (Po.)	"Memento"	Po. 73
Jan. 1868	Jan. 68 (P)	Invocation for 1868	Po. 28
Feb. 1868	Dec. 10 (Po.)	Lines	Po. 41
April 1870	Dec. 10 (Po.)	Truth	Po. 70
Sept. 1871	Dec. 10 (Po.)	Nevermore	Po. 47

Date written	First publication	Title	Place in Other Writing
May 1876	Aug. 83 (J)	Woman's Rights	Mis. 388, Po. 21
June 1876	July 1876	Communion Hymn (orig. Hymn of Science)	Mis. 398, Po. 75
<b>SPIRIT period</b>			
Aug. 1882	Aug. 83 (J)	The Oak on the Mountain's Summit	Mis. 392, Po. 20
<b>SOUL period</b>			
June 1883	June 83 (J)	Christ My Refuge (earliest version with 15 verses, Feb. 1868)	Mis. 396, Pul. 18, Po. 12
1883	Dec. 83 (J)	Meeting of My Departed Mother and Husband	Mis. 385, Po. 48
1884	1884 (P)	Wish and Item	Mis. 391, Po. 38
1884	June 84 (J)	Hope (orig. Love)	Mis. 394, Po. 45
1884	Aug. 84 (J)	Isle of Wight	Mis. 392, Po. 51
<b>PRINCIPLE period</b>			
1886	June 86 (J)	June	Mis. 390, Po. 55
1887	March 87 (J)	"Feed My Sheep" ("Lines penned when I was pastor of the Church of Christ, Scientist, in Boston")	Ret. 46, Pul. 17, Mis. 397, Po. 14
<b>LIFE period</b>			
1893	Aug. 93 (J)	The Mother's Evening Prayer	Mis. 389, Po. 4
1893	Dec. 93 (Chr.)	<i>Christ and Christmas</i>	Chr
May 1894	June 94 (J)	Laus Deo!	Mis. 399, Po. 76
1894	Aug. 94 (J)	Rondelet & To Mr James T. White	Mis. 394, Po. 57
Jan. 1896	Jan. 96 (J)	A Verse, Mother's New Year Gift to the Children	Mis. 400, Po. 69
1896	June 96 (J)	Love	Mis. 387, Po. 6
1896	Feb. 97 (Mis.)	Come Thou	Mis. 384, Po. 36
1896	Feb. 97 (Mis.)	"If worlds were formed by matter . . ."	Mis. vii
May 1898	May 1898 (P)	The United States to Great Britain	Po. 10, My 337
Dec. 1898	03 (CS Hymnal)	Christmas Morn	Po. 29
April 1899	May 99 (J)	To the Sunday School Children	Po. 43
April 1899	July 99 (J)	Signs of the Heart	Po. 24
Jan. 1900	Jan 00 (J)	Satisfied	Po. 79

Date written	First publication	Title	Place in Other Writing
April 1900	May 00 (J)	Easter Morn	Po. 30
Jan. 1901	Feb. 01 (S)	The New Century	Po. 22
1901	April 01 (J)	Spring Greeting	My 341
April 1901	June 01 (01)	"O the Love divine . . ."	01 35

**TRUTH period**

June 1903	July 03 (S)	"Truth happifies life . . ."	My 134
May 1904	May 04 (S)	Flowers	Po. 25
March 1905	April 05 (J)	Whither?	My 350

**LOVE period**

Jan. 1910	Jan. 10 (S)	Extempore	My 354
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## APPENDIX D

### **A Matrix Structure of the Sixteen Books**

Reference has been made in passing to a 'matrix structure' of the chapters of the textbook. For those not familiar with the concept, a simple explanation may be helpful.

The sixteen main chapters of *Science and Health* – and similarly the sixteen Other Writings – fall naturally into four groups of four. Each group of four has a recognizable family likeness. If these four groups are set down on paper in four columns, we would have a four-by-four matrix, which could be read both vertically and horizontally. That is, we would see the family likeness not only in each column but also in each row. When the sixteen chapters – or books – are surveyed in this foursquare arrangement, fruitful new connections begin to appear.

The primary idea of a matrix is a womb in which something takes form and develops, and in the same way this four-by-four matrix generates new relationships and gives birth to new meaning. This structure is inherent, not imposed; therefore 'the Christian Science matrix' is a very useful metaphysical tool because it enables us to comprehend a very large subject.

The idea of these reflected relationships in a matrix is already depicted in the four 'sides' of the holy city. *Revelation* indicates that these four aspects reflect each other when it says that "the city lieth foursquare." According to *Science and Health* these four sides are the Word, Christ, Christianity and Science. None of them exist alone; they are as interdependent as north, east, south and west, which also relate to each other. It is but a step to recognize that the sixteen main chapters of the textbook, or the sixteen Other Writings, represent this foursquare city of God in which we live and move and have our being.

The point of such charts is certainly not to force spiritual ideas into boxes, but to cause us to recognize that being is structured and not haphazard. God's universe, being the expression of Science, manifests the most beautiful intelligence, order and interconnectedness. The matrix helps us to recognize this marvellous interdependence of every part within the whole.

One is amazed to discover how much of the God-given literature of the Bible and Mrs Eddy's works is constructed in this way. Whatever the particular subject-matter may be, the basic idea always seems to have a fourfold function of revelation, translation, demonstration and interpretation

– as was noticed with each of the groups of the Other Writings. A summary of the four groups of books in their matrix-character is set out below. Following this is a matrix chart of the main chapters of *Science and Health* and the parallel matrix of the sixteen Other Writings.

*The People's Idea of God* (Word/Word) God presents the true idea of Himself.

*Christian Healing* (Word/Christ) "His Word was with power" to heal and save.

*No and Yes* (Word/Christianity) The Word embodied transforms human character and life.

*Rudimental Divine Science* (Word/Science) God's Word self-interpreting and self-operating.

*Unity of Good* (Christ/Word) The divine One declares itself the only reality.

*Retrospection and Introspection* (Christ/Christ) The divine One translates the dualistic concept of life.

*Christ and Christmas* (Christ/Christianity) The divine One seen to be translating man and woman.

*Pulpit and Press* (Christ/Science) "Each of Christ's little ones reflects the infinite One."

*Church Manual* (Christianity/Word) The Principle for demonstrating Christian relationships.

*Miscellaneous Writings* (Christianity/Christ) How the demonstration works in detail.

*Christian Science versus Pantheism* (Christianity/Christianity) The demonstrating of God's supremacy experienced.

*Message 1900* (Christianity/Science) The demonstration explained by proof.

*Message 1901* (Science/Word) Being interprets itself through its fundamentals.

*Message 1902* (Science/Christ) Being has a Christ, makes itself understandable.

*Poems* (Science/Christianity) Being self-demonstrated as infinite salvation everywhere.

*Miscellany* (Science/Science) The integrated oneness of all being in God.

	WORD	CHRIST	CHRISTIANITY	SCIENCE
WORD	<p>1. <b>Prayer</b> Prayer is the desire to know what God is and thus to know what man is. God's work is done, and we pray to bring ourselves into line with it.</p>	<p>5. <b>Animal Magnetism Unmasked</b> Thus Christian Science uncovers as a lie the one error of personal sense, or human will, that would mask the face of God.</p>	<p>9. <b>Creation</b> As Truth changes our sense of the universe and thought expands, a wholly new awareness of creation opens up.</p>	<p>13. <b>Teaching C. Science</b> The Science &amp; ethics of C. Science. The Scientist is being taught of God, not man. Born of God, he is a law to himself, &amp; is immune to malpractice.</p>
CHRIST	<p>2. <b>Atonement and Eucharist</b> "Atonement is the exemplification of man's unity with God." Conforming to God's requirements involves healing, as Jesus did, the problem of fallen man.</p>	<p>6. <b>Science, Theology, Medicine</b> With the personal 'I' removed, the Christ-power is dis-covered, leavening &amp; translating all modes of human thought.</p>	<p>10. <b>Science of Being</b> God never created a material universe, but He is self-expressed as spiritual ideas. In being these ideas we find how to handle duality, how to stand on God's platform.</p>	<p>14. <b>Recapitulation</b> God's method of teaching is to expound Himself through His system of synonymous terms, and their ideas which are man.</p>
CHRISTIANITY	<p>3. <b>Marriage</b> Working from our divine marriage – our at-one-ment with God – the belief in mortal origin and nature is progressively laid off.</p>	<p>7. <b>Physiology</b> Accordingly, the organic mortal concept of body is being resolved, and exchanged for the immortal reality.</p>	<p>11. <b>Some Objections Answered</b> The universe of reality is one integrated, coordinated whole that cannot be broken into detached parts.</p>	<p>15. <b>Genesis</b> "Infinite space is peopled with God's ideas." Originating in God &amp; unfolding in the order of the days, they nullify the dream of Adamic origins.</p>
SCIENCE	<p>4. <b>Christian Science vs Spiritualism</b> In consequence, God works directly as His spiritual idea, not <i>through</i> a personal medium.</p>	<p>8. <b>Footsteps of Truth</b> The explanation is that thought can take the orderly footsteps <i>to</i> perfection only because man first comes out <i>from</i> perfection.</p>	<p>12. <b>C. Science Practice</b> Practising Christianity in its Science means working from the wholeness of being, thus healing &amp; regenerating humanity.</p>	<p>16. <b>The Apocalypse</b> Dwelling in the city, man is found in his divine Principle; all error of separation is swallowed up in Truth &amp; Love.</p>

	WORD	CHRIST	CHRISTIANITY	SCIENCE
WORD	<p><b>1. People's Idea of God</b> As we learn from God what God is, religion &amp; medicine are de-materialized. "The final unity of man &amp; God" postulated as the <i>starting point</i> of our work.</p>	<p><b>5. Unity of Good</b> The Christ-consciousness of the absolute allness of good reveals evil as no thing. God speaks as individual human consciousness that has no separate selfhood.</p>	<p><b>9. Church Manual</b> The framework for being spiritually self-governed by obedience to Principle, &amp; for demonstrating Christian relationship "as in heaven, so on earth."</p>	<p><b>13. Message 1901</b> The absolutes of C. Science transcend personality in God &amp; in man. It is working from the Godhead – from the numerals of Science – that does the work.</p>
CHRIST	<p><b>2. Christian Healing</b> Neither God nor man is personal. "How to attain a mind in harmony with God" is to partake of the Principle without contradictions.</p>	<p><b>6. Retro. and Intro.</b> It is the working of the spiritual idea that translates human life &amp; history from what it seems to be; faith in organic methods &amp; things material banished.</p>	<p><b>10. Miscellaneous Writings</b> The divine ethics of C. S., operative through the Christianization of daily life, resolve all the details of the mortal concept.</p>	<p><b>14. Message 1902</b> The foursquare message of Love. Divine Love interprets itself as love, bringing the city of God to earth. "Heaven here, the struggle over."</p>
CHRISTIANITY	<p><b>3. No and Yes</b> Letting our natures be changed by gaining the spiritual meaning of the theological concepts. Principle understood only as we embody it, wedding Science &amp; Christianity.</p>	<p><b>7. Christ &amp; Christmas</b> Christ's Christianity or the art of living. Christ-healing visibly translates man &amp; woman out of physique into divine qualities, so liberating humanity from material organization.</p>	<p><b>11. C.S. vs Pantheism</b> C.S. demonstrates Spirit to be All-in-all – all the body or universe there is. Spirit both noumenon &amp; phenomena, never fragmented into Spirit &amp; matter or conflicting minds many.</p>	<p><b>15. Poems</b> With "the struggle over," the long-sought bridal of man to his divine origin is accomplished. Humanity "wakes to know" it dwells in the city.</p>
SCIENCE	<p><b>4. Rudimental Divine Science</b> Factual explanation of C.S. as the self-operating law of God, a moral &amp; spiritual force which heals through Truth &amp; Love, not through a person.</p>	<p><b>8. Pulpit and Press</b> The Mother Church as representative of the inorganic church universal, in which "each of Christ's little ones reflects the infinite One."</p>	<p><b>12. Message 1900</b> Christianity in its Science is "the d. Science of divine Love," reflected as "the church of brotherly love," thus maintaining the health &amp; integrity of humanity.</p>	<p><b>16. Miscellany</b> Christian Science extends into – &amp; as – the world. The individual &amp; collective spread undivided, operate unspent, in the universal.</p>

## APPENDIX E

### Sources of Quotations

Sources of poems etc. quoted in the Other Writings by Mrs Eddy and not otherwise identified (other than quotations from the Bible which are given in the Concordance).

S&H iii	"I, I, I, I itself I . . ." (2nd edit. 1878, until 1908)	Translated from a Greek original by Samuel T. Coleridge, 1772–1834
Mis. 8:21	"Sweet are the uses of adversity"	Shakespeare. "As You Like It"
Mis. 51	"When from the lips of Truth . . ."	Thomas Moore, 1779–1852 (Irish poet). "Lalla Rookh"
Mis 102:30	"one on God's side is a majority." (also Pul. 4; No. 45)	Wendell Phillips, 1811–1884 (abolitionist) – on John Brown, Harper's Ferry, 1859
Mis 140:27	"read our title clear."	Isaac Watts, 1674–1748 (English hymn writer)
Mis. 202	"The chamber where the good man . . ."	Edward Young, 1683–1765 (English poet) "Night Thoughts"
Mis. 226	"To thine own self be true . . ." (also Ret. 81)	Shakespeare. "Hamlet"
Mis. 230	"Let us, then, be up and doing . . ." (also My 185)	Henry W. Longfellow, 1807–1882. (American poet) "A Psalm of Life"
Mis. 267	"Comparisons are odorous"	Shakespeare. "Much Ado About Nothing"
Mis. 321	"Press on, press on . . ."	William Gaskell, 1805–1884 (English poet & Unitarian hymn writer)



Mis. 338	"Thou must be true thyself . . ."	Horatius Bonar, 1808–1889 (Scots free church divine) "Be true thyself"
Mis. 354	"Go gaze on the eagle . . ."	Mary Baker Eddy – stanzas from early version of "Upward," Po. 18
Ret. 2:8	"freedom to worship God"	Mrs Hemans, 1793–1835. "Landing of the Pilgrim Fathers"
Ret. 79:24	"Learn to labor and to wait."	Longfellow. "A Psalm of Life"
Ret. 80	"Though the mills of God . . ."	Friedrich von Logau, 1604–1655 (German poet) "Retribution"
Ret. 95	"Ask God to give thee skill . . ."	Anna Elizabeth Hamilton, 1843– 1875 (Irish poet)
Un. 26	"Chance and change . . ."	Sir John Bowring, 1792–1872 (English linguist) "God is Love; His mercy brightens"
Un. 44	"The old, old story . . ."	Katherine Hankey, 1834–1911 (English poet) "The Story Wanted"
Pul. 1	"Pass on, returnless year . . ."	Mary Baker Eddy. Amended version of "To the Old Year – 1865," Po. 26
Pul. 4:1	"weak and infirm of purpose"	Shakespeare. "Macbeth"
Pul. 4	"What if the little rain . . ."	William Cutter, b. Maine 1801. "Hide not thy talent in the earth"
No. 25:13	"survival of the fittest"	Herbert Spencer, 1820–1903 (English philosopher) "Principles of Biology"
Pan. 3	"O sacred solitude . . ."	Edward Young. "Love of Fame"
Pan. 9:1	"sleeps in the mineral . . ."	Jonathan Brierley. "Studies of the Soul" – from the Greek
'00 11	"It flooded the crimson twilight . . ."	Adelaide A. Proctor, 1825–1864 (English poet) "A Lost Chord"

'00 15	"Watch! till the storms . . ."	Mary Baker Eddy, adapted from "Come Thou," Po. 36
'01 30:23	"clouting his own cloak"	Thomas Carlyle, 1795–1881 (Scottish essayist) "The Hero as Prophet"
'01 35	"O the Love divine . . ."	Mary Baker Eddy
'02 14	"Great not like Caesar . . ." (also My 248)	David Everett, 1770–1813. "The Boy Reciter"
Hea. 1	"At thirty, man suspects . . ."	Edward Young. "Night Thoughts"
Hea. 20	"Oh, could we speak . . ."	Samuel Medley, 1738–1799 (English hymn writer)
Peo. 7	"Chisel in hand . . ."	George Washington Doane, 1799– 1859 (American bishop) "A Beautiful Thought"
Peo. 14:8	"bat and owl . . ."	Not traced
My 134	"Truth happifies life . . ."	Mary Baker Eddy
My 151	"Pass ye the proud fane by . . ."	Not traced
My 194	"Who stood the storm . . ."	attrib. to Thomas Moore
My 205	"God moves in a mysterious way . . ."	William Cowper, 1731–1800 (English poet) "Providence"
My 253	"Thou art not here . . ."	Not traced
My 269	"All are but parts . . ." (see also My 353: 16)	Alexander Pope, 1688–1744 (English poet) "Essay on Man"
My 347	"Ah happy, happy boughs . . ."	John Keats, 1795–1821 (English poet) "On a Grecian Urn"
My 355	"Behind a frowning providence . . ."	William Cowper. "Providence"
My 356	"He plants His footsteps . . ."	William Cowper. "Providence"

## APPENDIX F

### Book List

Selected list of books which have been made use of, or are relevant to the standpoint of this volume.

*Science and Health with Key to the Scriptures* (editions 1875–1910)

Other Writings by Mary Baker Eddy (including early editions)

Early publications by Mary Baker Eddy

*The Christian Science Journal*, 1883 to 1910

*Christian Science Sentinel*, 1898 to 1910

#### **Biographies, etc. for factual information:**

Armstrong, Joseph *The Mother Church*

Bates, CSD, Edward P. *Reminiscences: Concerning the Construction of The Mother Church and the teachings of the Reverend Mary Baker Eddy*

Beasley, Norman *The Cross and the Crown: The History of Christian Science*

Gilman, James F. *Recollections of Mary Baker Eddy*

Johnson, William Lyman *The History of the Christian Science Movement* (2 volumes)

Peel, Robert *Mary Baker Eddy* (3 volumes)

Powell, Lyman P. *Mary Baker Eddy: A Life Size Portrait*

Smith, Clifford P. *Historical Sketches: From the Life of Mary Baker Eddy and the History of Christian Science*

Studdert Kennedy, Hugh A. *Mrs Eddy: Her Life, Her Work, Her Place in History*

Tomlinson, CSB, Irving C. *Twelve Years with Mary Baker Eddy: Recollections and Experiences*

Wilbur, Sibyl *The Life of Mary Baker Eddy*

Wright, Helen M. *Mary Baker Eddy's Church Manual*

*We Knew Mary Baker Eddy* – Series I, II, III, IV

Reminiscences by Adam H. Dickey, Laura Sargent, Clara Shannon, Adelaide Still, Martha Wilcox, and others

Report of the Committee on General Welfare of The Mother Church, 1920

#### **The spiritual history:**

Brown, W. Gordon. *Civilization Lieth Foursquare*

— *Evolution of the Christian Science Church Organization*

Carpenter, CSB, Gilbert C., Sr. & Jr. *Mary Baker Eddy: Her Spiritual Footsteps*

— *Mary Baker Eddy: Her Spiritual Precepts*

— *Miscellaneous Documents: Relating to Christian Science and to its Discoverer and Founder*

- Oakes, Richard (compiler) *Divinity Course and General Collectanea*  
 — *Essays and Other Footprints*  
 — *Mary Baker Eddy's Six Days of Revelation*  
 — *The Story of The Chicago Addresses of Mary Baker Eddy*  
 Orgain, Alice *The Story of the Christian Science Church Manual*  
 — *Progressive Revisions of Science and Health*  
 Wright, Helen M. *Mary Baker Eddy: A New Look*

**Books introducing the system and structure inherent in Christian Science:**

- Brook, Peggy M. *The Sevenfold Nature of God* (7 booklets)  
 — *John W. Doory and the Scientific Evolution of Christian Science*  
 — *The Bible as Our Life*  
 Brown, W. Gordon *From Genesis to Revelation*  
 — *Science and Health and the Church Manual*  
 Doory, John W. *Talks on the Science of the Bible* (9 volumes) — especially Vol. 1  
 Jewson, Margaret J. *Notes on the Sevenfold Nature of God*  
 — *Let there be Light*  
 Kappeler, Max *The Structure of the Christian Science Textbook: Our Way of Life*  
 — *Why Study Christian Science as a Science?*  
 Morgan, John L. *Scientific Translation*  
 — *The Sermon on the Mount* (includes introduction to system)  
 Sinton, John Lawrence *Harrogate Summer School, 1952: The Glossary*  
 — *A Broad Survey of Science and Health*

All of the foregoing, and other authentic and original material, can be examined in the Christian Science Research Library, 31 Chesterton Road, Cambridge CB4 3AN, England.

Many of the books in this list can be purchased from:

Agents of The Foundational Book Company Ltd., London, England.  
 (A list of their names and addresses may be obtained from Elmdon Publications.)

The Bookmark, 24a Cranley Road, Guildford, Surrey GU1 2JS, England.

Rare Book Company, P.O. Box 957, Freehold, New Jersey 07728, U.S.A.

The Bookmark, P.O. Box 60148, Pasadena, California 91106, U.S.A.