

INTRODUCTION



THE ENIGMATICAL DREAM PICTURES which were recorded by Mary Baker Eddy's secretary, Calvin A. Frye, under the heading, *Mrs. Eddy's Visions*, have already appeared in print. In a recent attack on Christian Science and its Founder, these visions were summarized and given an unfavorable import in the following comment, "The dreams, of course, point clearly in one direction, but to Calvin Frye and other Christian Scientists to whom they were told, the direction seemed that of saintliness." (*Mary Baker Eddy*, page 232: Knopf, 1932.)

This volume is put into print as a protest against this pronouncement of ignorance, in order to proclaim the spiritual nature of these visions as coming from divine revelation, when viewed through the lens of spiritual perception.

Mary Baker Eddy was the window for this age to let in the light of Truth. Therefore, the spiritual footsteps which led her to this "consummation devoutly to be wished" are of infinite value to her followers. It is their innate conviction that Mrs. Eddy recorded or permitted to be recorded nothing of her life, or experience, except what had spiritual significance and practical value when properly understood and interpreted. It is evident, therefore, that these visions must constitute definite waymarks in her spiritual revelation that merit attention and analysis.

It would not be amiss to liken these visions to luscious fruit which has since become dried. Mrs. Eddy extracted the spiritual refreshment which they held for her and then left the form for us. Doubtless at the time Mrs. Eddy gained great comfort and information from them, and recognized them as inspirational instruction from the divine Mind in her experience. But the necessary attainment in this age is the realization that Christian Science embodies a spiritual process whereby the dried husk, that appears vacant and meaningless from a material standpoint, may be restored to a state of intelligibility and significance, so that it is able to refresh us today with a conviction of Truth as it did Mrs. Eddy when it first came to her.

All Truth is impersonal. Hence, these visions, or revelations, were not intended for Mrs. Eddy alone. Divine teaching that comes from God is impersonal and reaches the one ready to receive it at any given time. Is not Mrs. Eddy's need our need, as we attain the same rungs on the ladder upon which she trod? Therefore, cannot the fruit of her demonstration that refreshed her be renewed to refresh us today?

When it is discovered what these visions taught our Leader, then the way is opened to discover the message that they have for us today. Undoubtedly they aided in releasing her from the discouragement and fear that the unknown subtlety of animal magnetism temporarily produced in her. The lessons she learned from these visions enabled her to carry on successfully in meeting the opposition directed against her in establishing her Cause. If these revelations were necessary to aid her in her mission, are they not equally important in their spiritual import to all who follow in her footsteps? Are they not as necessary to our spiritual growth as they were to hers?

Spiritual teaching has a purpose beyond a mere impartation of knowledge. It is intended to start in the individual the resurrection of what is termed in Christian Science, *spiritual sense*, which is the true spiritual nature in man, and constitutes man's relationship to God as His son. Through it man understands and reflects Him. Hence, the resurrection of spiritual sense into conscious activity whereby man reflects divine Mind is the ultimate objective of all spiritual teaching, and everything in the life of the spiritual teacher and pioneer that will aid the student in resurrecting this God-given quality, through the struggle to understand and explain such matters, is significant and important.

Those who raise dogs understand that soft food does not develop the teeth of puppies as do hard bones. Following this analogy, spiritual statements and teachings which seem self-explanatory to the human mind carry little power to drive the student to employ his spiritual sense. On the other hand, those instructions which seem obscure and inexplicable to man's human intelligence force him to a higher standpoint in order to gain enlightenment.

This statement explains why the last book of the New Testament stood out to Mrs. Eddy as having such vital importance to man's spiritual growth. She perceived that its word pictures are so incomprehensible to the human sense that man turns from them with a sense of hopelessness, until Christian Science reveals that to spiritual sense its symbolic meaning is as clear as daylight. On page 456 of *Science and Health with Key to the Scriptures* Mrs. Eddy writes, "Genesis and the Apocalypse seem more obscure than other portions of the Scriptures, because they cannot possibly be interpreted from a material standpoint. To the author, they are transparent, for they contain the deep divinity of the Bible."

This reasoning points to the fact that if these visions of Mary Baker Eddy are comparable to the word pictures in Revelation, in that they contain in symbolic form spiritual instruction from God, then their value to the student cannot be overestimated as an aid to the resurrection and restoration of spiritual sense. Every student should have them to work on from the standpoint that an effort to comprehend them spiritually will mean spiritual growth.

The interpretations of Mrs. Eddy's visions as recorded in this book are not given as final, or as something to spare another student from making his individual effort to unfold the spiritual meaning for himself. But it becomes necessary to offer specimens of such interpretations in order to indicate that these visions were not ordinary dreams such as a person weighed down with responsibilities might have—although on the surface they might appear to be—but truly one form in which God talks to man. Yet for one student to give out spiritual analyses for other students to accept, would be to rob the latter of the main value of these visions, which is to furnish them with material to aid them in bringing forth into use their own spiritual sense, so that the divine inspiration may unfold the deep spiritual meaning of these visions, which may have an external covering that seems humanly undesirable, but underneath contain precious spiritual wisdom.

But when someone animated by the spirit of the opposer of Truth holds up to public gaze things of a sacred nature and labels them with the vicious title of "case history" fit only for psychoanalysis,

as does the writer of the afore-mentioned book, then it becomes the solemn duty for the student of Christian Science to register a sublime protest in the name of almighty God and to refute such presumption by a practical proof that the material thus disparaged contains necessary footsteps to heaven, when resolved by spiritual understanding.

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