

THE GREAT DISCOVERY

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1 It was in Massachusetts, in February, 1866, and after
the death of the magnetic doctor, Mr. P. P. Quimby,
3 whom spiritualists would associate therewith, but who
was in no wise connected with this event, that I discov-
ered the Science of divine metaphysical healing which I
6 afterwards named Christian Science. The discovery came
to pass in this way. During twenty years prior to my
discovery I had been trying to trace all physical effects to
9 a mental cause; and in the latter part of 1866 I gained
the scientific certainty that all causation was Mind, and
every effect a mental phenomenon.

12 My immediate recovery from the effects of an injury
caused by an accident, an injury that neither medicine nor
surgery could reach, was the falling apple that led me to
15 the discovery how to be well myself, and how to make
others so.

Even to the homoeopathic physician who attended me,
18 and rejoiced in my recovery, I could not then explain the
modus of my relief. I could only assure him that the divine
Spirit had wrought the miracle — a miracle which later
21 I found to be in perfect scientific accord with divine law.

I then withdrew from society about three years, — to
ponder my mission, to search the Scriptures, to find the
24 Science of Mind that should take the things of God and

1 show them to the creature, and reveal the great curative
Principle, — Deity.

3 The Bible was my textbook. It answered my questions
as to how I was healed; but the Scriptures had to me a
new meaning, a new tongue. Their spiritual significa-
6 tion appeared; and I apprehended for the first time, in
their spiritual meaning, Jesus' teaching and demonstra-
tion, and the Principle and rule of spiritual Science and
9 metaphysical healing, — in a word, Christian Science.

I named it *Christian*, because it is compassionate,
helpful, and spiritual. God I called *immortal Mind*. That
12 which sins, suffers, and dies, I named *mortal mind*. The
physical senses, or sensuous nature, I called *error* and
shadow. Soul I denominated *substance*, because Soul
15 alone is truly substantial. God I characterized as individ-
ual entity, but His corporeality I denied. The real I
claimed as eternal; and its antipodes, or the temporal,
18 I described as unreal. Spirit I called the *reality*; and
matter, the *unreality*.

I knew the human conception of God to be that He was
21 a physically personal being, like unto man; and that the
five physical senses are so many witnesses to the physical
personality of mind and the real existence of matter; but
24 I learned that these material senses testify falsely, that
matter neither sees, hears, nor feels Spirit, and is therefore
inadequate to form any proper conception of the infinite
27 Mind. "If I bear witness of myself, my witness is not
true. (John v. 31.)

I beheld with ineffable awe our great Master's purpose
30 in not questioning those he healed as to their disease or

1 its symptoms, and his marvellous skill in demanding
neither obedience to hygienic laws, nor prescribing drugs
3 to support the divine power which heals. Adoringly I
discerned the Principle of his holy heroism and Christian
example on the cross, when he refused to drink the "vine-
6 gar and gall," a preparation of poppy, or aconite, to allay
the tortures of crucifixion.

Our great Way-shower, steadfast to the end in his obedi-
9 ence to God's laws, demonstrated for all time and peoples
the supremacy of good over evil, and the superiority of
Spirit over matter.

12 The miracles recorded in the Bible, which had before
seemed to me supernatural, grew divinely natural and ap-
prehensible; though uninspired interpreters ignorantly
15 pronounce Christ's healing miraculous, instead of seeing
therein the operation of the divine law.

Jesus of Nazareth was a natural and divine Scientist.
18 He was so before the material world saw him. He who
antedated Abraham, and gave the world a new date in the
Christian era, was a Christian Scientist, who needed no
21 discovery of the Science of being in order to rebuke the
evidence. To one "born of the flesh," however, divine
Science must be a discovery. Woman must give it birth.
24 It must be begotten of spirituality, since none but the pure
in heart can see God, — the Principle of all things pure;
and none but the "poor in spirit" could first state this
27 Principle, could know yet more of the nothingness of mat-
ter and the allness of Spirit, could utilize Truth, and ab-
solutely reduce the demonstration of being, in Science, to
30 the apprehension of the age.

1 I wrote also, at this period, comments on the Scriptures,
3 setting forth their spiritual interpretation, the Science of
the Bible, and so laid the foundation of my work called
Science and Health, published in 1875.

6 If these notes and comments, which have never been
read by any one but myself, were published, it would
show that after my discovery of the absolute Science
of Mind-healing, like all great truths, this spiritual
9 Science developed itself to me until Science and
Health was written. These early comments are valu-
able to me as waymarks of progress, which I would not
12 have effaced.

Up to that time I had not fully voiced my discov-
ery. Naturally, my first jottings were but efforts to
15 express in feeble diction Truth's ultimate. In Longfellow's
language, —

18 But the feeble hands and helpless,
Groping blindly in the darkness,
Touch God's right hand in that darkness,
And are lifted up and strengthened.

21 As sweet music ripples in one's first thoughts of it like
the brooklet in its meandering midst pebbles and rocks,
before the mind can duly express it to the ear, — so the
24 harmony of divine Science first broke upon my sense,
before gathering experience and confidence to articulate
it. Its natural manifestation is beautiful and euphonious,
27 but its written expression increases in power and perfection
under the guidance of the great Master.

The divine hand led me into a new world of light and
30 Life, a fresh universe — old to God, but new to His "little

1 one." It became evident that the divine Mind alone must
answer, and be found as the Life, or Principle, of all being;
3 and that one must acquaint himself with God, if he would
be at peace. He must be ours practically, guiding our
every thought and action; else we cannot understand
6 the omnipresence of good sufficiently to demonstrate,
even in part, the Science of the perfect Mind and divine
healing.

9 I had learned that thought must be spiritualized, in
order to apprehend Spirit. It must become honest, un-
selfish, and pure, in order to have the least understanding
12 of God in divine Science. The first must become last.
Our reliance upon material things must be transferred to
a perception of and dependence on spiritual things. For
15 Spirit to be supreme in demonstration, it must be supreme
in our affections, and we must be clad with divine power.
Purity, self-renunciation, faith, and understanding must
18 reduce all things real to their own mental denomina-
tion, Mind, which divides, subdivides, increases, dimin-
ishes, constitutes, and sustains, according to the law of
21 God.

I had learned that Mind reconstructed the body, and
that nothing else could. How it was done, the spiritual
24 Science of Mind must reveal. It was a mystery to me
then, but I have since understood it. All Science is a
revelation. Its Principle is divine, not human, reaching
27 higher than the stars of heaven.

Am I a believer in spiritualism? I believe in no *ism*.
This is my endeavor, to be a Christian, to assimilate the
30 character and practice of the anointed; and no motive

- 1 can cause a surrender of this effort. As I understand it, spiritualism is the antipode of Christian Science. I esteem
- 3 all honest people, and love them, and hold to loving our enemies and doing good to them that "despitefully use you and persecute you."