

**Recollections of Mary Baker Eddy, Discoverer
and Founder of Christian Science, as Preserved in the
Diary Records of James H. Gilman Written During
the Making of the Illustrations for Mrs. Eddy's Poem,
Christ and Christmas, in 1893 ♦ With an Introductory
Critique by Gilbert C. Carpenter, C.S.B., Sometime
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Introductory Critique



JAMES F. GILMAN recorded his experiences with and impressions of Mary Baker Eddy during his association with her, when he had the privilege of drawing the illustrations for her poem, *Christ and Christmas*. Unquestionably he stated facts as far as he understood them concerning Mrs. Eddy and her doctrine, and made an effort to interpret them. Yet, there are points about his pen picture of our Leader that might be misunderstood from a merely human standpoint. Only an advanced metaphysician with an understanding of spiritual law and its operation through man, could read his reminiscences, and gain from them a picture of this great woman that was in no part distorted. It is evident that no one can rightly estimate the life of one who has made the demonstration of being governed by the law of God, unless he has some correct understanding of that law.

One who knows little of spiritual law is apt to criticize the acts of one who is implicitly obeying the demands of God, because many of those acts defy analysis by the human mind. Mr. Gilman states that, when he first met Mrs. Eddy, she seemed so like a child in her thought, it seemed hardly possible that she could be the famous author of the Christian Science textbook, *Science and Health with Key to the Scriptures*. Perhaps he did not fully comprehend at the time that the truth which Mrs. Eddy expressed was reflected from God. Furthermore, the state of consciousness requisite to reflect divine Mind is far from what one would imagine who knows little of spiritual facts. It is a truism that God writes on a blank blackboard.

From the writer's experience in Mrs. Eddy's home, he can declare that there were times when she appeared to be stripped of spiritual power. One might ask, "Well, even if the situation seemed thus, of what advantage is it to record such a fact about this great woman? If something good cannot be written about her, why not keep silent?" The fact is, however, that it is of the utmost importance that all students of Christian Science discover at the right time, that there were periods when Mrs. Eddy seemed to lose her spiritually protective thought — (although, of course, it was merely a false claim that temporarily appeared to be holding the floor). One might ask, "Why need advanced students know of this phase of her life? Of what advantage is it to expose the fact that at such times she appeared to be helpless and defenceless, when under similar conditions her own students might have put up a more determined fight?"

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A simple illustration will aid in answering this vital point. If one saw a powerful searchlight and desired to construct a similar one, how could he examine the parts unless the light was extinguished for the time being? Then he could discover the secret of its construction, which remained a mystery as long as the light shone.

Mary Baker Eddy was God's searchlight for this age. Yet a most valuable and important lesson is taught by those rare occasions when the light seemed to be extinguished; because, to see one who reflects God, temporarily out of tune, gives the keynote of reflection; reveals the mental attitude in such a one that enables him to reflect God; and also shows the means Mrs. Eddy used to regain the consciousness of her oneness with God — a lesson that is most important to learn.

Man reflecting God is dominant, powerful, superior, and, as Mrs. Eddy writes on page 264 of *Science and Health with Key to the Scriptures*, acts "as possessing all power from Him in whom we have our being." At such times nothing is revealed about the preparation for reflection. But when that reflection is temporarily dimmed, the opportunity is provided to discover the nature of the steps leading to reflection, a knowledge beyond price to the one struggling to follow.

When Mrs. Eddy was deprived for the moment of the Christ-power, the outward picture she presented was one of humility, childlikeness and defencelessness; as if she had nothing else to turn to for help but God. She represented one who relied on Him so unreservedly that to lose Him was to have nothing. This keynote of reflection was given by the Master when he said, "I can of mine own self do nothing." Mrs. Eddy once expressed this same thought to a student when she said, "As Mary Baker Eddy I am the weakest of mortals. As the Discoverer of Christian Science I am the bone and sinew of the world."

For many years the comic section of a certain Sunday paper portrayed a character called Caspar Milquetoast. His activities were followed with interest by both young and old because he was set forth as a man with such a negative, fearful mind, so lacking in self-assertiveness, that he was afraid of everything and everybody. Caspar Milquetoast represented a type that is despised and rejected of men. He never offered the slightest resistance to anything done against him, seeming more like a frightened rabbit than a human being. It could not help but build up the self-confidence of any man to read about him, since one would unconsciously feel, "Well, I have more stamina than that, thank God!"

The world admires a man who is forceful, dominant, and self-confident. Its ideal is one who has such self-command through a strong human will, that he is ready to meet all circumstances, fight all battles and be sufficient unto himself. But, the fact remains that if one desires to reflect the dominance of spiritual power he must first relinquish all human dominance, all reliance on the human mind, education, intellect, acumen, etc., until, like a little child, he is ready to say, "Lord, save us; we perish." It must have been this attainment in the Master that Isaiah prophesied would be despised and rejected of men — not his attainment of spiritual

power, but his relinquishment of all human aid in preparation for reflecting spiritual power.

Caspar Milquetoast does not portray a spiritual ideal, but he does hint at the condition which was the Master's as well as Mary Baker Eddy's preparation for reflection. The New Testament records instances that prove this point where, when the Master seemed to lose his hold upon God, he remained in a humanly empty condition, helpless and weak for the time being. In the case of Mrs. Eddy there were many times when her students were privileged to see how she functioned when she seemed temporarily bereft of divine help.

It is understandable that there were students who, not comprehending the situation, were greatly disturbed when they saw the one whom they were endeavoring to follow, seem to falter in her journey. Many of them, through a sense of loyalty, vowed never to disclose to the world that such a thing ever happened to Mrs. Eddy. Yet once when she was overtaken in this way she declared, "Whatever spiritualizes our thought is for our spiritual growth. The world need not jest because I am thus for I am being disciplined. If I call it sickness it will be that, but when I understand what it means, it becomes to me what the Scripture saith, 'Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.' "

The picture of our Leader, helpless without God, which some students have sought to hide from the world, is most valuable to refute the suggestion of animal magnetism that the preparation for reflection is human fulness rather than human emptiness, and that Mrs. Eddy's spirituality was a matter of accretion rather than reflection and unfoldment. Christian Science teaches that man inflates himself for vanity, and deflates himself for reflection. The nothingness of man without God must precede the greatness of man with God.

If man operates with a human backbone called the human will, it is obvious that he must lose faith in that human prop and extract it before he can gain a spiritual backbone. Yet, during this process there will be an intermediate stage where the human prop is being discarded, and spiritual strength has not yet been attained. Jesus indicated this state by his words, ". . . I do nothing of myself." When spiritual strength begins to flood in, however, you do not see that humanly spineless condition unless temporarily divine reflection seems to be clouded; since functioning under the consciousness of divine reflection, man walks the earth as a representative of God, equipped with infinite power.

A radical reliance on God requires a gradual relinquishment of reliance on all other trusts. This precludes the possibility of His demands ever becoming popular, since they require a withdrawal from much that makes a man respected in this world, in order to reflect God. When divine reflection becomes apparent, however, the world stands ready to applaud one for the results of that reflection; but the preparation for reflection, which calls for self-immolation, is, and always will be, despised and rejected by the worldly-minded.

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The Bible declares, "For my strength is made perfect in weakness." It is through a weakening sense of mortal mind that man gains a stronger and stronger sense of divine Mind. Then, when Mrs. Eddy seemed to lose God, what would one find but a picture of human weakness? Let it not be thought, however, that such a state represented anything but the finest kind of courage, strength and fearlessness; since, when man seems to lose God, it requires the highest sense of courageousness and strength for one to determine that he or she will remain helpless and defenceless, will not turn back to the human mind, the enemy of God, for temporary help and support, but will wait until the consciousness of God's presence and power once more floods in and resurrects thought to its normal point of spiritual poise and power.

The 53rd chapter of Isaiah appears to be a description of the preparation, purification and chastening necessary to reflect the infinite power of Mind. This preliminary state is offensive to mortal man because it marks a breaking up of that which constitutes his very ego, built up by feeding it with a sense of his own sagacity, intelligence and adequacy. Preparation for reflection forbids self-aggrandizement. It is true that it is scientifically impossible even to conceive of either the Master or Mrs. Eddy as reflectors of God separated from God. Yet if their experience is accepted and considered without this supposition, one who would follow in their footsteps is left without the understanding of what his own human preparation must be in order to reflect God.

It is possible to say that when the Master came to the grave of Lazarus he illustrated this point. That is, by his very words he showed that, united to God he had no doubt as to the ultimate fulfillment of his scientific knowledge of the truth, in awakening his friend from the dream of death. Yet, for a moment he let go of God and lost this triumphant sense; a fact we can deduce from this simple assertion, "Jesus wept." The lesson valuable to learn from the account is, that as *Christ* Jesus he could raise the dead; but as Jesus, he was like other mortals susceptible to weeping because apparently he had lost a dear friend. How like our Leader's experience this was, when Lady Dunmore called on her after the death of Lord Dunmore. Even while telling her to know it was a great victory, she wept with her!

The Master had already put into operation the spiritual understanding which he knew would correctly work out the problem for Lazarus; yet, when he momentarily relinquished this thought in order to let God work, he was left in an intermediate condition, as it were, where he was subject to the temptation to believe in a human separation between his friend and himself. Thus he showed that at that time his demonstrating thought was something which he could operate under necessity, but that he had not yet embodied it as a permanent part of his mental equipment. He had it still to maintain and retain. The sharpness of the possibility of the loss of his dearest friend could overshadow it momentarily. The complete demonstration, where he never again could yield to a human suggestion, lay before him to be made.

In his treatment of the sick the Christian Scientist puts into operation the omnipotent power of God, by knowing that the patient is not sick, never has been sick, and never could be sick, since the perfection of man as God's idea is never invaded by discord. When he has completed his treatment, there may be an interim before the power of Life has resurrected the sick one, who may be one beloved of the practitioner. At such a point he might momentarily weep to see the one he loves lying in the bed so worn, so helpless, so apparently in the grip of error. He has already put into operation the truth which, when he declared it, he knew would make him free. Yet, it would be a greater attainment for the healer to be able to maintain such a continuous realization of the truth, that the suggestion of what it would mean to him if the loved one should pass on, could not come to his thought.

The Bible indicates that in the case of Lazarus, Jesus temporarily acknowledged the error under what might be termed the greatest temptation that could be brought to bear, namely, the contemplation of the loss of a loved one. Yet, when it came to his final demonstration on the cross, he was able with confidence to let animal magnetism do its worst. It was just as if he permitted a steamroller to pass over him, and then rose up unharmed by the experience. He was able to maintain an uninterrupted recognition of Life as real and death as only a dream. Mrs. Eddy once referred to it as the "wave of error calling itself death." She said, "I think it has been my great aspiration that the wave of error calling itself death, should not pass over me. I see this morning that this aspiration, this thought of itself is an error, in that it builds up the belief that there is something to fight, something to overcome, and thus it fosters fear. What if this wave does *seem* to engulf me, the opposite fact that it does not is the Truth, and by this seeming I am not changed, not harmed, for nothing can ever have any power to affect us. This view removes fear, and removes the aspiration, and shows me that by this means I am doing more towards conquering, more to keep off the wave. We need not take up arms against a shadow when it is clear to us that it is a shadow."

In the days of the horse it was necessary to occasionally sharpen his teeth in his old age, so that he might be able to chew his food properly. Otherwise he would have to swallow it whole. What would be said of the follower of the Master who did not have a mental perception sharp enough to break up or analyze his experience as a representative of God, and distinguish between Jesus and the Christ, between the spiritualized channel and what flowed through the channel from God? Jesus did not expect his followers to accept him blindly or thoughtlessly. He said, "Eat; this is my body, which is broken (explained) for you." Mrs. Eddy once explained "eating my flesh" as looking "always to Spirit — not matter — for everything."

Unthinking worship would set the Master apart as a miracle man, thus practically rendering his example of non-effect, since no one could follow it from that point of view. But to analyze him as if he were separated from God — even though this supposition is contrary to possibility — is to open the way for all to follow

in his footsteps, and to gain the same reflection of God that enabled him to do his mighty works.

When Mrs. Eddy for the time being seemed to lose her hold on God, her students had the opportunity to learn a lesson of immense value; because they were enabled to perceive that which provided the correct and highest attitude of mind in reflecting God, namely, the entire repudiation of the human mind. This vital knowledge is necessary to the advancing pilgrim, but it is not gained by those who accept Mrs. Eddy's experience, or the Master's thoughtlessly, and without a scientific effort to analyze their life-work. People go into ecstasies over what these two spiritual heroes have accomplished, yet that attitude prevents them from realizing that their achievement was what God did *through* them. Thoughtless hero worship would cause some students to turn away from the picture of Mrs. Eddy which Mr. Gilman has presented, wishing it might be suppressed, because it does not set forth a Mary Baker Eddy who coincides with what the human mind demands in one whom it elects to deify and worship.

Christian Science states that in order to reflect God man must become a fool for Christ's sake, as St. Paul writes in his first epistle to the Corinthians. He must relinquish everything he has accepted that has been offered by the human mind to build him up. No mortal would relish this necessity unless he could see the great value of the final goal of reflecting God. Many a farmer has been unwilling to give up his horse for a tractor, because he could not perceive the superior value of the latter over the former. Man is unwilling to give up a poor tool until he realizes that in its place he will receive a good one. In the choice between the human mind and divine Mind no man would hesitate, however, if he was sufficiently freed from mesmerism to perceive the fleeting and finite nature of one, and the reality and permanency of the other.

When, at rare intervals, Mrs. Eddy exhibited to the students the selflessness that enabled her to reflect divine Mind, by appearing to be humanly helpless without God's aid, it offended some who did not understand. They would prefer to overlook or forget such circumstances, unless they had the spiritual perception and insight to appreciate that she was revealing that which was a necessary part of her equipment as the Revelator to this age — to be nothing apart from God. A Christian Scientist may talk glibly about his being nothing apart from God, but it takes love, courage and consecration to follow it out in practice. It means being evil spoken of, and at times presenting a picture to the world that is considered humanly undesirable.

In a Masonic Order there is a member who is considered to be a very fine public speaker. Yet, the very first time he arose to his feet and said a few words, the brothers could not refrain from laughter, he presented such a ludicrous picture. Nevertheless he did not let this ridicule deter him, although pride would have kept him silent after such an exhibition. He seized the next opportunity to speak, and was again greeted with laughter. But his persistence in the face of ridicule and

apparent failure won him his present place of esteem and recognized ability. Today, he is in constant demand at Masonic meetings, and they are justly proud of him.

The very phase of our Leader's life which some students would overlook and endeavor to keep hidden, was what disclosed the secret of sonship to those who had the eye to see. When those in her home saw her in a negative and fearful state of mind, because she refused to resort to the error which she had decried as man's chief enemy — namely, the human will — to sustain her until the spirit of God was renewed in her, they were privileged to see the searchlight without the light shining. Like the aforementioned member of the Masons whose inability helped to make him such a fine speaker, she was finding her strength made perfect in weakness.

The writer is not stressing this point in connection with Mrs. Eddy's experience because it occurred frequently. But occur it did, and we can be grateful that the Leader of our Cause demonstrated her own revelation in such a way that, through it is disclosed the possibility of all following in her footsteps; a thing which would not be considered possible had her experience shown an uninterrupted reflection of God, or embodiment of the Christ idea. This same valuable point, — that the Christ idea is impersonal and hence, available to all, — may be deduced from the Master's words as recorded in the gospel of John where, speaking of life, he said, "I have power to lay it down, and I have power to take it again."

The writer was for years a friend of Adolph Stevenson, who for a time was Mrs. Eddy's coachman. Once she wrote him a formal note, stating that his barber had cut his hair too high on the back of his neck. She sent a mirror with the note, indicating that he might use it to see for himself the poor work the barber had done. The question might arise, Why mention such a triviality as a poor haircut; much less go to the trouble to write a formal note about it?

Mary Baker Eddy was a metaphysician and consistently perceived everything from the standpoint of Mind, in harmony with her own statement on page 24 of *Retrospection and Introspection*, that in 1866 she gained the scientific certainty that every effect was a mental phenomenon. Thus this simple incident, when rightly interpreted and understood, offers a key that will unlock our Leader's whole life experience. One who can perceive the true significance involved in this letter of rebuke is surely being prepared to understand her whole life. Contrariwise, if one cannot see any significance in it from a metaphysical standpoint, her life must forever remain an enigma to him, contradictory and inconsistent, with no clue to disclose the unity between her revelation and her own personal demonstration of that revelation. To such a one it will appear that she denied matter in theory, and then gave it the utmost attention in her own private life, standing ready at all times to rebuke students in an apparently unloving way for the slightest deviation from perfection in caring for the material side of her life and home.

The first step in unfolding this small incident is to repeat the statement from page 182 of the Christian Science textbook, "The demands of God appeal to thought only . . ." In declaring that all causation is mental Mrs. Eddy explains

that mortal man lives in a dream world where the material senses merely throw back to him his own thoughts objectified in symbolic shadows. The action of mortal thought, or mesmerism, in creating an objectified dream world for mortal man in order to separate him from God, she calls animal magnetism. By this term she refers to that which has no real existence, but appears as the *modus* of evil operating in the affairs of man. When through the action of Truth the student endeavors to overthrow this false claim, it attempts to defend itself against its own annihilation by aggressive means, and this aggravation she calls *malicious* animal magnetism.

To our Leader the action of thought was all-important, since, to her, thought was cause. In the writer's first interview with her she related an incident that took place when the roof of The Mother Church was being constructed. It seems that no rain fell for many weeks, giving the roofers ample opportunity to do their work uninterruptedly. But one morning the maid reported to Mrs. Eddy that the milkman said he could bring no more milk, since his well was almost dry and the cows did not have enough water to drink. The next morning, however, he came as usual, saying that during the night the well had been replenished, although no rain had fallen. Then he wanted to know if they were witches or prophets in Mrs. Eddy's home. Mrs. Eddy turned to the writer and said in explanation, "Oh, Mr. Carpenter! Isn't God good! Oh, trust in the dear, good God!" To him this seemed a present-day fulfillment of the words of Scripture (II Kings 3:17), "For thus saith the Lord, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts."

I was impressed by the fact that she did not speak of this incident as a specific demonstration that she made, nor did she bring herself into it in any way. This proved to me that, unlike her followers, she was able to live daily such a spiritual thought, that merely to apprise her of a need was enough to cause that need to be met without a conscious thought or argument on her part. The ordinary conception of demonstration involves the necessity for mentally climbing to the spiritual altitude where one reflects divine power each time a need is presented. Our Leader lived in that altitude so habitually that the moment she was told of a problem her spiritual thought acted automatically to meet it. She knew the truth without conscious effort. Then the harmony that was expressed in a supply of water without rain, which might have spoiled the demonstration in the roofing of The Mother Church, was the manifestation of her overflowing spiritual thought.

Similarly, her coachman's poor haircut was the expression of the surplus of his material thinking, and this became an offence to Mrs. Eddy. Had he maintained the attitude of thought she required of her household, then the haircut would have manifested it. It would have been acceptable to Mrs. Eddy, and a proof that he was alert to the importance of keeping a scientific thought in every direction. She knew that her students would be awake to the necessity of spiritual right thinking when they were sick or depressed, or when she called on them for special work; but at other times they needed her watchful supervision, since their thoughts might

descend to the human level where they would become an open door for animal magnetism, which in turn might reach her. A good housekeeper goes the rounds during a rainstorm to see if all the windows are shut. To our Leader, the students in her home were like windows, and she had to be sure they were shut against the entrance of error, especially when there was a storm raging in the mental realm.

To an advanced student, the demonstration of even such a trivial thing as a haircut, is as much the manifestation in a degree of a scientific consciousness as would be the healing of a cancer, and offers an opportunity to establish that Mind which was also in Christ Jesus. Would not Mrs. Eddy be justified in rebuking her coachman if he was slothful in demonstration when it came to some claim of sickness? She was equally justified, and scientifically correct, in rebuking him for a failure in demonstration where a haircut was concerned. Through her spiritual sensitivity she detected that his thought had sunk to a material level, and any thought in her service that was on a material level became a channel for animal magnetism which she could not tolerate, since it involved a belief in the absence of God.

If one should ask why Mrs. Eddy did not rebuke him directly for unscientific thinking, rather than try to handle the situation by criticising his haircut, it can be said that such was her custom. She rebuked effect in order to call attention to error in cause, just as a mother will rebuke her child for a sticky mouth because it has stolen jam. If the students in her home were alert enough to take the hint, they profited by it. If they were too dull of comprehension to trace from effect back to cause, to rebuke cause directly would do no good anyway. Furthermore, years of experience had taught Mrs. Eddy not to divulge her secret promiscuously — not even to trusted servants and students — lest the enemy learn it and use it against her. And what was this secret but the fact that her years of consecration to good had made her so spiritually sensitive that she needed protection in every direction from animal magnetism? Her food, her clothes, the housekeeping, in fact all the minutiae of her daily life, if not infused with the spirit of God, became a channel through which animal magnetism might reach her.

Another explanation of this point might be that Mrs. Eddy's home was a spiritual gymnasium, where she taught students how to exercise their spiritual muscles in preparation for the course in Divinity which she promised to teach to all who came to her home (See Church Manual, page 68). What is the course in Divinity but being taught of God? Thus, Mrs. Eddy could not teach it directly; but she could prepare students for it. In her home this preparation was provided through her insistence that even the most menial and simple tasks be done through demonstration. Yet she refrained from telling students this fact. Perhaps she realized that if it became known what a priceless privilege students were receiving in her home, it would bring down on their heads an added pressure of envy and jealousy, and also cause unworthy students to strive by subtle means to become members of her household.

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Further light on the episode of the haircut may be had by realizing that, if a man is imbued with a strong enough desire to learn how to sing, he will find himself singing or humming at every opportunity, — even when in the barber's chair. Instead of utterly relaxing at such a time and letting his mind wander, as most men do, he will take advantage even of that moment to place his voice and hum the melody of some piece he is trying to learn, so great will be his desire to become a fine singer. Mrs. Eddy knew that if her students were truly imbued with the divine purpose to spiritualize their thinking, in order to be of the greatest protection and value to her and to the Cause, they would not wait for specific opportunities to arouse them to spiritual activity. On the contrary, they would be alert to take advantage of every opportunity. Even sitting in the barber's chair they would endeavor to spiritualize thought relative to every phase of human existence, and thus would be spared the drunkenness of thought that usually follows an unguarded period of utter mental relaxation.

Mortal mind constantly puts the cart before the horse, effect before cause, the lesser ahead of the greater. This delusion would make mind subordinate to matter and thus, in belief, rob man of his God-given rights of dominion over the earth. On page 186 of *Science and Health* we read, "If mortal mind knew how to be better, it would be better. Since it must believe in something besides itself, it enthrones matter as deity." When one would escape from this bondage of belief and re-establish his God-given powers of divine reflection, his greatest enemy is found to be the action of animal magnetism which would constantly belittle his consciousness of himself as a representative of God, through the evidence of effect, or matter, as operating beyond the possibility of his controlling it harmoniously. If he yields to this suggestion, he is temporarily robbed of the right sense of himself. This action of animal magnetism in its effort to subjugate the spirit of man resembles the methods used to break the spirit of a wild horse, or perhaps the third degree used to force confessions from suspected criminals. If the wild horse should seek to regain and rebuild his native spirit of independence and freedom, he would find it necessary to resist all that would tend to tame his spirit. If the one undergoing the third degree knows he is innocent, he must resist the action of that which would destroy his *morale*.

Mrs. Eddy was engaged in recapturing her divine status as a child of God reflecting limitless divine power, and in seeking to show the world how this may be done. In this work it was necessary for her to detect and rebuke every effort of animal magnetism to encroach upon her free thought. It must be understood that this attempted encroachment operates through the testimony of man's material senses, as well as through aggressive mental suggestion, just as a wild horse is tamed through suffering inflicted by a whip or rope until he is willing to be obedient in return for the love and care given him. No phase of human experience is so insignificant that it can be neglected as one seeks to oppose the siege animal magnetism lays to his spiritual thought. If Mrs. Eddy detected the action of animal

magnetism through the food which was served to her, or in the haircut of her coachman, that called for decisive attention. The mother who rebukes her child for a sticky mouth, is not disturbed by the sticky mouth, but because the child has stolen jam. Mrs. Eddy was not disturbed by the poor haircut, but because it exposed to her the fact that Mr. Stevenson had yielded to the action of animal magnetism in its effort to rob him of his spiritual thought.

Any act of man, any outward happening, if it is the expression of animal magnetism, is proof that error has been at work successfully to rob man of his spiritual consciousness. Mrs. Eddy's knowledge of this fact is shown in the following statement she made, "(Animal magnetism) is a *myth*; it has no existence. Now what is there about it to be afraid of? (But it must be denied.) The claim of its existence, power, laws and works must be proven false. If you seem ill, handle animal magnetism. If your joy is lost, handle animal magnetism. If your horse runs away, handle animal magnetism. If you stub your toe, if your house is on fire, handle animal magnetism." Such small incidents and accidents signify nothing to one who is not a metaphysician and whose thought is habitually on the level of mortal mind; but to one engaged in spiritual reflection or leadership, as was Mrs. Eddy, they are of the utmost importance in gauging the ebb and flow of thought. If one owned fabulous gems and had a small alarm that would ring if the watchman should be absent from his post, the sounding of that alarm would be of great importance in the task of protecting those jewels. Mrs. Eddy's pearl of great price was the presence of the Christ idea, or the spirit of God. When this protective wing was in danger, whatever exposed to her that fact was of the utmost value. ✱

To her, the coachman's poor haircut was evidence of a state of thought in him that was balanced on the side of the human mind, and indicated an open door through which animal magnetism might reach her. Hence, it was a loophole she must close at once.

You might hear a tiny tick in a package delivered to you by a postman and rightly conclude that it was a time bomb sent by some enemy to endanger the lives of your family. Mrs. Eddy could detect by such a small matter as a poor haircut that her coachman had yielded to the material atmosphere which is to be found in barbershops; and that he had brought the aroma of it home with him. It might seem a small thing, yet human thinking can be as dangerous to spiritual thought and life as a bomb to one's human existence. It is evident from such incidents in Mrs. Eddy's life that the future of the Cause often depended on her spiritual alertness, and that it was repeatedly protected and saved by her.

The sound of some tiny animal gnawing might indicate the presence of a mouse in your home. You set a trap for it, because you know it might destroy things of great value. When Mrs. Eddy detected signs of the mouse of human thought, she set a trap to catch it, lest it commit depredations on the pearl of great price, which she had pledged before God to protect at all cost. Part of this protection was to require her students to use demonstration in every direction. In this way she

trained them to rule out mortal mind. She knew that there was no other way by which one could permanently establish the one Mind except by taking advantage of every opportunity to use it. No child will ever learn good manners unless it practices them at all times. Merely to use them when there are guests will never achieve the desired result.

Metaphysics shows that even a small thing like a haircut can be either the expression of human thought, or demonstrated good. Hence, Mrs. Eddy's rebuke to Mr. Stevenson was intended to rouse his thought to a demonstration that would cause him to wake up and re-establish the spiritual thought which she so needed to help sustain her spiritual *morale*. She detected that he had relaxed into that negative state of thought which is wide open to the mesmerism of mortal mind's falsity, and so often attends a session in the barber's chair. Perhaps pride had caused him to boast a little to those in the shop of the fact that he was the coachman to such a great lady as Mrs. Eddy, or to tell a little gossip about her. But if going to the barber's meant a descent into worldly thinking for her coachman, Mrs. Eddy expected him to make the demonstration not to bring any part of that world back with him to Chestnut Hill, to contaminate the pure mental atmosphere she required in which to function under the spirit of God. Furthermore, as the natural teacher she could not withhold the rebuke God required her to give to all error.

The right appreciation of this incident is a key which will unlock the understanding of Mrs. Eddy's whole life. Whatever indicated the conscious or unconscious control of any of her students by mortal mind had to be rebuked, and often sharply, in order that a change of thought might immediately be effected. How could she permit anything in her life or environment to be a channel for animal magnetism, when she knew that its ultimate purpose was to rob her of her spiritual thought through which came the divine power, as well as the wisdom which enabled her to found and guide the great Cause of Christian Science?

To take every channel in her home and put God back of it was to feel the resuscitating power of Truth flowing in to bless. In this effort she could not afford to neglect one single detail, no matter how minute it seemed to be. Once she said to the students in the home, "All little things must be overcome. Then we rise above substance matter; and that includes sin, sickness, death. We must overcome all little things as well as large. I pray and watch in the little details; someone must, as good is expressed in the *minutiae* of things."

When the Master detected that the temple was in the hands of animal magnetism, even though the outward form of worship was still being observed, he took his whip of small cords (*i.e.* his spiritually active thinking with its manifestation in rebukes) and drove out the error or materiality, that had crept into the thought of the church through the little details. The whip of *small* cords indicated that he was giving attention to the *minutiae*, the small errors to which they were blind. Had the error been connected with the more prominent phases of the church thought, it would have been their problem because of their awareness of it. Here we

find him doing what our Leader did, rebuking cause through effect, in order that divine Mind might once more be expressed through the temple. Had he found even such a small offence as a poor haircut, he would have included it and cast it out, if it indicated poor thinking. Similarly, Mrs. Eddy whipped out every channel in her home that did not carry inspiration. Her whip of sharp rebukes often seemed to reflect on her Christian character and loving nature, as Mr. Gilman points out in his diary. Yet, she was impelled by God to use it, because her mission as Founder and Teacher could not tolerate one channel that might prove an open door to the entrance of animal magnetism. She was like a good music teacher who will not permit a pupil to make even one tiny mistake in playing a piece. She knew that all that the human mind ever deserves from Truth is a sharp rebuke.

Another point in connection with Mrs. Eddy's rebukes is the fact that she could tell a great deal about a student's mental state by the way he took a rebuke. A thought chastened and humbled would reveal this fact by the way it reacted under rebuke. It is possible that at times Mrs. Eddy rebuked students in order to determine if they were functioning as they should. At the time God led her to stop the work on the pictures in *Christ and Christmas*, it was obvious that Mr. Gilman was not in a good mental condition from the spiritual standpoint. Later he regained his demonstrating level and the work was resumed.

In his diary Mr. Gilman indicates that he found spiritual analysis necessary when he thought Mrs. Eddy was being unchristian in her sharp rebukes. The writer of this introduction often experienced these rebukes, and found spiritual perception necessary in order to see that she was functioning under spiritual demands that were above the comprehension of the human mind. She was acting consistently under the law of Love, even at those times when to human sense she seemed lacking in love. Her sharp rebukes as well as her seemingly undue attention to trivialities simply show the extreme care that was necessary to preserve her spiritual thinking from invasion by the foe. In this she exhibited not only love but unselfishness, since it was for the purpose of blessing all humanity and bringing it the way of salvation that she struggled to maintain her spiritual poise and faith in God.

Never did Mrs. Eddy exhibit more spirituality than when she detected with unerring skill, the attempt of animal magnetism to invade her atmosphere through channels which mortal mind would consider too insignificant to notice. In this she resembled the small boy who saw a small stream of water flowing through a hole in a dike in Holland. Instead of ignoring the small trickle of water, he kept his finger in the hole all night until help came. In this way he prevented the stream from increasing to the point where the whole countryside might have been inundated.

Humanly one might be tempted to criticise Mrs. Eddy for her sharp rebukes. Spiritually one would seek to understand the motivation of her life, as God will ever unfold it to the receptive and hungry heart. She knew that the solution for the problem of life must lie in cause rather than in effect; but as long as mortal mind

deceived man into paying attention to effect, loving it, fearing it, looking to it for happiness and worshipping it, what chance would he have to rise above it to cause and find the simple solution awaiting him?

In Genesis we read of the offerings brought before the Lord by Cain and Abel — one the fruit of the ground and the other a firstling of the flock. Judging by effect it would be no more possible to detect why one was spiritually acceptable and the other was not, than it would be possible by examining two diamond rings presented to a young lady, to detect which one was offered by a man with honorable intentions, and which one by a man with a base intent. It would be necessary in each case to trace from effect back to cause, from the offering back to the thought of the one making the offering. The subsequent murder of Abel by Cain revealed that when the latter offered the fruit of the ground to the Lord, the human mind alone was back of his offering, since the human mind is a murderer from the beginning — that is, it holds murder within it as a latent possibility.

This Biblical incident teaches that human thinking is always the enemy of the spiritual idea, waiting to kill it whenever and wherever it appears. In Revelation 12:4 we read, “. . . the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.” When Mrs. Eddy through her spiritual sense, detected human thinking back of any offering brought to her by her students — from driving her horses to guarding the home, and from preparing meals to cleaning her room — she would not accept the offering, and exercised sharp rebukes, seeking to have the service offered to her an expression of good only. When it was, she was fulsome in her praise and appreciation. The Lord had not respect unto Cain’s offering, no matter how good it appeared on the surface. Human thinking always contains the deadly purpose to destroy the infant Christ being born in human consciousness. Mrs. Eddy was pledged before God to guard the Christ idea, and she knew that its enemy was mortal mind.

The world judges evil and sin by effect. Christian Science goes to the bottom of mental action, as *Science and Health* says, and classifies sin according to cause. It stands ready to condemn the fruit of the ground no matter how good it may appear to be on the surface, if back of it is mortal mind. If it is the expression of animal magnetism, it must be rejected. When Mrs. Eddy rebuked her cook, Minnie Weygandt, because she put too little or too much salt in the food, threatening to hold back her wages, this was only her way of expressing the fact that she felt the destructive intent latent in thought which Minnie, not detecting, had not cast out in preparing the food. This may sound like a fanciful proposition to the human mind, an ingenious way of justifying irritability in the Leader of the Christian Science Movement, but it takes a metaphysician to understand the life of another metaphysician. The murder, or fear Mrs. Eddy felt behind the food offered her by Minnie was not a thought intent on killing her physically, but killing her spiritual thought. Herod’s wanton destruction of every baby two years old and under in his effort to kill the infant Jesus, typified the innate purpose that is always present in

all mortal thinking to kill out spiritual thinking. Every metaphysician knows that anyone who is controlled by mortal thinking is controlled by that which forever waits to destroy the seed of the woman, the spiritual idea, or Christ. If our Leader was not unerringly sensitive to the thought back of the food that was served to her, why did she write to Minnie the following note: "Dear Minnie: Do not *think of me*; keep your mind fixed on God. Take no thought about my food. It only wastes thought to dwell on matter. Affectionately, M. B. Eddy"? Why, when Mrs. Joseph Armstrong was cooking for her did she say to her, "Mary, do you love me?" "Yes, Mother," was the reply. "Then I wish you would put a little more of it into my cornmeal mush."

At one time a Christian Scientist in Arkansas sent Mrs. Eddy as a gift the finest span of horses he could buy. They cost ten thousand dollars and were blue ribbon winners. She returned the horses and was reported in the *Boston Herald* to have stated that they were a pair of devils sent to kill her! How ungrateful and unchristian she appeared to the human mind based on this report! Yet she detected the poison of mortal thinking, which in its last analysis is merely the absence of spiritual thinking, which had not been extracted from the thought of the donor. She saw that the gift carried animal magnetism which would strike at her spiritual thought. Hence the beautiful offering was not acceptable to her spiritually alert sense and had to be returned.

It must be understood that to Mrs. Eddy evil was evil because of cause, — which was indicated by effect. There was nothing in the food served to her which she refused that was bad. There was nothing in the span of horses which was bad *per se*, but they were the expression of human thinking, which is the enemy of the Christ. Mrs. Eddy's spiritual perception was never deceived by the apparent harmlessness of the outward manifestation. She detected *cause*, and if cause was not right, she required action and correction until it became so. She knew that sour milk will spoil whatever food it is mixed with, unless its acidity is neutralized. Usually soda is used for this purpose. Similarly the soda of divine Mind is needed to neutralize the destructive effects of the carnal mind, until the belief in a mind apart from God is destroyed.

Lest one think that our Leader was lacking in the graces, it must be said that she took valuable time out of every day to write letters solely to thank students who ministered to her in simple ways. She was a leader in setting this pace, showing how important it is for Christian Scientists to show appreciation at all times for all service that is rendered to them, — even the humblest. Thus, although Mrs. Eddy made the comment as given about the span of horses, she did not know that it was going to be made public through some untrustworthy channel. She, therefore, required Alfred Farlow, Committee on Publication, to state in the *Boston Herald* for September 1, 1906: "Mrs. Eddy's secretary and also her driver declare (in fact, Mrs. Eddy herself has told me) that she has never ridden behind the new horses; that her driver tried them and decided that they were not adapted to her drives,

and so informed Mrs. Eddy; whereupon she decided not to use them. While she appreciated Mr. Temple's kindness and accepted the beautiful horses out of courtesy to him, she had from the first been really too well satisfied with the pair which she has been driving for several years to give them up for the new ones, and she gave Tattersall and Eckersall back to Mr. Temple."

Mrs. Eddy did not intend her sharp comment to be known; yet to-day it becomes a blessing, because it aids all students in understanding her point of view and how unerringly she perceived the thought back of things. She foresaw that if she drove about Concord behind such a span of horses — blue ribbon winners that were nationally famous — it would subject her to criticism and notoriety that might seriously interfere with her peace of mind and impair her spiritual thought. She unerringly detected the thought back of the gift; yet she did all and more than the occasion called for to express her gratitude. We learn from a letter dated May 14, 1906 which was published in the *Concord Patriot*, that she sent a telegram to Mr. Temple which read: "Your magnificent gift, the span of beautiful bay horses, arrived safely. As seen from my window, they are perfectly exquisite. Accept my deep-down thanks for your kindness and generosity." The letter goes on to say, "It is but just to Mrs. Eddy to state that the pride of possession has never entered her thought. Not a word regarding the horses has been made public by her. On the contrary, she was much embarrassed when she learned the widespread advertising that had been given this simple, unostentatious act of a Southern gentleman." In this letter she is quoted as having said, "I should not feel right to drive behind such handsome and expensive horses when I should pass those who were perhaps suffering for the necessities of life."

When she uncovered to her inner circle of students the lack of constructive thinking back of the gift of this pair of horses, Mrs. Eddy taught a priceless lesson to them, but error must have worked through one who heard what she said. He became a traitor, because he made public a comment that was only intended for the ears of those who could profit by it, and thereby gave animal magnetism a chance to assert that she was entirely lacking in appreciation, — a quality most needed by all Christian Scientists, which was most fully expressed by Mrs. Eddy herself. The writing of countless letters of thanks took her valuable time from what one might think were more important matters; but they always contained a scientific blessing, even when at times the gifts seemed too insignificant to deserve such attention. She rated them, however, by the love they expressed, not by their intrinsic value.

In commenting on the horses privately she gave her students a needed lesson when she rebuked a lack of spiritual thought back of a beautiful manifestation; publicly she acknowledged the humanly kind thought expressed by the gift. When students sent her gifts that lacked divine Love and its supporting thought, that left room for mortal mind to take advantage of the channel. The horses, therefore, became devils sent to kill her, not because the donor had any such conscious thought

but because he sent something which, not being a channel for divine Mind, could be used by the enemy for Mrs. Eddy's destruction.

Sometimes among animals a mother will desert her young. The error in that of course is that the young die because of the lack of support. The Apostle Peter's sin when he denied the Master was one of omission rather than commission. The Master needed his mental support. His error was not so much in his denial as in the withdrawal of his spiritual support, since, if the Master had been weak in his demonstration, it might have resulted in involuntary death instead of voluntary, which would have been equivalent to murder.

The Japanese nation once sent some plants as gifts to this country; but because they were not properly examined, they introduced the Japanese beetle, which has since destroyed billions of dollars worth of fruit trees. Had Mrs. Eddy declared the gift of these plants to be a devil sent to ruin the fruit trees in this country, she would have been universally ridiculed and condemned. It is true that the Japanese had no intention of doing such a dreadful thing, but they were responsible and the result was devastating.

You might send an empty freight car to a manufacturer as an accommodation, and en route gangsters might break in and steal a ride. When the manufacturer opened the car he might be shot. The very thing you sent to him in kindness might cause you to be considered a murderer. If anyone feels that Mrs. Eddy was ungrateful in refusing undemonstrated offerings from her friends and students when she knew that animal magnetism was back of them, let him ask himself, "Would I not feel that a girl was justified in refusing a diamond ring offered by a man with dishonorable intentions, and giving him a sharp rebuke that was calculated to awaken him to see the error lurking in his thought?"

If Cain represents human thinking, or animal magnetism, then if Mrs. Eddy detected Cain back of *anything* in her experience, she gave the needful rebuke either mentally or audibly. When she did it audibly in the privacy of her own home, she ran the risk of being misunderstood, especially when she rebuked that which, according to human standards, did not merit such a rebuke.

A fiction writer portrays a famous detective searching for stolen gems. The thief being cornered places them in the pocket of an innocent man. How surprised the latter is when gems about which he knew nothing are discovered in his pocket! Mrs. Eddy was a spiritual detective watching out for Cain as the one enemy of her most precious possession, her spiritual thought. She stood ready to rebuke, resist and destroy Cain wherever and whenever she found him. But imagine the surprise of some of her students when she rebuked them for harboring and manifesting Cain, when they were totally unaware of the fact that they were doing it!

Mrs. Eddy also resembled a detective in the fact that she used outward clues that others would overlook in tracing back to mental crime. She called it a crime for a Christian Scientist to harbor Cain in his thought, and she detected when this crime had been committed by clues and evidence, things that others would consider

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too trivial or far-fetched to notice. Thus Mr. Stevenson's poor haircut was a clue sufficient to prove to her that error had used him in some way on his trip to the barbershop.

It is correct to state that Mrs. Eddy rebuked her students, not for sin in the ordinary and accepted meaning of that word, but for yielding to the mesmerism of human thinking. It was as if she rebuked them, not for what they did, but for what they did not do. The world accepts the evil back of temptation as the purpose to get man to do wrong. Christian Science exposes this purpose as an effort to sidetrack man from doing something that he should do, just as a man on an important mission might be sidetracked by friends giving him a good time. Mrs. Eddy knew that when her students were controlled by mortal thought, they were dominated by that which would seek to destroy the spiritual idea in her as well as in them. She watched against such a catastrophe. Her task, however, was made more difficult by the fact that she was called upon to deliver a rebuke to one who was often unconscious of his or her error.

It was a notable indication of Mrs. Eddy's spiritual height, proving how close she lived to God, when she was able to detect through the service rendered by her students the quality of their thinking. Mr. Gilman's reminiscences reveal what an accurate gauge she was able to keep on his thought, largely through the pictures he drew and presented to her for approval. Once she defined the action of animal magnetism to him as producing the pleased-at-nothing, self-complacent thought in its victim. When students manifested a sense of care-free optimism, she knew that that was a sign that they had yielded to the mesmerism of complacent mortal mind of which a physical sense of well-being is so often the outward manifestation. Nothing seemed to disturb our Leader more than to see students manifesting this sense of mental drunkenness, which she told Mr. Gilman was being self-satisfied and pleased all about — *nothing*. She knew that this state was more deleterious in robbing man of God than would be the mental state that manifested itself in sickness and suffering.

Mrs. Eddy required that her students maintain an active spiritual thought. This is why she said to Mr. Gilman that ACTION, ACTION, ACTION, was so important. She realized that students would struggle to maintain such activity as long as they thought the occasion required it. A man will struggle to overcome suffering when he is sick. But the vital point that Mrs. Eddy stressed was that the most subtle attack of animal magnetism comes through a sense of human ease, a belief in God's absence that soothes and puts to sleep.

In this regard the Bible says that there must be a falling away first. Yet, a student will find himself assailed by a sense of discord, and will wonder why he was not conscious of the error when it slipped into his thought. He does not realize that the error gained entrance in the guise of human harmony, having an initial effect like that of drugs. Such a one will rise to the need of establishing a scientific sense of harmony through the recognition of the presence of divine power, when he or

she is assailed by discord. Once harmony is made manifest, however, the temptation comes to relax in the thought of a task well done. In this unwatchful state, the student may not be conscious when a sense of human harmony slips in where demonstrated harmony should be, and he may come under the domination of animal magnetism without knowing it. Mrs. Eddy on the other hand, was alert to detect this phenomenon when it took place in her home, and spared no effort to arouse the Christian Scientist to see the seriousness of what had happened.

Error operates by first presenting itself in the guise of human harmony. After the mesmerism has been accepted in that form, its underlying nature soon appears in some phase of discord or sin. When Mrs. Eddy saw the students allowing human harmony to slip in instead of demonstrating divine harmony, she knew she could spare them the next step of finding that human harmony turns into discord, if she could arouse them from lethargy. Christian Scientists are well trained to know what to do in discord; what to do in human harmony is another question. Often when the household seemed peaceful and harmonious, Mrs. Eddy would suddenly create what seemed an unnecessary stir. She would call in the whole household, or one student at a time, and wake them up. Once when she called the writer to her room she thundered at him, "Have you a God?" When he humbly answered in the affirmative, she queried, "Then why don't you trust in Him?" This rebuke was designed to arouse him from a sense of mental lethargy.

If the acceptance of human ease is the backward step man takes without knowing it that puts him under the mesmeric control of animal magnetism, then this was naturally the point at which Mrs. Eddy gave her most forceful rebukes, in order to keep the students at that high spiritual standpoint which was so needful in their effort to hold up her hands.

If a sense of human harmony is the flower of which human discord is the fruit, Mrs. Eddy might well be called a healer of human harmony in her latter experience. The Master declared, ". . . and greater works than these shall ye do; because I go unto my Father." It is plain that the healing of human harmony is a greater work than the healing of human discord, since one likes to be healed of the latter, but often rebels against being healed of the former, and must be vigorously aroused to see such a necessity. The Master was healing the fruit of sin, namely, suffering and discord, when he performed his miracles, at the same time declaring that the healing of the flower of sin, or its so-called ease and pleasure, was a greater work that would come in the fullness of time. This may explain why at a certain point Mrs. Eddy relinquished the healing of disease, and inserted a notice in *Science and Health* to the effect that the author took no patients and declined medical consultation. She knew that God had called upon her to do the greater works. What is called the therapeutic, or curative, work in Christian Science is a very great attainment and proof of the power of God; but the prophylactic, or preventative, is certainly a greater work. It is in this latter work that gentle methods will not avail, and sharp rebukes are needed, since one is called upon to shake students and stir them, arouse

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them from this mental drunkenness, this spell cast upon them by animal magnetism, when they would much prefer to drowse. It is like a man ready to drop in a blinding blizzard because he feels a strange sense of warmth stealing over him. His friend, knowing that such a yielding will spell death, imitates a wolf cry. The man, preferring to struggle on rather than to be torn to pieces, makes a supreme effort and reaches the safety of his cabin. Often it would seem as if the cry of animal magnetism Mrs. Eddy put forth was designed to save students from the toils of the adversary in just this way.

Mrs. Eddy exhibited an incisive condemnation of any student who permitted human thoughts and suggestions to permeate the temple of God. Sometimes students would chemicalize because the offering to which Mrs. Eddy's spiritual sense had not respect, seemed no more deserving of a rebuke than did the offering of Cain. But Mrs. Eddy was faithful to the demands of God upon her. She knew that the most serious error is to be handled by animal magnetism and to be unaware of that fact. Her rebukes went far deeper than the surface, as Mr. Gilman testifies in his diary. If she saw a student mesmerized by a human sense of good, she labored until he or she was once more functioning under a divine sense of good. Human good is dangerous because it most nearly resembles divine good. It is Cain's offering that appears good to the human senses, but is not acceptable to God because it has the devil back of it. The most important lesson Mrs. Eddy sought to teach her students was to differentiate between human and divine good. She would often break up a sense of human harmony in no uncertain way, knowing that the students were deceived into thinking it was divine harmony. She knew it to be a "Peace, peace; when there is no peace," like the "eye" of a hurricane where it is so calm that one can light a candle out of doors. There is nothing desirable about such a condition to the one who perceives what it really is. This lesson concerning human harmony was an advanced one for all who were ready for it. No student of the present who desires to demonstrate his own *Pleasant View*, as Mrs. Eddy did hers, can do so until he has grown to make the separation between what animal magnetism offers as a substitute for divine harmony, and divine harmony itself.

One who is functioning under divine wisdom finds it necessary to oppose and resist a sense of human harmony with the same vigor that he does a sense of human discord, and with even more decisiveness, since the latter is thought-arousing, while the former has a soporific effect, lulling one into a state of mental inactivity, which Mrs. Eddy often referred to as drunkenness, quoting the Scripture, "Drunken, but not with wine" (Isaiah 51:21). She said, "The drunkenness produced by belief in wine is not to be compared with the drunkenness in thought — mental drunkenness. We are all drunk without wine, in the senses." Mrs. Eddy would run the risk of incurring the displeasure of her students through her rebukes, rather than sit back and see them duped by this infirmity of evil, namely, a sense of material well-being resulting from the control of animal magnetism. Human ease can be dubbed the acme of human temptation. What a proof of Mrs. Eddy's spirituality that she was

not deceived by this false peace! Nothing but great spiritual growth will ever bring a student to our Leader's standpoint of active warfare against the encroachment of human harmony or apathy, — the belief in God's absence that suggests satisfaction and pleasure.

So-called material harmony is represented by normal human thinking. Mrs. Eddy discovered that it is mortal man's normal thinking through which his human destiny operates and leads him to the grave. This destiny acts like a sled that is sliding down a hill in grooves made by thousands of other sleds, which have gone down that same hill. The discords and inharmonies of life might be represented by rust on the runners of the sled that tend to keep it from sliding too freely, and at times even force it out of the groove. From this illustration comes the important question: What is the value of using the power of Truth in Christian Science to overcome the discords of mortal existence, or to remove the rust from the runners of the sled, only to have the sled once more slide down the same old path that leads to the precipice, death? After the discords have been overcome, should not the next task be to get the sled out of the old smooth ruts? No wonder Mrs. Eddy was disturbed when she saw her students working hard to remove the rust of human discord, and then letting human harmony lead them down to mortal man's pre-determined destiny without protest! She saw them accepting so-called normal human thinking without protest because it was soothing to their senses, an acceptance which she knew spelled eventual death. So more than all else she rebelled against and resisted predestined human thinking as the most egregious form of human evil. She knew that mortal man fulfills his human destiny through thoughts of generosity, purity, health, and industry as surely as he does through thoughts of sin, suffering and discord. That which determines man's human destiny is not the nature of his thinking at any given stage of his experience. His thinking may be harmonious, or it may be discordant. His doom is sealed by the fact that he permits a mind to control him that has its origin in the illusion called animal magnetism. What but the Mind of God can take man out of this seeming dilemma?

Let us suppose that a man possesses two blackboards of thought, one upon which mortal mind writes its erroneous suggestions, the other upon which divine Mind inscribes its own ideas, perfect and eternal. It follows that the task of the Christian Scientist would be to eliminate the former and retain the latter. Even though this supposition of two blackboards is contrary to fact, it was as if in dealing with her students Mrs. Eddy was endeavoring to aid them in this scientific substitution, since she knew that every effort of mortal illusion was a trick intended to tempt man to accept the mortal blackboard, and that the most subtle trick was to write on it thoughts of human harmony, human pleasure and human good.

In order to understand Mrs. Eddy's spiritual footsteps, it must be perceived that she did not lean in the main on mortal mind as far as physical health and prosperity are concerned, and then turn to the divine Mind when she wanted inspiration, revelation or special help in time of need. She endeavored to rely

unreservedly on God so that her very life was dependent upon what flowed into her each day from Him. If this inflow could have been entirely stopped for forty-eight hours, she surely would have passed on. During those times when the inflow seemed shut off, she would seem to fade. This shows why she diagnosed every let-down that she had as the result of murderous thought. She called it mental murder, and ordered that it be so recorded for the benefit of posterity — those who might understand — since such attacks were an attempt to becloud her reflection of Life.

Mrs. Eddy did not have physical health to rely upon in the ordinary sense of that term. Her faithful secretary, Calvin A. Frye, recorded in his diary instances where she seemed to lose her influx of spiritual good. If this illusion had not been dispelled, it would have meant Mrs. Eddy's demise. This does not mean that her sense of spiritual life was weak, but that her belief of life in matter was waning. As she built up her spiritual sense of man, the material sense of man correspondingly diminished. Therefore, when animal magnetism temporarily robbed her of this spiritual sense of man and her ability to make it real to herself, she had only the rags of her former false sense of self to fall back upon, a self which was fast becoming as it were a burned-out and torn-down structure. Surely she had retreated from error's distorted sense of man to the point where it could not possibly have sustained her without demonstration.

✓ Mrs. Eddy's crucifixion consisted in taking the human sense of life and eliminating it with such alacrity that it was fast becoming nothing to her. Her resurrection consisted in mentally rising to the real man who was never in matter. Her only hope was the successful attainment of this real consciousness of man and Life. When she was functioning under this spiritual sense of man — as she was the majority of the time — she portrayed the sustaining, impelling, magnificent reflection of man as God's idea. To come into her presence was to catch a glimpse of the real man. Mr. Gilman records that at one point this experience was overwhelming.

The writer saw a similar phenomenon when it was his privilege to introduce Miss Sibyl Wilbur to Mrs. Eddy. At the conclusion of the interview Miss Wilbur seemed to be overcome. She sat down in the parlor, put her hand to her heart and said, "Why did not somebody prepare me? It affects me right here — (pointing to her heart). I did not know there was anyone on earth like that." It almost seemed as if the interview affected her like heart trouble, because of the shock of seeing for the first time a vision of the real man through Mrs. Eddy's demonstration, — a thing few mortals are privileged to do. It might be compared to the transfiguration where Jesus talked with Moses and Elias, which produced a shock so great that the disciples standing by fell as dead men. Miss Wilbur did not see an elderly lady, in meeting Mrs. Eddy, but caught a glimpse of the spiritual idea. The vision was so wonderful that she could hardly endure it. It made such an impression on her that soon she pledged herself to write the history of this remarkable woman, and her book will always stand as an impartial and inspired portrayal.

Misguided or immature students might fancy that Mrs. Eddy should have built

up through demonstration a material sense of herself that would impress the world humanly. But how can one build up the spiritual and the material at the same time? One decreases as the other increases. If there were times when error beclouded this magnificent spiritual idea and our Leader slipped back into the old worn-out human belief, that does not establish a precedent for her followers to do likewise. She was functioning as the head of a great Cause, persecuted, preyed upon by jealousy, rivalry, ambition and lust for power. She had far more than her share of error to meet. Thus it becomes plain why at times she found herself inhabiting that which had so little power to sustain her that she died daily, as it were. In fact there were times when she thought she was passing on. Once she bade good-bye to Mr. Frye. In his diary he records that on August 26, 1899 she said, "If I don't speak to you again on earth, good-bye, darling." Every sortie she made back into the old human sense was, as far as she knew, her last experience on earth. She even said to one of her trusted students, "The greatest miracle of the age is that I am alive." She did not fear death; but the suggestion that she might be taken from her place as head of the Cause before her work was finished was something she had to handle.

It must be understood that if one has reached such a radical reliance on God that it is, "Lord, save or I perish," he or she never knows whether there is enough of the Spirit of God being demonstrated to sustain the illusion called human life, and to bring them back from what is called death to this life, when the sense of divine Life seems temporarily to be withdrawn. Mrs. Eddy endeavored to keep the students up to the highest pitch of scientific effort; but she could not be sure that they would be able to help her in her travail, since, when she went down, they usually went down, too.

Surely the old false sense of life is seen to be nothing but death to the one who has demonstrated life in God. Therefore, when the true sense of Life seems to wane for the moment, or the demonstrator of Truth is plunged back into mortal mind temporarily, he does not return to the old worn-out garment with any sense but that of insecurity. He is like the dragonfly, which, having grown out of the larvae stage where it swims in the pond, would be in danger of drowning if it was thrust back into the pond.

The writer believes that Calvin Frye was Mrs. Eddy's most valuable helper in her hour of need. In his diary under the date of February 27, 1901 he records, "Mrs. Eddy said at supper-table today: 'If I do not live to see this law-suit of Woodbury's finished, I can say this: Calvin has helped me to live many years.' " His value did not lie in the fact that he possessed a greater spiritual understanding than other students, but because he did not seem to be frightened when he saw Mrs. Eddy going through what might mean the end of her earthly experience. He kept a calm and hopeful thought that was of immense help to Mrs. Eddy at such times. When she went down, she went below Mr. Frye's spiritual level; and often he was able to aid her in resurrecting her thought. When her thought was resurrected she went so far above him that he could by no means follow her. However, he kept

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an even balance so that he did not go very far up nor very far down. In this way he was able to minister to our Leader when she needed him. Students of the future should not forget to be grateful to the one of whom Mrs. Eddy wrote to the Christian Science Board of Directors on August 30, 1903 as follows: "He has done more practical work in my behalf to aid our cause than any other student. He should be acknowledged in this line of action for the entire Field. I have given him a token of gratitude and suggest that the Executive Members of our church notice this anniversary of one of its oldest actors and faithful laborers in the vineyard of our Lord."

At the time the book, *Christ and Christmas*, appeared in print, it was held up to ridicule, and Mr. Gilman's pictures over which he had labored so faithfully were called caricatures. Yet, when Mrs. Eddy was asked by the London *Onlooker* to name her six leading books, *Christ and Christmas* was named fifth in the list.

This work can never be understood from a human standpoint. It is a volume prepared for spiritual sense, and it must be evaluated from that standpoint. Christian Science teaches mental causation, declaring that everything in the visible universe is the expression of thought. Does not a painting express the thought of the painter, whether it be material or spiritual? Do not the processes of Christian Science enable one to trace from human effect back to human cause, substitute for that human cause the divine cause, and continue this work until the whole universe is seen to be the expression of divine Mind, as it is in reality now, though hidden from the one whose senses are material?

The book, *Christ and Christmas*, was an effort to offer the world a practical illustration of this spiritual process. Also, to prove man's ability to see realities when instructed spiritually, and to produce art and poetry that express spiritual thought. Mrs. Eddy was the first one ever to attempt to depict this ideal according to an understandable and teachable process; and the fact that she succeeded marks her first effort with the same significance in the metaphysical realm that the first flight of the Wright brothers had in the field of aeronautics. That the poem and pictures were intended to express spiritual thought is revealed by the first sentence from a letter she wrote to Mr. Gilman dated May 8, 1893: "Please make these changes that came to me inspirationally this morning." She also wrote on August 13, 1893: "God will inspire you, if only you follow His reflection . . . He has shown me that the 9th verse should be illustrated by a picture of Jesus pardoning the penitent." On January 19, 1898 she wrote: "The art of Science is but a higher spiritual suggestion that is not fully delineated nor expressed but leaves the artist's thought and the thoughts of those who look on it more rarified. Now I suggest this picture for you to draw that possesses my thought of 'The Way.' . . . Make the crown still fainter in form but distinct; put the top of it in line with the top of the plate, thus giving the thought that all matter disappears with the crown or *crowned thought*."

There is a vast difference between the effort to have a painting or drawing embody some fine human thought or a spiritual idea. There have been painters who have

permeated their work with inspiration without knowing the scientific process for so doing; but Mrs. Eddy was the first to discover the method of doing it through spiritual understanding. Therefore, her attainment will remain for all time, no matter how crude the attempt may seem to the human mind. She overcame all obstacles, rose above all temptation to failure, thus causing her final achievement to stand unique and alone. There is little to compare it to. In the material realm it most resembles the Wright's first airplane, which today seems to be a very crude creation. Yet it flew, and flew successfully; anyone who wants to fly today must conform to the primitive laws which the Wright brothers demonstrated successfully.

Mrs. Eddy's demonstration of this book included finding an artist whose thought was not only developed according to artistic standards, but who also possessed a spiritual tendency of thought through which she could work. He must be able to catch her inspiration in his brushmarks. Mrs. Eddy established a spiritual standard that started a new era for the world in publishing this illustrated poem; but only those who have attained a measure of spirituality can perceive why this is true.

When the Wright brothers developed the rules of flying to the point where they were able to demonstrate them to an incredulous world, they did not propose to restrict their primitive machine to the form in which they first constructed it. That was merely the skeleton that contained the germ of the idea which they gave to the world. Today, that same idea is embodied in every plane that is constructed and flown successfully.

When Mrs. Eddy put forth her endeavor to elucidate the teachings of Christian Science through a poem with illustrations which were the outcome of spiritualized thought, she did not intend it to be the only effort ever to be made in that direction. On the contrary, she illustrated and proved a scientific law, namely, that it is possible to express spiritual thought through the medium of pictures and to do it through a scientific process. She expected her followers to take the hint, adopt her method and carry it forward until it was resolved into a universal ideal which would continue to embrace the same spiritual thought that was present at its inception, but which would include all the *minutiae* of life. She expected the ultimate of this demonstration to replace so-called mortal mind with divine Mind as source in every direction, so that everything would carry a healing atmosphere. She offered *Christ and Christmas* as a practical illustration of what the real task of the Christian Scientist is. This instruction corresponded with what she demanded of students in her home, namely, that they put inspiration, or spiritual thought, instead of human thinking, back of everything no matter how trivial — even the most humble human tasks. In her denial of matter she realized the fact that what one sees is *thought*. In observing the details of the service rendered to her in her home she was seeing the manifestation of the externalized thoughts of her students. Thus, even though she daily denied the existence of matter, she gave it a great deal of attention, because through it she learned the action of thought, and perceived how successful

her students were in making the demonstration to establish divine Mind as the only Mind. We learn from her letters written during the building of The Mother Church that she paid great attention to small material details. She wrote asking that a fire be kept going lest the ironwork rust, etc. There was nothing too small not to warrant her attention. She knew that God is never insulted when we use His power even in the smallest details. In the matter of our daily meals, for instance, how necessary it becomes to make a demonstration to see a divine symbolism in food and let it represent God instead of animal magnetism! Then it will be transformed into manna from heaven, whereas food viewed materially leads to greater dependence on matter, and hence into greater bondage.

The demonstration in connection with food deserves the closest attention, since it is one we are prone to neglect and forget. Mrs. Eddy once said, "We must learn that we do not depend upon material food for health and life; Spirit — not matter — sustains us and we must prove it. It is not necessary to eat as much as we do even now." In this connection we have the words quoted by our Master when the devil tempted him to command that stones be made bread, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Then he gave the parable of the rich man who fared sumptuously every day, and the beggar at his door, covered with sores and half-starved, who lived by the crumbs he left. Perhaps the rich man symbolizes mortal man's material sense and Lazarus his spiritual selfhood. Then the parable would teach that man's sin is not so much that he feeds his material nature, but that he does not at the same time feed his spiritual nature with the word of God. In her demonstration connected with the problem of food, Mrs. Eddy did not expect at once to take material bread away from man, but to introduce the proposition that the spiritual nature must be fed at the same time Dives is being fed. Once she wrote for the students in the home what she called, "A Rule at Pleasant View." "No student can eat at my table who does not say a few words for God before he or she leaves the table. I was early educated to this. I always do it at my table because I cannot *avoid* doing it." From this statement we know that when she fed her material nature she never neglected to feed her spiritual nature; and she also tried to add the word that proceedeth out of the mouth of God to the daily diet of her students, so that they would not attempt to live by bread alone. Then when they reached the point where they had demonstrated above the material sense, spiritual sense would remain and be strong enough to support them. If a blind man was accustomed to being led by a dog, both would have to be fed until the man's sight returned. So we feed our material nature because temporarily we need its support. But at the same time we must feed our spiritual nature, so that when the material returns to the nothingness from whence it came, spiritual sense will remain as our true selfhood and be adequate to sustain us.

Mrs. Eddy's demonstration in producing *Christ and Christmas* was similar to Moses' demonstration of the manna. His experience with the Children of Israel in bringing forth a daily supply of food was the first recorded successful attempt to

put God back of food. Mrs. Eddy's effort was the first successful attempt to put God back of art according to an understood, demonstrable and teachable process. If manna typifies for mortals the divine feeding, the poem and its illustrations become human symbols of divine healing. It can be asserted that only those who are long on art and short on spirituality, those instilled with a purely human conception of artistic standards, and hence with but a slight knowledge and appreciation of inspiration, would criticise *Christ and Christmas*. Mrs. Eddy herself was criticised by such people for having in her home many *objets d'art* which did not measure up to accepted standards. When they inspected Pleasant View with a critical eye, they thought it reflected on her good taste to permit her home to be cluttered with so much that would be considered inartistic from a human standpoint. But the spiritually-minded would detect that these things were imbued with a love and a true appreciation for Mrs. Eddy and her great discovery that caused her to treasure them beyond price. They came to her as the result of a demonstration on the part of those who sent them, and thus became spiritual symbols that breathed of the presence of this appreciation and love. If they were short on art, they were long on gratitude unspeakable.

A compass made perfectly in every detail would be worthless if the needle was not magnetized, so it would point to the pole. When a student made a demonstration of a gift to Mrs. Eddy, she could detect this fact because the gift would help to turn her thought to God. Is it any wonder that she desired to keep such gifts in her home, without regard for their outward quality, since in an atmosphere that often pressed in upon her with its coldness and materiality, these gifts pointed to the warmth and presence of God's love?

Mrs. Eddy inaugurated a new standard both for music and art through *Christ and Christmas*. From her point of view, if there was any lack in a composition, picture or artistic production, it would be preferable to have the lack a material rather than a spiritual one; it would be better to have the outward form subject to criticism and yet backed up by spiritual thought, than to have an outwardly and technically perfect production backed up by thoughts barren of good. This is a mighty rebuke to those who demand human perfection without regard for the thought back of the symbol. To such, effect looms up as being more important than cause. Mrs. Eddy describes this error on page 149 of *Miscellany* as follows: "Losing the comprehensive in the technical, the Principle in its accessories, cause in effect, and faith in sight, we lose the Science of Christianity, — a predicament quite like that of the man who could not see London for its houses."

Unfavorable criticism of *Christ and Christmas* could only come from those who judge effect without regard for cause. One, who found himself criticising the illustrations from the standpoint of *cause*, would have good reason to blush for shame when it was revealed to him that he was criticising God. Mrs. Eddy made the demonstration to put God back of the illustrations, so that in tracing them one traces back to God. The world will some day acknowledge this fact.

The Wednesday evening testimonial meetings in Christian Science churches illustrate the point in question. How far reaching is the good done by a humble testimony which might even betray a lack of human education and poise on the part of the giver, yet which overflows with love and appreciation for the great gift of Christian Science! Because to a degree it traces back to a thought touched with the hue of inspiration, its very sincerity carries conviction to the stranger which one couched in perfect English could not do, if it lacked the candor and consciousness of heart-felt gratitude. The latter testimony would be short on the vital and important and long on the unimportant, short on cause and long on effect. The perfect testimony would be one up to the standard both in cause and effect. But on page 354 of *Science and Health with Key to the Scriptures* Mrs. Eddy gives a promise to those who lack in expression, "If our words fail to express our deeds, God will redeem that weakness, and out of the mouth of babes He will perfect praise." In *A Midsummer Night's Dream*, Shakespeare says, "Love, therefore, and tongue-tied simplicity, in least speak most . . ."

This conception is illustrated by the parable of the widow's mite which is narrated in the Gospel of Mark. The widow's offering was short on human quantity in comparison with the large amounts put into the treasury by others — hers being but two mites which make a farthing — but Jesus stated that she cast more in than all they which cast into the treasury. His spiritual sense judged her gift from the standpoint of cause and found it richly imbued with faith in God as the infinite source of supply. A few drops of water welling up from an inexhaustible source indicate a spring, and deserve to be called greater than barrels of water which are disconnected from source. The widow's offering was from demonstration. It traced back to God. Jesus knew that it would be the key that would unlock the liberal thought in hundreds of others and ensure the prosperity of the temple.

As far as its artistic expression is concerned, *Christ and Christmas* might be reckoned as being no more than a mite, yet how mighty does a mite become when it traces back to God! The pictures in that book possess that rare quality of inspiration, which is so seldom found and yet, when present, elevates all art to a standard that makes it priceless. *Christ and Christmas* is destined to become the key that will open the wellspring of inspiration for all artists, musicians and poets for time to come. It is a pattern or model that will never lose its value, but rise higher in the estimation of thinkers with the passing of years. It is an illustration of how to do the thing that is the most important task for all mankind to do, take all things out of being conveyors of erroneous thought, and cause them to become expressions of God.

In *Christ and Christmas* Mrs. Eddy was broadening her demonstration to show that inspiration could be conveyed not only through symbols called words, but also through pictures and art. She was exemplifying the words of Job (42:5), "I have heard of thee by the hearing of the ear: but now mine eye seeth thee." The great lesson we learn from Mrs. Eddy's achievement in this direction is the need of

broadening our application of Christian Science from healing the sick to healing the world, permeating all the *minutiae* of daily life with spiritual thought.

The question has been asked why Mrs. Eddy selected such an untrained artist as Mr. Gilman to do this epoch-making work. The answer might be that in order to teach the lesson the pictures had to measure up to the human standard of art to a certain degree, and yet not be so humanly beautiful that they would distract thought from the spiritual message. If the frame around a picture is ugly, attention will be drawn away from the picture and the frame will be criticized. Contrariwise, if the frame is too beautiful, attention will be drawn away from the picture and the frame will be admired.

The pictures in *Christ and Christmas* symbolize frames which present the spiritual lesson embodied in each stanza of the poem. Part of Mrs. Eddy's demonstration was to have the frame adequate enough to set off the lesson, without unduly detracting from it. Spiritual thought is ever the important thing in Christian Science and nothing should ever be permitted to obtrude itself before that. For instance, Readers in Christian Science churches should endeavor to convey God's message in such a humble and yet adequate way that self is put under. Then they will neither be unduly applauded for the excellence of their reading, nor criticized for poor reading; and the audience will forget the Reader in gaining a consciousness of the beauty, truth and healing of the Word.

On page 448 of Volume II of *History of the Christian Science Movement*, by William Lyman Johnson, there is the following note which Mrs. Eddy wrote to Carol Norton which helps to understand her estimate of her own poem. "*Christ and Christmas* was an inspiration from beginning to end. The power of God and the wisdom of God was even more manifest in it and guided me more perceptibly, as those of my household can attest, than when I wrote *Science and Health*. If ever God sends you to me again I will name some of the marvelous guidance that He gave me. He taught me that the art of Christian Science has come through inspiration the same as its Science has. Hence, the great error of human opinions passing judgment on it."

There can be no understanding of *Christ and Christmas* from a human standpoint. Those to whom the true inward value is not discernible, may say what they like. The fact remains, that in this poem with its illustrations, Mrs. Eddy exemplified the very process which, if adopted by man and applied to every phase of his human existence, will bring him his salvation. The students who understand and, to some degree, are taking advantage of the practical Christian Science disclosed in this work, rejoice in Mrs. Eddy's grand pioneering. They endeavor to study the pictures from a spiritual standpoint. If they learn that Mrs. Eddy wrote to Mr. Gilman on May 8, 1893 to have *three* angels in the fifth picture, they do not necessarily assume that she made a mistake and changed her direction to two. She wrote of this picture: "Have it a glorious sunrise and three angels in female forms in the air pointing to this dawn; but have no *wings* on them. Make no specialty of the ground, have it a sky view. Now carry out these designs with all the skill of an

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artist and my story is told in Christian Science, the new story of Christ, and the world will feel its renovating influence.”

In I Sam. 10:3, 4 we learn that when Saul was anointed by Samuel, he was told that on his journey he would meet a man carrying three loaves of bread, who would give him two of them. Spiritually considered this incident should teach us that, when we come to Christian Science, we are given two loaves, but the third one we must demonstrate for ourselves. When a man discovers certain mathematical propositions, this might be called the first loaf, that corresponds to the Master’s demonstration of divine Mind. Next comes the demand to embody those mathematical rules in a textbook in such a way that students may learn and use them. This might be called the second loaf, and corresponds to Mrs. Eddy’s discovery of the Science the Master taught and her incorporation of it in a textbook for all to study and to practice. The final demand is that the average scholar prove he can take the textbook on mathematics and by its aid gain a knowledge that will enable him to grasp and to prove the propositions contained therein. This is the third loaf that can never be given to a student, since he must demonstrate it for himself. The two loaves the inquirer is given when he comes to Christian Science might be said to be the Bible and *Science and Health with Key to the Scriptures*; the third he must demonstrate for himself.

It follows from this incident in the life of Saul, therefore, that spiritual intuition told Mrs. Eddy that there should be *three* angels in the fifth picture in *Christ and Christmas*, yet only two of them should be depicted since the third remains for each student to demonstrate and embody for himself.

The student who approaches the book, *Christ and Christmas*, from the right standpoint is not troubled at critics who label the pictures crude or lacking in artistic skill. They recognize that in this book Mrs. Eddy gave an illustration of spiritual law which, when extended, and generally understood and practiced, means the salvation of the whole world from sin, sickness and death. Thus, this book is placed above the criticism of mortal man. In corroboration Mrs. Eddy writes in *Miscellaneous Writings*, Page 374, “Above the fogs of sense and storms of passion, Christian Science and its art will rise triumphant; ignorance, envy, and hatred—earth’s harmless thunder — pluck not their heaven-born wings. Angels, with overtures, hold charge over both, and announce their Principle and idea.”