



Volume

"Write it . . . in a book" (Isiah 30:8)
Writing the "Little Book Open" (Rev. 10:2)

BY THE SAME AUTHOR:

Mary Baker Eddy: A New Look

Mary Baker Eddy's Church Manual & Church Universal & Triumphant

If Mary Baker Eddy's Manual Were Obeyed

America: Cradle for the Second Coming of the Christ

Mary Baker Eddy: God's Great Scientist, Vol. I

Mary Baker Eddy: God's Great Scientist, Vol. II

Mary Baker Eddy: God's Great Scientist, Vol. III

Mary Baker Eddy, Reveals Your Divinity, Vol. IV

Humanity's Divinity, Vol. V

Mary Baker Eddy, Leader Forever (44 page Pamphlet) FREE

Mary Baker Eddy, Leader Forever (98 page Pamphlet) FREE

Second printing, 1995

ISBN 1-886505-01-2

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As Jesus called Lazarus to come forth from his tomb, so the writings of Mary Baker Eddy call the world to come forth from its tomb, and find that what we are so diligently striving to become, we have forever been and shall forever be.

“The term ‘Mind and body’ literally means God and man, for man is the expression of Mind and the manifestation of Mind is the embodiment of Mind. Therefore, man is God’s body and there is but one God. Body is therefore the aggregation of spiritual ideas forever controlled and governed by the law of Life, harmonious and eternal. The understanding of perfect body is the savior of the belief of body, and is the law of recovery to any and every claim of error.” (Mary Baker Eddy. A copyrighted statement, Jan. 19, 1886)

In an 1899 letter, Mrs. Eddy wrote: **“All the people need to love and adopt Christian Science, is a true sense of its founder. In proportion as they have found it, will our Cause advance.”** (*We Knew Mary Baker Eddy, Vol. I, p. 40*)

“Whoever opens most the eyes of the children of men to see aright and to understand aright that IDEA ON EARTH that has best and clearest reflected by word or deed the divine Principle of man and the universe, will accomplish most for himself and mankind in the direction of all that is good and true.” (Mary Baker Eddy Letter to Judge Hanna. August 26, 1902. *Early Collectanea*)

Dedicated
TO THE SPIRITUALLY-MINDED READER

EXPLANATORY NOTES:

ITALICS

Italics not appearing in the original are sometimes used in quotations, not to emphasize, but to identify that portion of the quote directly applicable to the point under discussion.

ABBREVIATIONS

Abbreviations for titles of Mrs. Eddy's writings are those used in the *Concordance to Miscellaneous Writings and Works Other than Science and Health*.

Six Days is the abbreviation for *Mary Baker Eddy's Six Days of Revelation* by Richard Oakes.

EOF is the abbreviation for *Essays and Other Footprints*.

DCC is the abbreviation for *Divinity Course and General Collectanea*.

(Note: *EOF* and *DCC* were compiled and reproduced by Richard Oakes at the instigation of Gilbert C. Carpenter, Jr. CSB, of Providence, R.I.). Some rare Carpenter compilations are also quoted in the text: *Items, Collectanea* (original version), *Miscellaneous Documents, Fragment's*.

REFERENCES

In Part I references to last edition of *Science and Health with Key to the Scriptures* by Mary Baker Eddy are shown in parenthesis, e.g. (470:23).

In Part II, which deals with the first edition of the textbook, references to the final edition are indicated thus: (1910 ed. 330:2). References to *FIRST EDITION* are shown in parenthesis: (10:12).

FIRST EDITION EXEGESIS

Mrs. Eddy did not capitalize "Science" in the first edition. However, in the quotes selected for this work, *Science* when referring to

Mrs. Eddy's discovery is capitalized to avoid confusion with the various natural sciences.

Also, commas, where obviously superfluous—in conformity with the custom prevailing a century ago—have sometimes been omitted in the portions here extracted. In an article to the *Boston Journal*, January 20, 1876, regarding the first edition, Mrs. Eddy wrote: “‘Science and Health’ bears the burden of many typographical errors.” The author of this book feels no purpose would be served in perpetuating obvious errors.

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FOREWORD—IMPORTANT



n her *Preface* to Science and Health, Mary Baker Eddy explicitly states she has “bluntly and honestly given the text of Truth [but] has made no effort to embellish, elaborate, or treat in full detail so infinite a theme. . . .

Future ages must declare what [she] has accomplished.”

The books on Mary Baker Eddy by many authors, along with this book and the author’s other books on Mary Baker Eddy, God’s Scientist, constitute a part of the embellishment, elaboration, and detailed treatment which Mrs. Eddy knew would follow in the development of the infinite theme of the Christ Science she discovered and founded in human consciousness. “Future ages must declare what [she] has accomplished.” The “must” here is comparable to 2×2 must be four.

Because she knew this elaboration, embellishment, and detailed treatment must take place she wrote:

We err in thinking the object of vital Christianity is only the bequeathing of itself to the coming centuries. *The successive utterances of reformers are essential to its propagation.* ('01. 30:4).

Then she continues: “The magnitude of its meaning forbids headlong haste, and the consciousness which is most imbued struggles to articulate itself.” That is, the magnitude of the spiritual meaning demands to be elaborated and understood, and forbids any attempt by the carnal mind to censor or to control the elucidation of “so infinite a theme.”

Consciousness imbued by Spirit will—must—articulate itself, and help to “embellish, elaborate” and treat in detail the infinitely unfolding, unsteretyped Truth Mrs. Eddy has “bluntly” set forth in her writings.

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The purpose of this book is to call attention to the great mountain-top truths she so uninhibitedly set forth in her first edition of *Science and Health*, and also to give the world a capsule coverage of her stupendous achievements as she labored for mankind under indescribable hardships, harassment, and persecution. The book shows how her every action was in fulfillment of scriptural prophecy, namely the supplanting of human beliefs and illusions with spiritual reality.



What is Christian Science? What constitutes the difference between Christian Science and other religions? Mary Baker Eddy states, "The cardinal point of difference in my metaphysical system . . . [is]: that by knowing the unreality of disease, sin, and death, you demonstrate the allness of God. This difference wholly separates my system from all others" (*Un.* 9:27). In the first edition of *Science and Health* she says: "Opinions and beliefs regarding God and man, or Soul and body, are the foundations of all error." In the final edition of *Science and Health* she warns: "The error relating to Soul and body. . . reverses the order of Science and assigns to matter the power and prerogative of Spirit, so that man becomes the most absolutely weak and inharmonious creation in the universe" (123:6). Part II of this book deals with that reversal of Science—with the error of believing we are the body which we are aware of.

Part I deals with Mary Baker Eddy's awesome material-world-shattering revelation in which she "discovered the Christ Science or divine laws of Life, Truth, and Love"; her wondrous glimpse of Life in and of Spirit; and her subsequent super-human struggle to acquaint humanity with what had been divinely revealed to her.

s early as 1844 she had begun groping her way toward the conviction and discovery that in a scientific age God must reveal Himself through scientific law, and that His holy laws must come as a demonstrable Science.

In *Retrospection and Introspection* (page 24), she tells how this research led her in 1866 to the discovery “that all causation was Mind, and every effect a mental phenomenon”—to the discovery of “the Christ Science or divine laws of Life, Truth, and Love” (107:1).

he tried to introduce this great discovery through the churches, and to teach it to anyone willing to listen. But so sunken in materialism was the world, and so aggressive were the attacks on her and her teaching, that over the years she felt compelled to gradually hide this discovery, knowing that when a student was spiritually prepared the Truth would become self-revealing.

The hiding of her revelation fulfilled Jesus’ prophecy-in-parable (Luke 13:21) that the woman would hide her leaven in three measures of meal.

his book and subsequent volumes will largely concern themselves with Mary Baker Eddy’s revelation as it initially appeared in the first edition of *Science and Health*, in fulfillment of the Book of Revelation, chapter 10, verses 1 and 2:

And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: And he had in his hand a little book open

The statements of Truth in the first edition were frank, plain, and to the point—made from the high standpoint Mrs. Eddy’s revelation had given her. But the “I, I, I, I itself, I” of the carnal mind, or

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personal sense, distorted the meaning of these statements, and appropriated to itself what belongs to Soul, to man's real God-selfhood. She soon realized these exalted statements indicated where *her* spiritual thought was, but it was not where the students were. Their thought-level was far below hers. She therefore gradually hid these more openly-stated truths which were so totally revolutionary for the human mind—hid them in a way that required spiritual growth to discern their message.

For example, in the early editions of *Science and Health* Mrs. Eddy makes it clear that “we must recognize ourselves Soul and not body, as God and not man”; we must regard ourselves as Principle. Man, she explained, is the name given to the reflection, the meditation, the contemplation of our God-being. But the fact that she did not, in her final editions, retain these exalted and sublime statements—at least not in the same open unhidden way—concerning the truth about our divine identity, indicates that she found a different *modus operandi* was needed by her followers in order for them to reach the divine subjectivity her great revelation and discovery had given her.



ide yawns the gap between the Truth we are and the error we believe ourselves to be. How could Mrs. Eddy bridge that chasm?

In 1890 she completely revised *Science and Health* and from then to her final edition she continued to make it the textbook for all time and all levels and stages of thought. To this end she continued to veil her more radical statements; and near the close of her earthly career, we are told, she one day said to her companion, Laura Sargent: “There, Laura, I have put my discovery out into mortal mind and I have hidden it, and hidden it, and hidden it, and if I hide it any more my discovery will be lost” (Carpenter Foundation). But she well knew the message in the textbook would be seen and would become self-revealing when students had grown sufficiently to receive her

divine revelation.

Gilbert Carpenter, Sr., speaking on this subject, said:

In Mrs. Eddy's eyes, spiritual growth resulting from demonstration alone qualified one to understand her writings and her life. Proof of this is found in a letter she wrote on October 4, 1898 to Mr. Seward, who was a brilliant writer and lecturer at that time:

"... Your proposal relative to a new work of yours wherein to explain the meaning of my works has been before suggested to me by authors, but I have uniformly refused my consent. First, because an author understands best what he means, and if God-inspired, will express his meaning, *leaving the age to grow up to it*. Second, because no mind catches an author's exact meaning that has not reached the spiritual altitude of his thought. Third, because **Metaphysical Healing is Science based on a demonstrable Principle that to be understood must be *demonstrated in healing all manner of sickness and sin.*" (Preserved by Carpenter Foundation.)**



In order to understand this hidden message it is necessary to understand Mrs. Eddy and her life work. Unfortunately, Mrs. Eddy was, and still is, very much misunderstood by the world.

In the Christian Science textbook, *Science and Health with Key to the Scriptures*, by Mary Baker Eddy, we read: "The grand necessity of existence is to gain the true idea of what constitutes the kingdom of heaven in man." The message God furnished through Mrs. Eddy enables us to gain that true idea which constitutes reality; but Mrs. Eddy added that "this goal is never reached while... we entertain a *false estimate* of anyone whom God has appointed to voice His Word. Again, without a correct sense of its highest visible idea we can never understand the divine Principle" (560:13).

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What did she mean by this statement?

She foresaw the “false estimate” of her as Leader, Revelator, Discoverer, and Founder of Christian Science that would come about at her passing. She discerned how swiftly a “false estimate” of the one whom God had appointed to voice His Word to this age would manifest itself at such time. She detected the age-old contest of “Who shall be greatest?” rearing its head even before that departure.

Mrs. Eddy was well versed in the history of Christianity. She was aware of the events that followed Jesus’ introduction of Christianity.

Following the departure of Jesus no stone was left unturned by the ecclesiastical authorities of his day to root out the budding Christianity movement.

All of Jesus’ disciples were put to death except John. St. Paul was executed. To avoid a similar fate other followers of Jesus hid in caves.

This continued until Constantine (circa 313 A.D.) noted the dauntless spirit of the Christians in battle. They had no fear of death. Constantine saw their usefulness, came to admire them, and issued the *Edict of Milan* tolerating Christians throughout his vast empire. This quickly led to the mixture of Christianity with paganism, for the same bridge the Christians built to the pagan world was used by the pagans to rush across and infiltrate the Christian world.

Mrs. Eddy knew that even today this early history would repeat itself. Old theology would try to kill whatever gives birth to Truth. She had no illusions concerning what her antagonists would try to do to pervert the truth about her lifework. Error doesn’t want to be uncovered, therefore, “the higher Truth lifts her voice, the louder will error scream” (97:23).



Since Mrs. Eddy’s passing, the same fate that awaited the teachings of Jesus has also overtaken her teachings. The experience of the Christian Science Movement since Mrs. Eddy’s passing closely parallels the early history of Christianity.

In 1910 there was world-wide interest in Christian Science and its Discoverer. But today this wholesome respectful esteem has vanished. The appeal and enthusiasm for Christian Science has waned and almost disappeared.

Many of our churches are almost empty, and many are closing. Christian Science today is referred to in the press as a "cult."

The remarkable healings that formerly attracted such great numbers to Christian Science are no longer being accomplished or recognized to the same grand degree they once were. The number of registered Christian Science practitioners has fallen from 12,000 to less than 3,500 in a few short years, when on the other hand the world population has greatly increased.

In 1910 *Science and Health* headed, by a considerable margin, the list of books most frequently borrowed from public libraries in the United States (August 27th *Christian Science Sentinel*, 1910). How many have even heard of *Science and Health* or Christian Science today?

In 1925 a poll was taken to determine the greatest American woman. Mary Baker Eddy easily topped this poll. In a similar poll taken 2 or 3 years ago Mary Baker Eddy was not even mentioned.



What happened following Mrs. Eddy's passing to reverse the forward thrust of the Christian Science Movement, which in 1910 was sweeping through the world?

The decline in the Movement began when Christian Scientists submitted to direction by human persons instead of exercising their divine right to be directly God-governed—and therefore spiritually governed. Instead of being a law unto themselves, as their textbook bids them (442:30), they allowed this precious right to be usurped by external, personal authority.

But no amount of ecclesiastical human ambition or violation of Mrs. Eddy's counsel or of her *Manual* can permanently survive the

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tremendous evolution of thought initiated by her discovery.

The divine Science and system she gave humanity can be learned and proved through the demonstration of healing works. However, centuries may elapse before the world in general fully comprehends Mrs. Eddy's mission. At this time her fulfillment of scriptural prophecy—to complete Jesus' mission—is so misunderstood that the very survival of her work is threatened.

he effort to subvert her divine destiny did not end when Mrs. Eddy was no longer here. Mrs. Eddy anticipated the possibility of the anti-Christ intensifying its effort to discredit her and her message after her passing. She therefore tried to show her most advanced students the need for the world to understand her correctly if Christian Science was to continue.

If mankind, *if we*, saw her in her true role of fulfilling Jesus' prophecy of the Second Coming of the Christ, and knew the life-long sacrifice she made for us, we would love her and seek the message she brought. When one searches the record one begins to find how much she did to make mankind understand Jesus and his mission. We need to do the same for her—to make the world understand her.

Through her spiritual interpretation of the Bible, Mrs. Eddy gave us its deeper, its true and sacred meaning. She made the Bible come alive. Her treatment of Jesus, in her sermons and writings, enabled the world to understand Jesus, spiritually.

What Mrs. Eddy did for Jesus, her faithful followers must do for her. No more vital need exists today than for the world to understand Mrs. Eddy. To do this we must have the correct information and understanding regarding Christian Science and its Leader—its Discoverer and Founder, its Revelator and Demonstrator. “My people are destroyed for lack of knowledge,” cried Hosea (4:6).

Her teaching shows us our divinity; shows us how to extricate ourselves from the Adam-dream that we live in a matter body; how to lift our concept of the human (since “human beings are . . . spiritually immortal” [Un. 37:17]) and realize ourselves divine; how to “keep our consciousness in constant relation with the divine, the spiritual, and the eternal,” and so forever gain our spiritual freedom and supremacy.

Peter said, “God is no respecter of persons” (Acts 10:34). Jesus said what Mrs. Eddy could also rightly have said, that the works he did we could do also “and greater works.” This clearly implies that what either one of them did we can do. The only thing special about Jesus or Mrs. Eddy is that they did it better than we so far have done it. To say that Jesus or Mrs. Eddy was especially chosen of God is to miss the whole point of their life-missions—and to miss the whole point of this book. Since God is no respecter of persons, Mrs. Eddy was God-appointed in the same way that you and I are ‘God-appointed’—to do what we are able to do.

The writer feels a better understanding of the first edition of *Science and Health*, with its exalted and sublime statements, will hasten the needed universal appreciation of Mrs. Eddy.

Helen Wright

Spring, 1984



PART I

A BRIEF REVIEW OF HER COLOSSAL REVELATION AND DISCOVERY: SCIENCE, WHICH SHE REDUCED TO CHRISTIAN SCIENCE; AND HER HEROIC STRUGGLE TO FOUND THIS REVELATION AND DISCOVERY IN HUMAN CONSCIOUSNESS

PART II

AN EXAMINATION OF CHAPTER I OF "THE PRECIOUS VOLUME"—THE FIRST EDITION OF SCIENCE AND HEALTH



PART I

CONSISTING OF

CHAPTER I

MRS. EDDY'S EARLY TEACHING
AND WRITING AND HER
HEROIC STRUGGLE TO FOUND
CHRISTIAN SCIENCE IN
HUMAN CONSCIOUSNESS

CHAPTER II

THE VALUE OF THE EARLY EDITIONS



CHAPTER I

EARLY TEACHING AND HEROIC STRUGGLE

ARRIVAL OF "THE PRECIOUS VOLUME"



In 1905 the mail brought a copy of the first edition of *Science and Health* to Mrs. Eddy at Pleasant View. It had been returned by a student who mistakenly thought he should turn it in on the latest edition. The book was given to Mrs. Eddy. She held it tenderly. A hush settled on the members of her household as they watched her examine it thoughtfully. Then with deep feeling she said, "No one will ever know what it cost me to write this book."

The experience of being with Mrs. Eddy that day when the "little book" that had been prophesied in Revelation 10:2 was placed in her hand, made a profound impression on one who was then with her, Gilbert Carpenter, Sr. He sensed a moment of ineffable holiness. The reverence with which she regarded "the precious volume" lived with him throughout his life.

As Mrs. Eddy held the "little book," written so many years before, she knew that the age was somewhat ready for her divine discovery, or she would not have been given the Revelation. In the late 1860's a few unpretentious students had been willing to listen to her teaching. This modest beginning was followed by harrowing experiences with apostate students in the 1870's.

Then, as her teaching spread, the orthodox churches and the press heaped scorn and abuse on her. As two thousand years ago the antagonism to the Christ had not originated with the common people, but with priest and rabbi, so now, as the early editions of *Science and Health* were launched, the chief opposition to Christian Science was coming from the learned elitists, the Doctors of Divinity, the medical profession, and the news media, who spared no effort in their verbal and written onslaughts to turn their listeners and readers against what

they perceived as Mrs. Eddy's "satanic doctrine."

As her thought that day in 1905 flashed down the dim corridor of past years, could these have been some of the tragic yet tender memories evoked? Looking forward, would the "little book"—which had now grown in scope to fulfill the prophecy of Revelation, chapter 12, weather the insidious floods of the red dragon and its grim determination to wipe out the Christ Science when she was no longer here?

EVIL'S DESIGN



Today the spiritually alert are awake to the design of evil to discourage the world's investigation of Christian Science, by either belittling or denigrating its Leader.

Can her "child," this Christ Science, weather a waning tide of interest brought on by the artful misrepresentation of the Revelator and her Revelation? Will her prayer, "Keep Thou my child on upward wing tonight," be answered?

DISCREDITING EARLY EDITIONS



One subtle misinterpretation of Mary Baker Eddy's life work is the attempt to discredit her *early editions* and keep students from investigating the step-by-step clarification by which her great revelation was brought down to human comprehension. The money inherited by the Boston Church was never used to reprint the early editions of Science and Health, nor have the early editions been made available in Christian Science Reading Rooms throughout the world for research and comparison.

It was Mrs. Eddy's progressively deeper insights regarding how to *state* the Science and system in ever clearer ways that enabled her to give us the profound textbook which we study today.

While the first edition might be said to be the highest, the final edition is the broadest, and the safest to put into the hands of the most materially-minded, as well as the most spiritually-advanced student.

However, all that unfolded in the 431 editions that followed the first was already innate in the first, “the Precious Volume.”

REVOLUTIONARY STATEMENTS

The first edition contains the marvelous revolutionary statements of divine subjectivity which were completely natural to Mrs. Eddy. These mountain-top assertions, in the first and other early editions, indicate where *she* was spiritually, but it was not where the students were. Gradually, however, as the divine Science of her discovery is assimilated, we will all come full circle to what is set forth in the first edition.

It was the gradual growth in her followers’ understanding that led to and made possible the divinely scientific *system*, as presented in the final edition of the textbook, which is today becoming known to more and more Christian Scientists.

Mrs. Eddy had the full and final revelation of divine Science in 1866, but at that time it was wordless. God had given her the revelation but, as she said, “God does not know words. God only knows the spirit” (*Six Days*, p. ii). At the moment of revelation the divine laws of Life, Truth, and Love had flashed into her consciousness. She yearned to put these laws into words that humanity could understand.

SYSTEMATIZING BEGINS

In 1866 Mrs Eddy began systematizing her revelation in what first appeared as *Science of Man*, which she used for teaching. Gradually, over the years, all the words she needed to express her great discovery came to her waiting, listening thought. *Science of Man* was later incorporated in the textbook, in revised form, as the chapter *Recapitulation*.

Mrs. Eddy could give her divine revelation to the world only as there was some readiness for it. Her ability to express, explain, and develop the Science came in answer to the Field’s need. It was

“mother and child responding to each other,” as Alice Orgain revealingly describes it.

Today it must be clear to dedicated students that scientific understanding of Christian Science can prosper from researching these early editions to see where and *why* the various changes occurred.

Endless homage is due Mrs. Eddy for the magnitude of her gift to humanity, and for the labor and sore travail she endured to complete the *personal* work of Christ Jesus when in the Second Coming she brought to mankind the *impersonal* Christ or Savior in the form of a textbook and her other writings.

An appreciation of the cost to her of being the Discoverer and Founder of Christian Science may help to rouse the dormant understanding of the Leadership of Mary Baker Eddy whose writings lead us back to Love, to our true God-being which animal magnetism (her term for error) has hidden from us.

HER HUMAN FOOTSTEPS



he human footsteps Mrs. Eddy had to take to found Christian Science, when seen from a higher point of view, were not human but divine, as were the footsteps taken by the ancient worthies, the prophets, Jesus, and the Apostles. Her footsteps hold a lesson for us. They speak of rare courage, of patient persistence in the face of dire disappointments. They speak of unselfed love, sincerity, self-denial. They speak of the “miraculous vision” Mrs. Eddy needed to guide her in the face “of timidity, of self-distrust, of friendlessness, toil, agonies and victories” (Rud. 17:10).

Nothing but the self-conscious grandeur, the desire to clear the way for others' happiness, could have endured and sustained such a sacrifice. Mrs. Eddy knew that “the undying thirst of the affections demands a being of Love, an unfailing good applicable to our daily needs, and to know there is not a need for which there is no supply.” The insatiable yearning for love and affection can only dwell in the

human heart because Love divine is the ever-present reality. This is why every living creature responds to love. In meekness and self-abnegation she took the irrevocable step that committed her to the conversion of her pure ideal into life, and by the divine Science of Love she found the truth of health, happiness, heaven. To this highest truth she remained true. She knew:

The beautiful and glorious traits of humanity, toil, meekness, truthfulness, love, form the stepping-stones to man's divinity, and we should clasp these jewels to the heart and never part with them. If thou hast them not, sell all thou hast, and purchase them, costly as they may be, pay the price of weary watches, privations, toil, self-denial, cross bearing, cheerfully; then shalt thou possess the Soul in peace and power, and grasp firmly the reward of a life made glorious. (Fragments).

HER HOLY HISTORY



rs. Eddy's history was a holy one. In *Retrospection and Inspection* she tells us:

Mere historic incidents and personal events are frivolous and of no moment *unless they illustrate the ethics of Truth* But if the spiritual conclusions are separated from their premises, the nexus [connection, interconnection] is lost . . . The human history needs to be revised, and the material record expunged. (p. 21).

When we expunge the material record sufficiently to see Mrs. Eddy's every human footstep in a new light, her human history is "revised"; behind the material record we see God as Love in action—God revealing Himself to humanity in the only way humanity can perceive the divine at work. Expunging the material record

enables us to see her *holy* history behind the cruel disappointments and hardships, even as we see Jesus' holy history, when we look at his life ending in desertion and crucifixion.

MARY BAKER EDDY: HIGHEST VISIBLE IDEA

Because Mrs. Eddy has warned that “without a correct sense of its highest visible idea, we can never understand the divine Principle,” it is paramount that we, as Christian Scientists, realize the necessity of so protecting our thoughts that we are not unwittingly made to deprive our Leader and friend of her rightful place as the revelator to this age of the Christ Science which Jesus demonstrated; and that we do not become forgetful of the price she paid to fulfil Jesus' prophecy-in-parable of the “leaven which a woman took, and hid in three measures of meal, till the whole was leavened” (*Matt.* 13:33). Of this parable Mrs. Eddy asks if it doesn't point to a moral with a prophecy, namely, “foretelling the second appearing in the flesh of the Christ, Truth . . .?” (118:6)

As the Discoverer and Founder of Christian Science, Mary Baker Eddy fulfilled every requirement that Jesus prophesied in the Book of Revelation would be the sign of his “second appearing.” And “the second appearing of Jesus is, unquestionably, the spiritual advent of the advancing idea of God, as in Christian Science” (*Ret.* 70:20).

GRATITUDE DUE MRS. EDDY

It would be a great danger to our Cause if Christian Scientists should fail to keep alive the memory of, and gratitude for, the life and sacrifices of our brave and selfless Leader who was a spiritual luminary of incomparable magnitude, above human praise or criticism. There are no words that can express what the world owes Mary Baker Eddy, the windowpane through which the light of Truth could shine.

A healing is sometimes delayed because of a misunderstanding of our Leader's character; but often a great victory has been won through gaining a sincere appreciation of her service to humanity.

LYNN, AND THE LEAN YEARS

DESERTED, ALONE



Many have read in the current textbook that the “search [for Truth] was sweet, calm, and buoyant with hope” (109:15). And this it surely must have been. What may escape some readers is that this refers to her state of mind as in solitude she “sought the solution of this problem of Mind-healing.” Also, it actually covers only the three-year period of 1866 to 1869 immediately following her discovery. Even those years—when one researches the record—were overspread with what humanly would be termed privation and tribulation.

Among other visitations suffered during this period, her husband, Dr. Patterson, eloped with another woman. By 1867, with the exception of one or two distant relatives, her entire family—shocked by her unorthodox views—had ostracized her. The break with them was total; they were never to be reunited on this earth. This final parting was a bitter moment for Mrs. Eddy—a moment that stretched into years—as she loved her family dearly.

She now stood alone, homeless, almost penniless, moving from one Lynn or Amesbury boardinghouse to another which was sometimes a raw, chilling experience. On one occasion her trunk was put out on the porch at night, and the door barred against her. She later told a student that she sat down on her trunk and the words for what we today have as “the scientific statement of being” (468:8) came to her.

DEFEATS SEEN AS VICTORY



Mrs. Eddy always treated defeat as victory. She saw defeats, trials, and tribulations as the weaning process—weaning us away from reliance on matter, and gently shifting us to total reliance on divine Love. It was at this time that she wrote the poem, *Christ, My Refuge*.

Mrs. Eddy never saw but one enemy. That one enemy, no matter in what guise it appeared, was a belief in a power apart from God, which she called malpractice or animal magnetism.

It was, no doubt, of this period in her life that she wrote in *Science and Health* under the marginal heading, "Uses of adversity": "Would existence without personal friends be to you a blank?" and continued: "Then the time will come when you will be solitary, left without sympathy; but this seeming vacuum is already filled with divine Love. When this hour of development comes, even if you cling to a sense of personal joys, spiritual Love will force you to accept what best promotes your growth. Friends will betray and enemies will slander, until the lesson is sufficient to exalt you; for 'man's extremity is God's opportunity' " (266:6). "Thou hast set my feet in a large room" (Ps. 31:8), perhaps a large airport, from which we can soar upward, and no longer need stand like a lost parcel in the middle of the lounge waiting for someone to claim us. Remember, "trials lift us to that dignity of Soul which sustains us, and finally conquers them; . . . the ordeal refines while it chastens" (*Mis.* 126:11).

REVELATION AND DISCOVERY

he revelation Mrs. Eddy experienced in 1866 gave her an insight into divine Truth, unveiling in a flash the divine laws of Life, Truth, and Love, but she was still faced with the prodigious task of discovering how to communicate these divine laws to humanity.

Many times before discovering Science Mrs. Eddy had healed others spontaneously. Her revelation in 1866 explained those healings. She tells us:

The lost chord of Truth (healing, as of old) I caught consciously from the Divine Harmony, vibrating its own sweet music. It was to me a revelation of Truth,—God; and Science, explaining the Principle of this Divine Harmony, enabled me to understand it, and to systematize and demonstrate Truth. (*Six Days*, p. 31).

HOW THE DISCOVERY CAME TO PASS

he revelation in 1866 had come to Mrs. Eddy because her thought was prepared to receive it.

In *Retrospection and Introspection*, p. 24, she records that for many years she had been “trying to trace all physical effects to a mental cause.” She continues:

I wandered through the dim mazes of *materia medica*, till I was weary of “scientific guessing” . . . I sought knowledge from the different [medical] schools . . . and from various humbugs,—but without receiving satisfaction” (*ibid.* 33).

In *The Christian Science Journal* of June, 1887, she wrote: “As long ago as 1844 I was convinced that mortal mind produced all disease, and that the various medical theories were in no proper sense scientific.” She says it was a case of dropsy (described on page 156 of *Science and Health*) that was *the falling apple*. It convinced her

beyond any doubt that mind was the controlling agent in the patient's restoration to health. Elsewhere she says the "falling apple" was her immediate recovery from that 1866 injury. (*Ret.* 24:12).

* In Volume I, p. 2, of *The Christian Science Journal*, an article by Mrs. Eddy, using the editorial "she," states:

She discovered the science of healing embodied in her works, after years of practical proof, through homoeopathy, that mind instead of matter is the principle of pathology, and finally sealed that proof by a severe casualty, from which she recovered through her exercise of mental power over the body, after the regular physicians had pronounced her case incurable, [and from that day forth] she has toiled with pen and tongue to explain her discovery of the Science of Mental Healing.

This experience satisfied her that the only logical conclusion is that all is Mind and its manifestation.

Does any Christian Scientist who accepts "the scientific statement of being" question that Mrs. Eddy knew eventually all humanity would arrive at this same conclusion? Does anyone doubt the time will come when "*the error*" seen as "mortal birth and death" will be understood as "unreal and obsolete"? (See 265:20, noting particularly the marginal heading "mortal birth and death" as being the subject of the sentence quoted.)

What the physical senses are aware of as matter or a physical body must not be accepted as if it were something in itself. The Mind of man is the creative Principle, God. What we think we see with the eyes must be translated, because it is not really seen with the eyes but with the understanding. The thinking of the revealing Mind is called "man." This Mind that manifests all, that brings all to view, is *your* Mind. It "is the source and condition of all existence" and "from the infinite elements of the one Mind [your Mind] emanate all form,

color, quality, and quantity” (181:1; and 512:21). The divinity of the human is demonstrated and becomes clear through spiritual understanding and comprehension. As we learn to look out from Mind—our true Mind—there will be no false evaluation.

From the standpoint that “all is infinite Mind and its infinite manifestation the objects of sense are ideas of Mind and are wholly subjective. It is our Mind that is doing the seeing, and in Science Mind and Love are one, so the seeing is always comforting and wholly good.

The “self-renunciation of all that constitutes a so-called material man, and the acknowledgement and achievement of his spiritual identity. . . is Science that opens the very flood-gates of heaven” (*Mis.* p. 185:7).

DIVINITY SEEN THROUGH DISCOVERY



ut “how can sinful mortals prove that a divine Principle heals the sick, as well as governs the universe, time, space, immortality, man?” (*Mis.* 380:4). It must be through discovery.

Regarding *discovery* Mrs. Eddy wrote: “To one ‘born of the flesh,’ Science must be a discovery” and “mortals must work for the discovery of even a portion of it” (*Ret.* 26:22; *Mis.* 22:9). The whole outlook of our consciousness must change from a material to a spiritual point of view in order to bring thought in line with her discovery that all is infinite Mind, infinitely manifested; and to find that sin, disease, death, and discord are pure illusions that hold mankind in bondage to the belief in a matter body and a matter world.

“Spirit imparts the understanding which uplifts consciousness and leads into all truth” (505:16). To the human this may appear as an ordered process of understanding through which the student gradually grasps the whole Truth, as promised in the first edition of *Science and Health*: namely, “Understanding can grasp even the infinite idea” (page 416:29).

When *we* are realizing divine ideas, *that* is Truth's *own* self-realization. Writing of Science, Mrs. Eddy says, "Divinely defined, Science is the atmosphere of God" (*No.* 9:25). "The atmosphere of God" permeates the first edition of Science and Health. She continues her definition: "humanly construed, and according to Webster, it is knowledge duly arranged and referred to general truths and principles on which it is founded, and from which it is derived" (*ibid.*).

It was the vision of "the infinite idea" that flashed into Mrs. Eddy's consciousness in 1866, a vision that—because she reduced it *in writing* to a Science and system which all can learn—is destined to usher in the millennium.

ARTICULATING THE DISCOVERY



Of her experience after her discovery, she wrote: "A child drinks in the outward world through the eyes and rejoices in the draught. He is as sure of the world's existence as he is of his own; yet he cannot describe the world" (*ix:3*). She was struggling to articulate what was coming to her from a divine source which has no words. "With fierce heartbeats" she was endeavoring to clothe the spirit of Science in words her fellowman could understand.

The intensity of the consecrated effort she put into her task pushed all else aside, and the spirit of Love flowed in to compensate her for her loss of all earth held dear.

This was the situation before 1870, during that comparatively quiet span of which she wrote that the search was "sweet, calm, and buoyant with hope."

MORE TRIALS AWAIT HER

WILLINGNESS TO ENDURE



But a harsher period lay ahead; a change was coming in the ocean of events, in which there may have remained a settled calm in the depths below, but the winds and waves would rage on the surface.

Even at this early date there is ample evidence in Mrs. Eddy's writings that she foresaw the anti-Christ, the red scourge, that would move like a solar eclipse with its dark shadow covering the spiritual face of the earth, obstructing mankind's vision of the sacred rights of men—rights that she was striking out for, which would set man free from the basic tyranny of belief in matter as reality.

For this great truth the impulse had come upon her, she states, "to endure all things while treading *alone* the thorny path as she embarked on a life of ceaseless servitude to bless, at all hazards, them that cursed her."

She had become aware of what an eloquent and warmly perceptive writer once said:

Every great truth which is to win a triumphant way must become incarnate in some one man or woman, and derive from a living fervent heart that passion and power which constrain and subdue. So long as this truth remains in the cold region of mere ideas it exercises no mighty influence over mankind.

Because she knew she had discovered something holy, something that brought to mortals the understanding that they were not mortals but are divine, she could not tolerate any mixing with materiality, nor could she meet evil's opposing forces with cool detached reserve as worldly philosophers were prone to do. Having touched the divine, having proved it beyond cavil in healing all manner of sickness and

discord, she could not allow the wickedness of a few to deter her from giving her great revelation and discovery to the world.

To James Gilman, the artist for her illustrated poem, *Christ and Christmas*, Mrs. Eddy once exclaimed:

Oh, if others could only see what I see, how they would work and strive to express nothing but the spirit of Truth. Because I see these things and press them upon students greatly—this necessity of practice in obedience to Truth—they often turn upon me with their darkness, thus making my burden greater and greater, for I must consequently labor and watch lest this mark my thought and I reflect it upon them again. I [have] never laid down any requirements until I have first suffered up to them. (*Recollections of Mary Baker Eddy*, p. 88).

OPPOSITION DESPITE HEALINGS

It was inevitable that propounding this newly discovered Science, which spelled death to the carnal mind, would stir opposition, at first locally, then nationally, and world-wide. Mrs. Eddy watched with God (i.e., took the divine Mind's point of view) as the first local squalid intrigues continued and gradually wore themselves out. Patiently she persevered in her God-ordained mission. She spontaneously performed many wonderful healings in these early days.

In her memoirs Annie Louise Robertson tells of numerous healings resulting when Mrs. Eddy spoke in Tremont Temple. She tells how others had a change of heart:

A friend who had persistently clung to an unreasonable dislike for Mrs. Eddy, told me that as Mrs. Eddy was coming down the aisle she [this friend] turned and looked into Mrs. Eddy's face, and her resistance melted away completely, her

eyes filled with tears, and after that she was absolutely loyal to our Leader. There were many other similar experiences which I heard of at the time.

When Mrs. Eddy was residing in Lynn (also while she lived in Boston), one constantly heard of many cases of healing which she accomplished; and in everyone that I heard about the healing was instantaneous. A well-known case was the healing of a man who had been deaf and dumb. For many years afterwards this man was at The Mother Church services and often gave testimonies. There is no doubt that much of Mrs. Eddy's healing work has never been recorded. (From: *The Discoverer and Founder of Christian Science.*)

Abigail Dyer Thompson—who had been wonderfully healed early in her career in Christian Science—reports the following conversation with Mrs. Eddy:

At one time when our Leader was talking with me of the importance of more and better healing work in our Movement, she asked if I had been careful to keep a record of my own cases of healing for future reference. I said it had never occurred to me to take any particular note of them. To this Mrs. Eddy replied with earnestness, as near as I can recall her words, “You should, dear, be faithful to keep an exact record of your demonstrations, for you never know when they might prove of value to the Cause in meeting attacks on Christian Science.” Then she added sadly, “I regret to say that in the rush of a crowded life it is easy to forget even important experiences, and I am sorry that this has been true of much of my best healing work.”

Dear, blessed helper of the whole world, little did she realize that at that very moment she was talking to one who

owed years of abounding health to the skill of her own healing demonstrations!

As I look back to many inspiring interviews with our beloved leader, I cherish them as the most exalted moments of my life. She spoke of spiritual things with an intimacy that revealed her vision vividly to one's consciousness, leaving a deep and lasting impression that was not unlike what the disciples must have felt on the mount of transfiguration. (Letter in Alice Orgain Library.)

BLESSEDNESS FROM SORROW



God could work through Mrs. Eddy because of her willingness to take up the cross and leave all else. While we are in the flesh we must strive for spirituality. Regarding this period in Mrs. Eddy's earth-mission, a Carpenter book recounts:

Sometimes her footsteps led her into dark places and heart-breaking losses, where those who had greatly endeared themselves to her, turned to rend her, or were taken from her by death; yet out of each Gethsemane she rose up unharmed, ready, stronger than ever, to go forward in behalf of God and suffering humanity.

At one time a burdened sense of her own experience caused her to write in her private copybook: "O! what a life of sorrow and unrequited goodness is this that I lead! And what a blessedness it is to do good, to love God and to keep His commandments, even in the depths that I wade through." This is undated, although it may have been written in 1868. (*Items*, p. v).

A cherished volume in Mrs. Eddy's library showed the following sentiments heavily underlined:

He who is resolved to suffer and die for God cannot be vanquished . . . Moral resistance knows no chances, no risks. It is linked to an immortal Principle, and destined to certain triumph.

An early writer said of Mrs. Eddy: "Of the heavenly gifts bestowed upon mortals, Mrs. Eddy considered fellowship with Christ in his suffering the most weighty trust and the highest honor." God was being glorified through her who restored hope to the hopeless, strength to the stricken ones.

LOSS IS SPIRITUAL GAIN



During the writing of the foundation work following her discovery, Mrs. Eddy says, "The loss of material objects of affection sunder the dominant ties of earth and points to heaven" (*Ret.* 31:1); as the ties of sense weaken, the more enduring ties of Soul strengthen. And in the early 1870's she wrote:

Love is not thus lost, but far nearer as we approach God who is Love . . . All that is Truth and its idea, is immortal, but mortality is not imagination, nor is it to be sneered at; rather is it to be understood so that it may be destroyed, even as Jesus gave example, by bringing to light immortality. (Preserved by Carpenter Foundation).

A student in an early class recorded that in her instruction Mrs. Eddy made Christianity appear as "a thing of daily love and devotion to suffering humanity." She always gave her students the divine point of view and its practical application in daily life.

To the students it seemed the whole creation was moving toward a "far-off divine event," absolute perfection. To Mrs. Eddy this perfection was reality, a present *accomplished* fact—just as in mathematics everything that ever will be in the so-called future is present now. When, through spiritual education, we change from a material to a

spiritual point of view we will comprehend ourselves as God-beings, to whom all things are known.

CHARACTER REGENERATION THE GOAL



his change comes about through spiritual assimilation of God's Science. "God wrote the textbook;" Mrs. Eddy tells us, "study it; let God speak to you." (*DCC* p. 197). Again, she states, "The human self must be evangelized" (254:19). This results in the character regeneration that makes us God-like, that is, makes us Mind-like, Spirit-like, Soul-like, Principle-like, Life-like, Truth-like, and Love-like. In order to be one with God our consciousness must be God-like, for only like can commune with like. The structure of our consciousness must become, i.e., must be seen as, one with the structure of reality. This means toiling "for the spiritually indispensable" ('00. 14:23). The spiritually indispensable, Mrs. Eddy says, is the good in being, and is our daily bread. Therefore, the highest spiritual Christianity in individual lives is indispensable to the acquiring of greater [spiritual] power" ('01. 2:3).

Mrs. Eddy saw evil only as error that demanded correction. In the realm of Truth, evil is powerless, but in the human situation it seems to have as much power as belief gives it, just as any error in any subject has power to produce wrong results so long as that error remains hidden and uncorrected.

She taught that old habits of thought must be corrected. The hostility to Truth of the human mind, committed as it is to its own world of material appearances, must yield. To close the gap between the student's old beliefs and the new spiritual universe she opened to them, required mental discipline, energy, and persistence, which many of the later students did bring to the study and practice; but these qualities were not readily forthcoming in the early students. Many of them for the most part, as she explained to them, were starting with wrong motives. They were mainly interested in quick results, in how

they could earn a living, or make money with her healing method, whereas Mrs. Eddy's whole life and example flowed out of unselfed love.

CHRISTIAN SCIENCE REGARDED AS AN INSANE NOTION



he whole proposition of Christian Science was generally regarded as an insane notion, Putney Bancroft, an early student, tells us in his book.* The M.D.'s pronounced her a swindler; the spiritualists, a medium; the church, as in league with the devil. A century or two earlier she would probably have been burned as a witch, so strong was public opinion against her. She *was* burned in effigy in the Boston square, and subjected to other similar indignities.

But love and sympathy for humanity endowed Mrs. Eddy with the wisdom, courage, and patient perseverance to meet the cruel hostility which her teaching aroused.

**Mary Baker Eddy As I Knew Her in 1870*

HER LOVE FOR HER STUDENTS

TRUE MOTHERHOOD



rs. Eddy herself set the example of true motherhood. She realized she could not be detached and still be effective. Tirelessly she mothered her pupils. No matter how busy and pressed for time, she never failed to lend a willing ear, an understanding heart, a helping hand. The records left by students reveal she never neglected an opportunity to show love and friendship. Her deep affection and “hunger for hearts” radiates from these early accounts.

To a recalcitrant student whom she saw was stirred up and resisting Truth as he felt its regenerating action, she wrote:

The happiness of life is in doing right, and in holding the consciousness of this and of having filled our short page of existence with worthy examples and worthy lessons for our fellow man. To be happy and useful is in your power, and the Science I have taught you enables you to be this, and to do great good to the world if you practice this Science as laid down in your MSS [the MSS she had written for them]. Time alone can perfect us in all great undertakings, and you cannot be perfect nor can I be perfect until we have passed through the furnace and are purified” (Preserved by Carpenter Foundation).

HER HOLY HUMILITY



beautiful spirit of humility characterized Mrs. Eddy’s dealings with these early pupils. As she strove to emulate the loving patience of Jesus she saw that great humility and charity were necessary. “There is something in humility which strangely exalts the heart,” said St. Augustine. From his debtor’s prison, John Bunyan proclaimed humility to be the most indestructible thing: “He that is down [he that has laid down the mortal sense of himself] need fear no

fall; he that is low, no pride." Pride is the death's head at the feast of Love.

All sense of a selfhood apart from infinite good must be brought low. Mrs. Eddy wrote that humility is "the stepping stone to a higher recognition of Deity. The mounting sense gathers fresh forms and strange fire from the ashes of dissolving self, and drops the world" (*Mis.* 1:15). She found humility to be "the door" (*DCC* p. 10), the first step in Christian Science. In time mankind will acknowledge that her holy humility, her unworldliness, and self-abandonment ushered in a new thought model that is destined to establish the kingdom of heaven on earth.

As one reads of Mrs. Eddy's dealings with these early students, it may seem to some that part of her kindness lay in genuinely loving people more than they deserved, but it was Mrs. Eddy's nature to love as the sun shines, unconditionally, with that wonderful impartiality of the scientific spirit.

She was never indifferent. Every thought was important, and must be seen in its right light, since **cause**, not effect, was what was **vital**.

LITTLE KINDNESSES

Because kindness is a language the dumb can speak and the deaf can hear, Mrs. Eddy persistently encouraged it. Regarding kindness, she later wrote in the first volume of *The Christian Science Journal*:

Life is made up of little things. He that walks across a continent must go step by step. He who writes a book must do it sentence by sentence; he who learns a science must master it fact by fact, and principle after principle. What is the business of our life made up of? Little courtesies, little kindnesses, pleasant words, genial smiles, and good deeds. One in a million, once in a lifetime, may do a heroic action. But the little things that make up our life come every day and every hour.

In accordance with this attitude Mrs. Eddy later wrote, “Whatever brings into human thought or action an element opposed to Love, is never requisite, never a necessity, and is not sanctioned by the law of God, the law of Love” (*My.* 278:30). This does not mean that we close our eyes to error, but rather that we expose and denounce it even if so doing nails us to the cross. “It may be that the mortal life-battle still wages, and must continue till its involved errors are vanquished by victory-bringing Science” (*Ret.* 22:14).

However, remembering that “life is made up of little things” we help to make this a better world, not by some extraordinary achievement, but by the sum total of modest efforts at being more considerate in our dealings with our fellowman—even such a simple kindness as forbearing to take advantage of another’s open generosity is a hallmark of nobility.

We help to make this a better world by the truly heart-felt love we radiate toward those with whom we come in contact. We never know how great a source of strength we might rekindle in doing some tender little act to encourage and relieve another’s feeling of frustration—often just a good-natured smile and word of encouragement, or giving a little of one’s time to help another through a hard situation will be remembered a lifetime. When we are hungry spiritually and someone feeds us, when we are a stranger and someone takes us in, that affects us powerfully and keeps us going; words are sometimes hard to find when one is trying to express gratitude for something as priceless as love and kindness.

A better world is built on small deeds of compassion—fellow-feeling, humanity, a deep sincere affection—which touch those around us in fruitful ways. And these small acts of love and caring may in the end have more significance than some extraordinary earth-shaking deed.

When we watch with God, i.e., go on the watchtower and look out from God’s point of view, we find peace, an outgoing love, an

unquenchable gaiety of spirit. Mrs. Eddy wrote, "There are wit, humor, and enduring vivacity among God's people" (*Mis.* 117:11). In her classes she often illustrated a point with a joke; she liked to have her students laugh, saying: "A good laugh often breaks mesmerism." She would have agreed that laughter is not a bad beginning for a friendship and is surely the best ending. Casual good humor will often see us through what might otherwise become a sticky situation. Having learned that evil isn't real why shouldn't we be possessed of a blithesome imperturbability? The heights and depths of happiness are plumbed when once we actually start to understand that the one Mind that is Love is our Mind.

In *Science of Man* Mrs. Eddy wrote:

Doest thou unto others, as ye would that they should do unto you? or, art thou selfish, seeking to hold advantage over others? forgetting that the scales must be balanced by Wisdom, and thy neighbor's need weigh equally with thine own; therefore, beware that selfishness that belongs not to Soul, but is the belief of man in matter — waver not the balance of Wisdom, and why? Because forgetfulness of self takes you into the principle that is universal benevolence and love, and this is your reward, for here you overcome all inharmony, and depend not upon aught of matter for happiness, while you hold matter entirely at your control. . . .

All feel the need of sympathy, of kind words, and hearts interested for them, as well as yourself; and they feel the want of these who have them not, sevenfold more than those who have them. Therefore be charitable, for the greatest gift is love. (*EOF* pp. 190 & 191)

Not until he knows he is divinely loved by his heavenly Father, divine Principle, will anyone ever feel loved enough. Our yearning for love indicates our divinity. This is why all creatures respond to love.

In *Miscellaneous Writings*, Mrs. Eddy tells us what enabled her to carry on:

To preserve a long course of years still and uniform amid the uniform darkness of storm and cloud and tempest, requires strength from above,—deep draughts from the fount of divine Love. (ix:15)

HOW THE MORTAL IS LAID DOWN



he courage, the self-sacrifice, she marshalled, the affliction, mental and physical, which she endured to bring the truth to mankind is a proof of its worth, and furnishes us with an example of how the mortal is laid down. Therefore a true account of this Second Coming of the Christ includes the struggles, the self-sacrifice, the indignities, the bleak and bitter winds of adversity, that “one born of the flesh” must willingly endure in order to overcome the world, the flesh, and all error. The laying down of the mortal is the “cross,” which leads to the “crown.” The Bible would lose much of its impact if stripped of the trials Jesus endured.

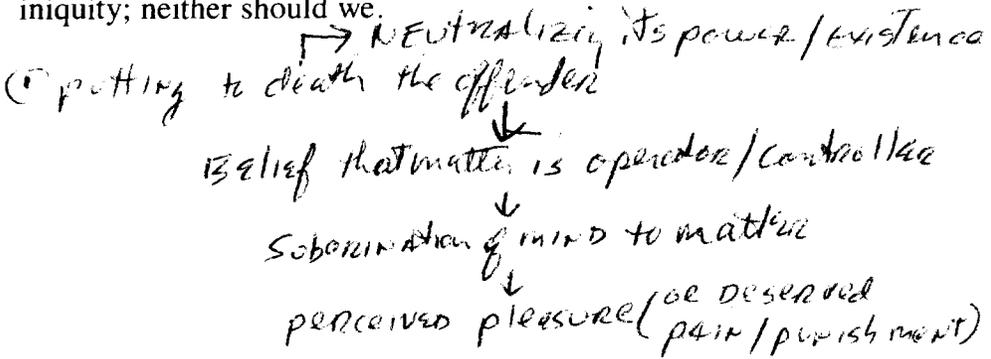
Mrs. Eddy, like Jesus, chose the course she wanted to take. Can one imagine her choosing any other course? Regarding Jesus, Christendom has been thoroughly indoctrinated with the mistaken concept that he died to save sinners. But Mrs. Eddy tells us “Jesus spares us not one individual experience, if we follow his commands.”

Neither Jesus nor Mrs. Eddy did their great work for themselves “or for God who needed no help” from their examples, but they did what they did to *help mortals*. Basic to both Jesus’ teaching and the teaching of Christian Science is: “Give and it shall be given unto you . . . For with the same measure that ye mete withal it shall be measured to you again” (Luke 6:38). Mrs. Eddy like Jesus knew that “the good you do and embody gives you the only power obtainable.” As Mrs. Eddy fulfilled scriptural prophecy concerning the “woman in travail, waiting to be delivered of her sweet promise, [she remem-

NOT SAY

(EG. IS BEST COMMUNICATOR)

bered] no more her sorrow for joy that the birth goes on; for great is the idea" (562:24); and "in the spirit of Christ's charity," she was "joyful to bear consolation to the sorrowing and healing to the sick..." (xii:23). But she never tried to avoid the crucifixion that resulted from exposing evil's hidden mental ways of accomplishing iniquity; neither should we.



THANKSGIVING DAY



rs. Eddy yearned to give and receive love and affection. Not since Christ Jesus walked on earth has anyone expressed as much love as Mrs. Eddy, toward both friend and foe. Samuel Putnam Bancroft* wrote that “she was also very sensitive to any seeming neglect on the part of her students. Prodigal with her own time and efforts, which were all she had to give, she suffered keenly when she was apparently forgotten by those for whom she had sacrificed all which the world calls dear.”

The following letter to Bancroft was written as Mrs. Eddy sat alone and desolate in her room, far from the home she once had known, ostracized and disowned by her family, disgraced by many of the students whom she had labored to help and raise spiritually, forgotten and neglected even by those still faithful:

Thanksgiving Day.

Friend Bancroft. — They tell me this day is set apart for festivities and rejoicing; but I have no evidence of this except the proclamation and gathering together of those who love one another. I am alone today, and shall probably not see a single student. Family ties are broken never to be reunited in this world with me. But what of those who have learned with me the Truth of Moral Science; where do they find their joys; where do they seek friendship and happiness? Shall I see one of them today? Will they love to gather themselves around me to talk of loftier joys and be getting ready to receive them; to talk of a home in heaven where Love fills the thoughts and good will reaches the finest sense of all the spirit calls around

*Little is known of the epochal years in Lynn during which Mrs. Eddy was writing the first edition of *Science and Health*. Bancroft's *Mrs. Eddy As I Knew Her in 1870* pertains largely to the writing of the first edition—what led up to it and the conditions under which it was written.

GET THIS

them. Is one hungry and they feed them? thirsty, and they give them drink? naked, and they clothe them? sick, and they visit them? a stranger, and they take them in, or in prison, and they come unto them? Years have passed since I have been keeping this law of Love inasmuch as was possible in this wicked world, but now, I in turn look in vain for others to do to me as I have done unto them. My spirit calls today, but who of all my students hears it? Who of you are thinking of the hungry and the stranger today? Would you give me meat at your boards of turkey? Oh! no! for you would then offend the world by entertaining a guest of God. No! you cannot supply this literally and this is not my want—but you cannot supply this spiritually, say you, and this is my want. The literal and spiritual go together, if you did the one to triumph over this world you would do the other and inasmuch as ye do it to the least of these little ones ye do it to Truth also.

Now, dear student, do you understand me? Do you think I want an invitation to dine out today? Oh no, you cannot so misconstrue the meaning; but I wish you all were awake in this hour of crucifixion, awake to the sense of the hour before you and the oil you need in your lamps at that coming of the Bridegroom.

I regret to inform you our regular class meetings are broken up. If you call on me I will tell you all I know as the cause of this. May God bless you, my dear student, and hold you lovingly in the paths of His testimony.

M. M. B. Glover

Of this letter Bancroft confessed, “Knowing her loneliness so well, to me this letter is a cry of distress and suffering, as of one lost in the wilderness. It is pitiful. I cannot read it or think of it without emotion.”

Mrs. Eddy was experiencing the inevitable aloneness of someone exploring new spiritual territory. But fond memories of those she loved were “never blotted out of her lonely heart.”

HER GREAT NEED



he knew what she had discovered was divine, was God, reality; that she had been trusted with the stupendous mission of completing the work of Christ Jesus. Would the world listen? Her great need—as she poured it out in this Thanksgiving Day letter—“in this hour of crucifixion,” was the support of at least a few students who were awake to the true meaning of all she had been teaching.

The letters included in this chapter describe this anxious storm-ridden period. Other letters reveal “weariness, sleepless nights,” and being “‘sick’ from all the disappointments.” They were written when her earth-life was one of poverty, painful frustration, work, and battle.

Her sensitive nature made her keenly alive to the injustice, ingratitude, and treachery she received. At a later date she exclaimed to Gilman:

*NOT to PERSON, BUT EXPRESSED to
 on FR & FR PERSON*

“If only you could know how I have struggled and wrestled to overcome this wave of hatred and resistance to Truth, and now I have won the way to Love’s victory of peace and calm”
(Recollections of Mary Baker Eddy).

Of these years she has written: “The true understanding of Christian Science Mind-healing never originated in pride, rivalry, or the deification of self. The Discoverer of this Science could tell you of timidity, of self-distrust, of friendlessness, toil, agonies, and victories under which she needed miraculous vision to sustain her when taking the first footsteps in this Science” (Rud. 17:8).

Only a heart filled with indescribable love for humanity could have persevered to the glorious fulfillment her mission reached. Again,

wouldn't much of the value of Jesus' life and example be lost if the suffering and crucifixion he underwent for humanity's sake were omitted from the Gospels? It is the same with the story of Mrs. Eddy's life. Her trials can never be known. That suffering inconceivable was laid on her by her own apostate students whom envy and malice had victimized is well documented in her many biographies. Never again will a mortal need to drink the cup she drank in order to give humanity the impersonal Truth which had been demonstrated by the personal Jesus and which, through her Science, is now at hand for all to embody in their own thinking and living.

THE RESULT FOR HUMANITY



hat her struggles and super-human efforts netted humanity, perhaps only the next 1000 years will fully reveal. But in the meantime we can glean a lesson from them, finding “we need much **humility, wisdom, and love** to perform the functions of foreshadowing and foretasting heaven within us. This glory is molten in the furnace of affliction” (My. 303:29).

This lone woman, who consecrated her life to humanity “through nameless suffering and sacrifice,” fulfilled not only the many prophecies in the Old Testament concerning her mission, but she also fulfilled every prophecy made by Jesus concerning her:

- She brought the Comforter, the spirit of Truth, which would “teach [us] all things, and also bring all things to [our] remembrance” whatsoever Jesus had said. (John 14:16, 17, 26). Thus she glorified Jesus. (John 16:14).
- She fulfilled the prophecy concerning the “little book” in Revelation, 10th chapter.
- In her experience with the second edition of Science and Health she fulfilled minutely Jesus’ prophecy to St. John of the death of the two witnesses (Revelation 11th chapter), which made it clear that her mission was to give the spiritual idea of God’s motherhood, and thus *complete*, not repeat, the work of Christ Jesus who manifested God’s fatherhood.
- In fulfillment of Revelation’s 12th chapter, she incorporated the divine system in her textbook by which all could go the way and arrive at the same divinely subjective standpoint she had, and which Jesus had.
- In fulfillment of Revelation’s 21st chapter, she demonstrated the “city foursquare.”

FULL CIRCLE

This city foursquare is a symbol for the spiritual consciousness in which there is a “cessation of death, sorrow, and pain” (573:27), where all tears are wiped away.

Here we arrive at the standpoint of the first edition, the standpoint of divine subjectivity where the false sense of everything has been replaced with the divinely subjective state where we can, here and now, see “the new heaven and the new earth.”

Thus we have come full circle to abiding in “the atmosphere of God” (*No.* 9:26), Science, as set forth in the first edition.

CROSS LEADS TO CROWN

By fulfilling all scriptural prophecies concerning herself—which she did by taking up the cross of afflictions—Mrs. Eddy won her way to Love’s victory that gave her the crown. This is the significance of the cross and crown emblem displayed on the cover of her books.

When we understand what constitutes man as the image of God, Spirit will have overcome the flesh, and we then wear the crown of rejoicing, the crown of Love. Then we will see that the one Mind—the Mind that is *our* Mind—is “its own great cause and effect” (*Mis.* 173:12). We must “exercise this God-given authority,” since “your decisions will master you, whichever direction they take.” If we decide we are sinful, sick, dying, it is still God, but seen from a wrong, a material, standpoint, and the only thing necessary is a change in our point of view to see there is only God; and that sin, sickness, death are merely a misinterpretation of what is confronting us. If sin, sickness, death were real, then God, infinite good, would not be All, and All-in-all. Sin, sickness, death are to infinite good what $2 \times 2 = 5$ is to mathematics—merely a misconception. It is only material *sense* that can say, “what is confronting me is evil.”

REDUCTION TO SYSTEM

In the 431 editions which followed the first, Mrs. Eddy reduced “divine metaphysics . . . to a system, to a form comprehensible by and adapted to the thought of the age in which we live” (146:31). In *No and Yes* she explains:

Divinely defined, Science is the atmosphere of God; humanly construed, and according to Webster, it is “knowledge, duly arranged and referred to general truths and principles on which it is founded, and from which it is derived. (9:25).”

In reducing Science, as “the atmosphere of God” which permeates the first edition, to a system of divine metaphysics, “to a form comprehensible by and adapted to the thought of the age in which we live,” Mrs. Eddy fulfilled both the divine and human meaning of *Science*. She states: “I employ this awe-filled word in both a divine and human sense.”

SYSTEM LEADS TO DIVINE SUBJECTIVITY

“**I**he system she denominated Christian Science” (viii:27) is only the means to an end. It is not “the atmosphere of God”; it is not “Science divinely defined”; rather it is Science “humanly construed,” as she explained in the above quotation from *No and Yes*.

The system leads us to “the atmosphere of God.” It impersonalizes thought; it helps the mortal to let go of personal thinking; it enables thought to operate *in ideas* irrespective of persons, because as we study all the references to the seven synonyms for God—study the way they operate through the four mediums of Word, Christ, Christianity, and Science, on the four levels of spiritual consciousness: Science itself, divine Science, absolute Christian Science, and Christian Science—our thought becomes impersonal. But the “system” is

only the way mortals must go in order to arrive at the divinely subjective state, “the atmosphere of God” set forth in the first edition.

It is inconceivable that what Mrs. Eddy gave us in the first edition would never come into practical operation. It has to come, and the “system” helps the Scientist to rise and come into harmony with the first edition standpoint.

THE SPIRIT AND THE LETTER



we must learn to align the function of the system with the demands of her teaching when she was personally present. If it is taken merely in a scholastic way, then it is only a tinkling symbol, and won't heal; but healing is what it is all about, because healing is the demonstration that Mind is divine and not mortal.

The “system” is Science “humanly construed.” And while it is essential in fostering order in thought—order being heaven's first law—its function is nothing other than to help us arrive at personal selflessness that is obedient to the demand of divine subjectivity. When the system is taken in the right way—in a way that helps thought move impersonally in the grooves of Principle—then it is wonderful.

But the system can falsely result in an aggrandizement of personal sense, and we can test whether we are on the right track by noting if our study of the system is bringing us into line with the standpoint of the first edition.

If we are using the system as an intellectual practice or a grandiose scheme of symbolism—which is very fascinating—it would be wrong. The purpose of the system—the only thing that justifies it—is its ability to dissolve the personal sense which prevents divine subjectivity from reigning in us. The real test is growth in Christian character—is the human self being evangelized? This is the crux of the matter.

WHY SYSTEM NOT TAUGHT EARLIER

In his book, *Scientific Translation*, John Morgan writes regarding “the system she denominated Christian Science”:

If the system is so crucial to the understanding of Christian Science, the reader may ask, why did Mrs. Eddy not extract its elements and lay them out openly on the page? Would it not have been helpful for us? Undoubtedly she knew precisely what she was doing in burying it in the flow of the text. Indeed, her editor of *The Christian Science Journal* [Judge Septimus J. Hanna] at one time did prepare an article on these vital fundamentals, but she refused to let him publish it, writing to him, “I have erased your verities... The textbooks contain it all, but so arranged as to require growth before it is spoken by those who have not grown to it” (Coll 184). [“The letter alone without a due proportion of the spirit of Christian Science, almost inhumanizes a mortal...” (EOF p. 57)].

Christian Science reveals both the spiritual *meaning* of the universe and the scientific *means* by which it can be understood and demonstrated. Human thought tends to focus on one at the expense of the other. With the discovery of the Science and system inherent in Science and Health (often referred to, perhaps improperly, as “the pure Science of Christian Science”) it becomes even more of a temptation for the human mind to try to separate the two by becoming absorbed in the technology of the means.

Of course, in reality the spirit cannot be divorced from the letter. The spirit, the meaning, without the scientific means, could become formless mysticism, while the letter, the means, without the spiritual meaning, would be merely mental categories and structures, and would require something

else to be applied to. If we have the two separated, we don't have either [we have to have the human and the divine coincidence]. For this reason both the Bible and Science and Health keep them woven together, as the divine purpose requires our developing understanding of the system to be kept always within a spiritual framework. We could never really learn the elements of love, for instance, except within the context of loving relationships

The technicalities of Science—the capitalized terms, the translation process, and so on—can be understood only within the context of spiritualized life-experience. (*Scientific Translation*, pp. 41-42).

Unless the Science and system are working changes in human character, and the human self is being evangelized, something is lacking. In order to seek and set forth in writing “a higher understanding of the absolute scientific unity which must exist between the teaching and letter of Christianity and the spirit of Christianity, dwelling forever in the divine Mind or Principle of man's being and revealed through the human character,” Mrs. Eddy, with great self-abnegation and unselfed love, closed her college, “retired” to Concord, where “in solitude and silence” she tirelessly sought the articulation of this unity. (See *My*. 246:11.)

CHARACTER REGENERATION NECESSARY



rs. Eddy knew that character regeneration was the vital necessity, as the following *Sentinel* article sets forth:

The requirements for practicing this Science... must reach to the depths of one's nature and exact the final destruction of all that is not Christian, not based on divine Principle.

The first necessity is honesty, absolute integrity of thought. . . . There are two ways in which one must know himself. He must be able to recognize his faults, weaknesses, and sins. He must also comprehend in some degree the actuality of his true being as the perfect expression of divine Mind [man's Mind] This knowledge of himself enables man to overcome human weaknesses and manifest in their stead the qualities of God The witness to true success is healing—disease banished, grief assuaged, discordant homes made happy, and sin overcome. In the serene activities of good and in the eradication of every thought of self-aggrandizement, the Christian Science practitioner gains dominion over human beliefs. (*Christian Science Sentinel*, Vol. XII, p. 165 (Oct. 30, 1909).

THE REVELATION COULD BE EXPLAINED

“KNOWLEDGE OF SALVATION”



he great revelation that came to Mrs. Eddy in 1866 when she discovered the Christ Science or divine laws of Life, Truth, and Love, brought to humanity a completely new and divine mode of consciousness. She had discovered the Science that lay behind the works and words of Christ Jesus. It was a foretaste of the understanding of God and of man's relation to God, which was to become available to all humanity.

From the beginning of human history man has searched for the truth about himself and his connection with a higher power, a higher intelligence, that guided and directed him. Among the thinkers in all ages there has been the feeling that if man knew the truth it would set him free. During the past millennia human consciousness has been steadily evolving toward a higher and higher *concept* of God, and of man's relation to God—“step by step since time began, we see the steady gain of man,” as the old hymn reminds.

With the Second Coming of the Christ in the form of a scientific textbook, men at last have access to the “knowledge of salvation” so long sought and hungered for. The Christ Science or spiritual laws of Life, Truth, and Love will enable humanity to find freedom from materialistic concepts, the erroneous beliefs that have so long held it in bondage to sin, sickness, discord, death. Mrs. Eddy had discovered that the only reality was Life in and of Spirit, where the laws of Life, Truth, and Love govern.

Her discovery in 1866 enabled her to grasp the great truth that “from the infinite One in Christian Science comes one Principle and its infinite idea, and with this infinitude come spiritual rules, laws, and *their* demonstration” (112:16). Within this one infinite Being “is

every embodiment of Life and Mind [in infinite diversification]" (*Un.* 3:23).

Now above everything, she wanted to share this wondrous spiritual discovery with her fellowman. Late in 1866 she began her first attempts at systematizing what God was revealing to her. She called her first written work, *Science of Man*. This was sufficiently formalized by 1870 to have a copyright granted on it, but it did not appear in print until 1876. In the meantime, however, she gave longhand copies to her students who were asked to study the manuscript, even commit parts of it to memory. As they embodied the teaching of the manuscript, namely, the laws of Life, Truth, and Love in their daily lives, these divine laws operated in consciousness to supplant error with Truth, to alter and change circumstances—change sickness to health, and discord to harmony.

When the revelation had first dawned on Mrs. Eddy, she did not know how she could explain it, but she states that after a short time she arose and decided: "I *can* tell this, and the world can know what it means. And from that time on I demonstrated it" (*Six Days*, p. 27).

A PUPIL FOUND



nce Mrs. Eddy had firmly determined the Science she had discovered could be taught, she had to face the problem of *how?*

"To know how the students could mentally practice on the sick puzzled me," she said. "I had not by any *material* means or method demonstrated on the sick the power of divine Science and did not believe that my students at the start could reach my purely mental attitude of healing" (*EOF* p. 60). But, as had become her habit, she trusted Love, her own right Mind, to guide her, and launched out.

Late in 1866 she took Hiram Crafts as her first pupil. She taught him the healing art. Soon others came.

Since Mrs. Eddy did not claim to be a teacher of religion, her early

students regarded her method as simply a lucrative pathway to health, without medicine, for themselves and their patients. As it became clear that her religious views were entwined with her method the receptive students, in Bancroft's words, "learned that their success or failure in healing depended on the purity of their lives, as well as on the instruction she gave us."

When these earliest pupils proved they could earn a living healing the sick by what she taught, a demand arose for her teaching.

EARLY CLASSES

rs. Eddy saw this development as providential and began forming classes.

In these classes she used the handwritten copies of *Science of Man*, on which she had been working since late 1866. In this question-and-answer type instruction we glimpse the abstract, radical way in which Mrs. Eddy taught as she introduced her pupils to the timeless, flawless, incorporeal universe of reality—of Life in and of Spirit.

We here present a few pertinent, fundamental lights from her instruction which will serve to explain the deep impression made on the students. She taught from *Science of Man* in all her classes long after *Science and Health* was published. Imbued with these teachings the students went forth and healed. It has been estimated, as will be documented later, that between 1866 and 1902 more than 2,000,000 healings had resulted from the teaching of *Science of Man*, together with the teaching in her textbook and her preaching:

SCIENCE OF MAN

EXCERPTS FROM MRS. EDDY'S EARLY MANUSCRIPT



he extracts presented here have been taken at random. (For complete text of *Science of Man* see *EOF*, pp. 179-227).

NOTE: *Science* and *Principle* are sometimes capitalized but usually not.

P. 215: Understanding is God.

P. 186: If you are becoming what is required of you, then are you a law to yourself. [See also S&H 442:30]

P. 198: Q. When teaching this truth is the learner first to understand he is a principle and not a person and secondly that life, the principle outside of his body, is himself?

Ans: Certainly, and this will commence to take him into intelligence and away from the error of his belief that life is in matter and is that error which holds him from the understanding of this principle of Science, and that error which holds man from understanding God in truth and which has hitherto explained him a belief, a person and error....

Christ demonstrated this truth when he reproduced his body from its eternal principle and called the body of his disciples a belief, a ghost, i.e., a belief and illusion. His body he held in truth and held it in science, immortal as the phenomena of its principle—in other words, the idea of the principle and the shadow of himself, which was the principle and substance. This was its scientific creation by the Father, Principle; and understanding this Science, he could demonstrate his control over belief which is called matter, and heal the body or belief, which was sick through this error that life and intelligence was in their

body. . . .

Holding his body in science he had no weight in it for no error of substance in matter was there; hence he could take it over the wave and control all conditions of belief. There are no conditions of matter, if there had been he could never have walked upon the wave, . . . multiplied the loaves, etc., but this he could do in science, understanding the principle, for he, i.e., the principle and Father, which was this principle, were one

P. 227: You, my students, are Soul and not body, are God, and not man.

P. 217: The Soul is you, and you are Soul, therefore are you not mortal man. This dream, called life in matter, must be broken up, and everyone of us will awaken. Let us, then, begin today, by the aid of Science, to understand man, and thus commence to regain harmony and immortality by this understanding.

P. 224: The body is sensationless, man is shadow [and there is no sensation in a shadow] God is his substance, man is the image and likeness of God Man is shadow, God is the substance or Soul of man, and Soul is not sick, and its shadow or body is not sick, but to mortal mind, and there is no mortal mind, for Mind is immortal; this is the statement of Science and the truth of being that destroys its error and annihilates all the positions of personal sense.

P. 179: [Ques.] What is matter?

[Ans.] Matter held as shadow is the idea of God, but matter held as substance is a belief and error.

(From the references we have taken so far we see how Mrs. Eddy constantly went out from the divine standpoint, from the standpoint of Mind's allness. Her spiritual senses continually moved in God's grooves of Science.)

P. 195: [Ques.] How can man understand himself a principle after so long believing himself a person?

[Ans.] By learning this truth of science, for science alone can teach a principle—it cannot be learned of a belief. . . .

[Ques.] How can we be a principle when we are a belief?

[Ans.] We are a principle because we are immortal, but we cannot hold intelligence in principle and in a belief at the same time, so we hold [believe] that intelligence is in matter or our body, and have to suffer the effect of this error until the error dies and we awaken outside of it; or else learn of Science, thus awakening and save the suffering. We must understand principle in order to hold ourselves in it, and if we are in it, we can draw others there, for if we understand it we can explain it.

P. 190: We must work to obtain a principle and to demonstrate it. Praying for the understanding of music would never give it; praying for wisdom never moved this principle; but striving for it, i.e., learning it, does give it; therefore we are not only to seek, but to strive for wisdom by which the demonstration of healing the sick is obtained in Science.

P. 197: The practical application or art of applying this science to the idea, man, so that he may be affected by it, is first to leave your own belief or body, then you will be in principle and there be able to speak to another in this principle, in which immortality controls the body. . . . take yourself utterly away from all thought of his complaints or their locality in matter, and looking away from all beliefs of man, attach your wisdom to the principle which speaks to the principle [for like can only speak to like as she brings out elsewhere].

P. 207: Soul gives forth its idea as a shadow, and holds sub-

stance in its self. Now, the idea of harmony is as harmonious as its Principle; hence, man in Science is as harmonious as God, but yet this man owes all its harmony to God, the Principle of man. Hence, you will see that if the body held no intelligence of its own, but was controlled by the Soul, man would then be harmonious and immortal; but, instead of this, we admit the body gives the Soul pain and pleasure, thus making it that man gives God pain and pleasure, and controls intelligence and life, therefore man can control God. Presumption and nonsense is all this that we have been falsely educated to believe. Science destroys it all, and establishes the very opposite of all this, as the Principle of man—viz. that Soul [which she teaches you are] controls the body when man is harmonious, and that the body has no intelligence, no life, no sensation of its own; to believe that it has, is the error that gives discord The sick and mortal man is a belief only.

(Author's note): Mrs. Eddy taught that Mind is the power that forms the image. We do not see an object directly. We see an image on the retina of the eye, which is the image the mind has formed. We determine what that image means. She gives an illustration of this in her article: *Love Your Enemies*, "Can you see an enemy, except you first formulate this enemy, and then look upon the object of your own conception?"

You can accept what you see "out there" as just "an image in mind," or you can decide it actually exists out there, that it is substantial, forgetting that "it is coming to you for its life, and you give it all the life it has," as Mrs. Eddy told a student, regarding error.

Physical scientists, at Mrs. Eddy's time, did not realize that everything we are aware of is "an image in mind." Therefore they thought what they saw was solid matter, and they tried to determine where it came from, what it was made of, its component parts, atoms, molecules, etc., when all the time what is seen and what we are aware

of is never anything but an object in mind composed of the qualities and characteristics of mind. "From the infinite elements of the one Mind emanate all form, color, quality, and quantity, and these are mental, both primarily and secondarily. Mortal mind inverts the true likeness and confers animal names and natures upon its own misconceptions" [512:21].

P. 194: [Ques.] Is man a principle or a belief?

[Ans.] Wisdom created man and wisdom is a principle [which, remember, she says you are]; and a principle creates its idea, but never a belief. Therefore man was the likeness of God, its immortal and eternal principle, but belief says man is a person and holds life in the idea or man. This is a shadow of shadow and an illusion; therefore belief is not science for it is not the creation of a principle. The body of man, in science, is the shadow of substance, and the idea of a principle, and when you make a belief out of an idea you have no principle creating it. Therefore when man holds life in his body, man is then in error and gets sick and sins because he is, by his belief, in an error and must get back into science to get back to principle which controls error and destroys belief.

P. 195: [Ques.] When will man arrive at the understanding of himself?

[Ans.] When all intelligence he holds is principle and as he returns to his primitive creation, will he learn this Wisdom, love, and truth which is the principle of all creation, and this becomes an unerring immortal principle as he is, and not matter as he now reckons himself, but is not.

P. 197: [Ques.] How should we proceed to destroy a belief?

[Ans.] Your creation is to be the creation of Wisdom when it

created the idea of truth which is the body or man. You are to move upon the waves of intelligence first by addressing their spiritual senses until your patient begins to perceive truth through the understanding, but this perception may not come to the personal senses for a little time after this and yet the personal senses which is their body and the body is their belief, will be affected by it. After forming the idea of truth, the spiritual senses, then you are to impress the personal senses through their belief and then explain away the error. This is when the creation, wrought by Principle, saith, "Let there be light and there was light."

When the intelligence begins to explain the principle this is being born again, which is necessary to establish the Kingdom of Heaven which is the reign of understanding. This first formation in principle and out of belief is as a blade of grass springing upward by degrees; the understanding grows into truth . . .

CHRISTIAN SCIENCE TREATMENT

P. 187: [Ques.] What arguments am I to use with error?

[Ans.] The arguments that science opposes to it: that happiness is not found in it, that health is not found in it; and that these belong to matter or sense, is the belief and error you must put under your feet. If a patient comes to you with a belief, consumption, for instance, you are to sit calmly and triumphantly by him, so filled yourself with the understanding that nothing is here and that they are only dreaming, that your atmosphere of Soul will be to them like the sunlight that melts away darkness . . . There is no discord, because there is no truth in discord, and no discord in truth. Now science tells you they are not sick, and knowing this as you ought, can begin to waken them from this dream or illusion. But if when you stand by them mentally speaking, you cannot pierce the darkness . . . do not be discouraged but hold calmly and

persistently on to Science that tells you you are right and sickness is the error. . . .

Do not address your thoughts for a moment to their bodies, as you mentally argue down their belief; but take yourself, the Soul, to destroy this error of life, sensation and substance in matter, to your own belief as much as in you lies [she is telling them: get your own thought right: “physician heal thyself”; know that you cannot be mesmerized to see a sick man or a discordant condition] so that your patient may be conscious of the effect of Soul upon him, for this principle brings harmony with it and thus destroys the errors of sense. . . .

If you have a belief, consumption, to destroy, begin with the leading point that it is not inherited, because man and woman were created by God and not by a union of the sexes; they were created by Soul and not by sense. . . .

[As the final edition of Science and Health admonishes: “Speak the truth to every form of error” (418:28).]

Begin with fear always, and talk it down, then take away its image called inflammation, and then destroy the belief that made this fear; if it was a cold that caused it, argue down this belief, or if grief, argue down this; or if hereditary tubercles, give this a rebuke, for you know there is no sensation or substance in matter; then how are you to get pain, tubercles, or inflammation in shadows? You cannot. You must assure the patient that nothing ails his lungs, for you know Science holds man and every formation of man immortal; and this is the principle of man, because it is the truth of him; so you can safely tell them this, and if you get them to believe it, they are cured, and if you get them to understand it, they can never have this again. . . .

Sometimes a single hair of belief separates from truth. . . . It may be a creed by which man has yielded up the truth that in

Science the Soul [and remember, “you are Soul”] controls man and not a third person called God.

P. 206: Soul throws off body, and this body is man, just as substance throws off its shadow. This is the Science of man, and on this principle Soul can control man, and if controlled thus he is immortal.

P. 185: The sick have only to awaken from this dream of life in matter,—of pain and disease in matter; yea, of sensation in matter, that you call personal sense,—to realize themselves well; but to break up this illusion requires much growth on your part You are not in the body, hence you have not in reality to make this passage, but the dream of life says that you are, and you are looking and listening to this error and this dream; then let it be enough to break this fatal spell of belief, that would gather you where you are not, to know that all inharmony is error, and that the Soul which is *you* [emphasis is Mrs. Eddy's], cannot dwell in error. . . . turn then from the persuasions of error that say: “I am disease that can make man mortal in spite of Soul,” and listen to the words of Wisdom that said: “I am the resurrection and the life.” This did not mean the raising of a dead man, but destroying a lifeless belief, so that the immortal man can be seen

P. 201: Error is this belief that we live in matter, therefore this body is an error [a sensuous human concept (177:13)], and as Jesus named it a ghost to be given up when we understand our immortality and learn to live in substance instead of shadow, in life instead of death, where alone we do live in truth.

P. 202: [Ques.] [Are] decayed lungs, a tumor, a cancer, etc. a belief only?

[Ans.] They are. Have we not shown you that error produced these and what is error but a belief? Man has allowed this fatal

belief: first that his body is matter, and matter is substance; so if matter is substance, his Soul or principle must be secondary to matter and just so it is in his belief, for in this belief he steps upon the shore, afraid of the wave, and says it can drown him and stays within gloomy cells, believing he cannot open the prison door to his captive soul; and true he cannot, until he learns that his body is a ghost and he alone is substance that can wander at will, and that matter is a belief of substance and an impediment, and yielding to this belief clasps him within its iron rule. Understanding this will enable him to cast out the belief of tumor, cancer, etc. from his Soul, and the effect will show at once on his body for it cannot be there first [when you change the entity before the mirror, the image in the mirror changes instantaneously]. The Soul is master whether we believe it or not.

THE LEADING ERROR

P. 196: [Ques.] In teaching this science, which is the leading error to be attacked?

[Ans.] The first error of material birth, viz. the belief that man made you and life was ever born into matter or the body. This belief you are to assail with the opposite truth that all life is principle outside of matter.

P. 209: When we ask the body for pleasure it is an error. . . . Error is belief, and belief error. God never created it, but all that worketh a lie was made after the creation of God [was finished], and fashioned after this sort, a belief of pleasure in matter. This led to sexual intercourse, and this belief of man and woman mingling brought forth another belief, and this was that man was a creator, and this error brought sin, sickness and death.

(Author's note): As we continue with these excerpts from *Science of Man* and realize how totally Mrs. Eddy's teaching reversed all positions of mortal mind's beliefs and convictions, it becomes clear why she wrote: "Until the author of this book learned the vastness of Christian Science, the fixedness of mortal illusions, and the human hatred of Truth, she cherished sanguine hopes that Christian Science would meet with immediate and universal acceptance" [330:2].

Mrs. Eddy's recognition of our being as an infinite Principle which knows itself, unfolds itself, identifies itself infinitely, governs itself, lives itself in all life, is conscious of itself, and brings its own plan to completion, was a concept so infinitely vast that ages will pass before it is fully comprehended, since it requires a complete change of consciousness—a change from the human to the divine, where it is understood that all men have one mind, where harmony is the standard, where we "become conscious, here and now," of "the new heaven and the new earth."

"The human self must be evangelized" [254:19]. Her divine system enables us to become the impersonal Truth. This entails more than a theoretical knowledge of what is in the textbook and her other writings. It requires overcoming the belief of sensation and pleasure in matter—it requires overcoming the belief that man is the creator of man. Hence the human hatred of Truth, the uproar her teachings caused, and her subsequent necessity to hide it. But, "the time cometh when the spiritual origin of man, the divine Science which ushered Jesus into human presence, will be understood and demonstrated" [325:26].

We consequently realize why she had to fulfil Jesus' prophecy-incomparable concerning the "leaven, which a woman took, and hid in three measures of meal, till the whole was leavened" [117:32]. She had to hide it because if put out into material consciousness it would be lost. She wrote a student: "Keep all I write closely in your heart. Few understand it yet and if placed in matter it is killed" [EOF p. 21].

This again gives us a clue why the first edition had to be followed by 431 subsequent editions before it was in a form that would stand for all ages to come: namely, she had to reduce the Science she discovered “to a form comprehensible by and adapted to the thought of the [material] age in which we live.” She thus fulfilled both the divine meaning of Science, and “Science, humanly construed.” The “system” she gradually wove into the text of Science and Health fulfilled her explanation: “humanly construed, and according to Webster, [science] is “knowledge, duly arranged and referred to general truths and principles on which it is founded, and from which it is derived” (No. 9:27).

Continuing with excerpts:

TREATING A CHILD

P. 216: If you have a child for a patient, you commence with the belief the parent transmits, and in the origin of this infant is the foundation for all error that ensues. We cannot build truth on error. You cannot say this child was created of matter. You can say, in Science, that it never was, and this, called an infant, is but the mocking claim to an infant idea in perfect harmony. Then rule out the impostor, and bring out the harmonious child. No hereditary disease, because there is no hereditary sin, and matter is neither right nor wrong. Mind only can admit this. There is no wrong to right; and God, and the idea of God, is the only reality, so dispute all else as a *belief* of reality only, and nothing but illusion, and, in the exact ratio that you stand in the Science of this truth, will you bring harmony out to the child, and the healthy and forever harmonious idea will be given in place of this sick belief.

The conception, birth, sickness and death of matter is all falsehood. It never was, and this that seemeth so is like a mountain mirage that appears such, but is only an image formed in the

atmosphere of mind, and we call this image substance and reality.

This concludes the excerpts from Mrs. Eddy's early work, *Science of Man*.

TODAY'S CHANGING VIEWS

Today the belief that matter is something solid, something other than an image in mind, that the body is something other than “a sensuous human concept,” is beginning to disintegrate. Mrs. Eddy pointed out that matter is not an objective state independent of the consciousness perceiving it. “Matter held as shadow is the idea of God, but matter held as substance is belief and error.”

Writing in 1956, physicist Werner Heisenberg glimpsed theoretically what Mrs. Eddy was expounding nearly a century earlier: “What do we mean by speaking of an objectively existing world? This is certainly a pre-scientific notion, never questioned by ordinary man. If he sees a dog, he sees a dog whether it sits beside him or jumps about. . . . All these innumerable and vastly different sense impressions are united by an unconscious process in his mind to the one conception dog. . . . I propose to express this by saying that the mind constructs, by an unconscious process, invariants of perception, and that these are what ordinary man calls real things” (*The Scientific Monthly*, May, 1956).

When Mrs. Eddy wrote: “All is infinite Mind and its infinite manifestation”: “there is no life, truth, intelligence, nor substance in matter,” and the body is nothing other than “a sensuous human concept,” what was she saying?

Wasn't she telling us that to reckon the self, or Soul, (which is doing the observing) as within what it observes, is the error of the ages? The eye does not see itself; the potter is not within the clay he fashions. When we accept the one divine Mind as our Mind, then all that is fashioned or observed is divine, is true and real “man.”

THE HEREAFTER: THE BODY NOT “I”



typical experience reported by those who have been near death or pronounced clinically dead is a sense of being completely

detached from their bodies. They often find themselves in the room looking down on their physical body as if they were spectators. They report that this seemed perfectly natural at the time and that they were aware of sharp but detached mental processes—observing with a mind more lucid than it had ever been in earth life, and acute hearing (even though in normal life they may not have had good hearing). According to medical records they are later sometimes able to give “accurate accounts . . . of the actions of the medical team, readings on instruments, and other events that took place while they were unconscious or even clinically dead.”

They all experienced consciousness functioning perfectly without a physical body.

This substantiates the point Mrs. Eddy makes that Mind is the Soul of all, and Mind, Soul, is never in matter; Soul is never in the body. Mind, Spirit, Soul, expresses itself in a spiritual body—a body that is an aggregation of spiritual ideas, forever controlled and governed by the law of Life.

DR. RING'S PRESS INTERVIEW



In a recent interview with the press, Dr. Kenneth Ring, speaking of people who have passed into a temporary state of clinical death, said:

These people tell of a common pattern of experience: a sense of extreme peace and well-being, a sense of being separated from the physical body. . . . There is often a sense of . . . encountering a beautiful, warm, brilliant light that seems to engulf and surround the individual.

One individual gave this description to me: “It was eternity. It was like I was always there and would always be there, and that my life on earth was just a brief incident.”

From what we are told by most of those who have reported

such incidents, the moment of death can be one of unparalleled beauty, peace, and comfort—a feeling of total love and total acceptance. This is possible even for those involved in horrible accidents in which they suffered serious injuries.

When Dr. Ring asks those who have had these transcendent experiences how they answer skeptics who charge these experiences are mere dreams or fabrications, their emphatic reply is: “This experience was not at all like a dream. It was *more real* to me than you and I sitting here talking about it.”

“I’ve heard that statement many, many times,” says Dr. Ring. “As for fabrication, one would have to assume that the thousands of people who have reported the experience are all fabricating the same story.”

In his book, *Life at Death*, Dr. Ring says that those who do not immediately return to their body see a “light that does not merely beckon from a distance, but appears to enfold the individual in what can only be described as a loving way. . . they experience total peace, warmth, a tremendous kind of happiness. . . in a world of surpassing beauty. “It was just *absolutely beautiful!* I could never explain it in a million years. . . . I can never tell you what the feeling was like.” Returnees state they can find no words to describe the experience adequately. They speak of “radiance, of love, of warmth, of comforting, reverential, awesome thoughts.” As for a body, what they describe can only be interpreted as a “spiritual body.”

Dr. Ring continues:

The typical near-death survivor emerges from his experience with a heightened sense of appreciation for life, determined to live life to the fullest. He has a sense of being reborn and a renewed sense of individual purpose in living, even though he cannot articulate just what this purpose is. He is more reflective and seeks to learn more about the implica-

tions of his core experience, if he had one. He feels himself to be a stronger, more self-confident person and adjusts more easily to the vicissitudes of life. The things that he values are love and service to others; material comforts are no longer so important. He becomes more compassionate towards others, more able to accept them unconditionally. He has achieved a sense of what is important in life and strives to live in accordance with his understanding of what matters.

MRS. EDDY ON DEATH AND RESURRECTION

The first death is the simple belief that matter has a beginning and so must have an ending, that it goes out through sickness and age.

The second death is the effort of sin—malicious animal magnetism—to kill us by putting out our sense of God. Jesus must have destroyed the simple belief of death time after time, but the cross where his sense of God crossed swords with evil—malicious animal magnetism—and for a moment faltered, was the overcoming of the second death, and as he had overcome the first death, the second hath no power. The second death is the effort of malice to rob us of our absolute faith and pure trust in an absolute good God.

Instead of being bound for the grave, we must know we are on the eternal road of Life that has no sense of death. No evasion of the subject is possible. We must know that we can never die. We have to know this some time, and now is a good time to begin. We do not need to sorrow because of the seeming death, but rather rejoice that we know the way out. Watch that you do not lose your love from the attacks of hate. Better lose life in matter than love for God and man. This is why our dear departed are better blessed than those that remain if they are returning evil for evil. . . .

It is our mistaken sense of Life that brings the pain and sorrow. You say that she is dead — we buried her today. That is not true. You buried your belief of her and you will some day resurrect it. The only reason why we cannot see our friends who have passed on is because of the limitation which mortal mind has put upon itself. (*EOF*. p. 73).

MRS. EDDY'S LETTER TO A BEREAVED HUSBAND

... Let us rejoice with the angels today. Your dear wife, my precious student, has added one more to the glad throng and the sweet song of those who have gone up thither, having washed their robes and made them white through all they have experienced.

While in the sweet sense that she now entertains, she knows there is a Life in God, good, that is eternal and in this Life, no pain, no death, no parting, no night there.

Oh, my dear friend, I wish you and I knew this as well as she does, today, who has awakened as we all must in some way to the truer sense of the Love that gives us this alternative.

You have no cause for grief; there is no change in the fact and reality of your relative existence, only as the old impressions of death and parting linger in thought.

Now, dear brother, dismiss these; they are as unreal as the false sense of sickness and of sin. They do not belong to God or His creations, and you are the master of all 'that worketh or maketh a lie'. You will learn as did Jacob when he said, 'all these things are against me', that they are *for* you, and the footsteps by which God is calling you more absolutely away from the falsities of sense and flesh, into an entire surrender to divine Science; and the imperative call — 'leave all for me', 'go work in my vineyard'.... (*DCC*. p. 133).

SPIRITUAL AWAKENING

BODY HELD IN THOUGHT



nder the marginal heading, “Spiritual awakening,” Mrs. Eddy writes, “Humanity advances slowly out of sinning sense into spiritual understanding; unwillingness to learn all things rightly, binds Christendom with chains” (95:32). She also says that “divine Science is absolute, and permits no half-way position in learning its Principle and rule—establishing it by demonstration” (*ibid.* 274:23).

To advance rapidly, she told her students, they must cut off every offending thought or motive that is not truth. In *Science of Man* she asserted:

If you were truly scientific you would have no sensation or demand in your body. This would all be confined to Soul, and there love would be purity, and an unselfed principle, blessing to be blest; and food would be understanding, such as Jesus brake, or gave to those to whom he taught God; and being thus you would have the same form or body as now, only it would be Spirit, and not matter or substance. We shall one day awake to be the likeness of God.

From experience Mrs. Eddy knew that forgetfulness of self, an unselfed love, takes you into the Principle.

The foundation of all she is teaching in *Science of Man*, she says, is the unseen Truth which all theories have failed to discover, namely, that man is shadow, idea, as Christ Jesus demonstrated when he reproduced his body from its eternal Principle.

Jesus held his body immortal, in Truth and in Science. He held it as the phenomena of its Principle—in other words, the idea of the Principle and the shadow of himself. He reckoned himself as the Principle and as the substance. Knowing his body as shadow (as idea)

he could walk on the water, and be instantly “on the other side.” His healings illustrate the Science Mrs. Eddy discovered and taught: “Take up thy bed and walk” was not demanded of body, shadow, but of the Principle, as was the raising of Jairus’ daughter, the restoring of the dead son to the widow of Nain, the healing of the epileptic boy, and the many others.

IMPRESSION ON STUDENTS

GEORGINE MILMINE INTERVIEWS



In 1907 Georgine Milmine set out to write derogatorily of Mrs. Eddy in *Life* magazine. Nevertheless her articles were sprinkled with occasional honest reports such as Daniel Spofford's account telling of reading his wife's copy of Mrs. Eddy's (then Mrs. Glover's) handwritten manuscripts of *Science of Man*. This manuscript the students were supposed "to study diligently and even commit parts to memory."

Spofford was intrigued and deeply moved by what he read, but when he later actually enrolled in a class with Mrs. Eddy, he told Georgine Milmine that "the wonderful manuscripts nevertheless were, compared to Mrs. Glover's expounding of them, as the printed page of a musical score compared to its interpretation by a master."

According to Milmine, in *Life*, the students she interviewed, even those long estranged from Mrs. Eddy, "still declare that what they got from her was beyond equivalent in gold and silver. They speak of a certain spiritual or emotional exaltation which she was able to impart in her classroom: a feeling so strong that it was like the birth of a new understanding and opened for them a new heaven and a new earth."

The power of Mrs. Eddy's teaching is born out in the realization that of even the unpromising material constituting her earliest classes, some of her pupils became full-time practitioners, and were adequately supported by their practice for the rest of their lives. This was the fact even though they ignobly turned against their teacher in a faithless show of "who shall be greatest."

Later classes attracted students of nobler and loftier stature who remained loyal and spread Christian Science to the far corners of the earth. Hanover P. Smith was one such student: On leaving Mrs. Eddy's class he wrote:

We go forth from this unfolding Truth and Intelligence with elastic hope and strong convictions, and we are ravished with the sunshine and gladness. The mind waking from its dream of non-realities springs to power. In this sudden surprise of might, there opens to the student's mind new possibilities, with a dazzling consciousness of the greatness of possible achievement. (*Writings and Genius of the Founder of Christian Science*).

CLASS OF 1870 NOT BUILDING TIMBER

But the early class of 1870 bore little fruit. Within twelve years all the members of that class fell away. None were of the caliber from which a new scientific healing movement could be built. In the testing their inner timbers began almost at once to come apart. Actually, Mrs. Eddy's first sixteen years of teaching and healing netted her not one student strong enough to withstand the insidious pressures of animal magnetism.

THE BANCROFT DISAPPOINTMENT

Mr. Bancroft, however, as one of the class of 1870, never became antagonistic. He simply lacked the needed stamina to outface the upcoming storms. Under pressure from Mrs. Eddy he twice made plans to set up as a scientific practitioner. The first plan was interrupted by his decision to marry. When he so advised Mrs. Eddy he received from her the following rare response in which one feels a pervasive sense of poignant regret—the Cause at this time sorely needed good practitioners to whom she could refer calls for help:

Dear Student: Your brief letter lies before me, and I have no objection to your decision [to marry] because I know experience is the best teacher, if this experience be not bought too dearly. I would advise you to meet with and converse with the class. You say, "You are vanquished," but this is an error of statement; you are unchanging, this Mr. Bancroft is not.

You say "love has triumphed over wisdom." This cannot be, for love and wisdom are one; but you might have said, sense has overruled the soul for a brief time; ere long the case will be changed and you will wish this had not been the case. I fear you will inherit this truth through the discipline of affliction.

When Bancroft finally did establish himself in the early part of 1875, he held out only a short time, and then wrote that because of an increase in his family, he felt he must seek more lucrative employment.

This, of course, was another bitter disappointment to Mrs. Eddy. She saw Bancroft's innate goodness. She had hoped he would stand; that he would have waged a livelier battle with the "three-in-one error: the [material] world, the flesh, and the devil."

Writing in 1923, fifty-three years after he sat in Mrs. Eddy's class in 1870, Bancroft tells of the joy and happiness of the little group despite some defections and the harsh sentiment with which they were regarded:

We were considered much the same as "Holy Rollers" or the "Howling Dervishes" are today. We did not even have a name. To be sure we were students of "Moral Science," but moralists could not be saved, according to the prevalent idea of those who claimed to be Christians; and when the name "Christian Scientist" was adopted, we were deemed sacrilegious, and Mrs. Eddy a dangerous woman."

DEDICATION TO STUDENTS



rs. Eddy never failed to share with her students such additional wisdom as was revealed to her from divine Principle. Nor did she miss an opportunity to encourage and promote the welfare of her students. In this way she carried out her determination—and conviction—that the Science could be taught, regardless of the inauspicious material she had to work with in the beginning.

While her course of instruction consisted of only twelve lessons, her pupils were never really graduated. Students have left testimonial that every meeting with her was a lesson, as was every letter received from her, and that this continued for years. There is no record that any of her loyal students, or even her disloyal ones, ever complained of

not receiving full value for the tuition they paid.

OBEDIENCE

Being not only an idealist but also a constructive leader, she could at times be stern and unyielding when error needed to be routed. The Science she taught required obedience.

Obedience, to Mrs. Eddy, meant not to look to the human mind or to matter for a single thing, but to look to God, Mind, infinite good—the Principle, the kingdom of God within consciousness—for everything. To do less, she maintained, is to imply that there is lack in God, that the divine Principle, Love, is not sufficient to meet every human need. We are obedient when we realize “we are partakers of an inheritance in which there is no division of estate” (S&H, first ed.), and joyfully accept that legacy, never looking to matter or human personalities for help. As we go out from the allness of divine good we are shown the human footsteps to pursue, and sometimes these footsteps may look like material means, but if we are obedient to our highest sense of right, we will be led to a principled solution.

In his *Recollections of Mary Baker Eddy*, Gilman, writing on “obedience,” records:

In speaking of obedience [Mrs. Eddy] referred to [her publisher] William Nixon, as embodying a general feeling of unwillingness to obey her implicitly, as a little child. She represented him in this as being in the attitude of mind to feel it beneath him to obey her because she was a woman.

“He would declare himself ready to obey God in whatever He might require of him, but to obey a woman, bah!”

Continuing, she said, “We understand God and are ready to obey Him only so far as we understand and are ready to obey His highest representative in mortal life. Our love for God and consequent willingness to obey Him is never

greater than our love for and willingness to obey His highest demonstrator.”

In all her dealings with her students Mrs. Eddy tried to bring self-will to the surface in order to destroy it. She saw that a student must be rid of self-will, and willing to let God’s will be done if the student was to make spiritual progress. Her rebukes were always from God and were spoken from the highest motives because she saw the error of a student’s words and actions. But these rebukes were often misunderstood by self-willed mortals.

A rebuke was sometimes in the form of a question:

One day Mrs. Eddy asked a student: “Are you working?” He began to tell of his hours of study and work. She asked, “When you see old age, do you declare that Life is eternal activity, beauty and joy? When you see the leaves falling and hear the winds blow, do you declare that there is no change, decay, or cold? When you see deformity and disease, do you declare that man is made in the image and likeness of God?”

The student answered, “Mrs. Eddy, I am not working” (DCC p. 59).

UNDERSTANDING BRINGS FREEDOM

“ortals [will] soar to final freedom, and rest from the subtlety of speculative wisdom and human woe” (*Mis.* 361:21). Mrs. Eddy emphasized that freedom comes with understanding—seeing man’s present divinity:

In beginning with a patient one must see the spirituality of his being, and then be fortified to deny the beliefs with understanding. If you were in a house that had caved in, you would keep on working until every timber was removed which kept you from freedom; so you must see all that holds

the patient is removed and has no power to hold. Man is free, and freedom is the God-given birthright. (*Fragments*, p. 191).

She taught students that they heal the patient by healing themselves first, then they could not be mesmerized to see discord. She had seen the laws on which the Science of Mind-healing was founded. These laws made obsolete any reasoning from a matter basis, or from any basis other than the one Mind which is Love always.

In countless ways Mrs. Eddy emphasized the necessity for bringing to light the real man, the true man, in place of the caricature presented by the physical senses. Numberless times she returned to the basic difference between the Christ-man revealed by divine Science and the mortal conception of man. Restoration to our original perfection as Mind, Spirit, Soul, Principle, Life, Truth, Love, (which is the standpoint of the first edition) comes only through a transformation of our consciousness. As the Truth of Mrs. Eddy's writings is assimilated, spiritually understood, we are translated out of a material sense of everything into a divine consciousness and a spiritual sense of everything.

Since God is not a person but a Principle—God is divine Principle—we get answers in Christian Science only as we understand the divine Principle of our being—the Principle which must be learned, i.e., must be made our being through the study of our Leader's writings. This is what we learn through the system; hence the necessity for it. This Principle which is Love must be *practiced*.

HER WRITINGS REVEAL HER SUCCESSOR



er writings reveal her “successor.” We are that successor as we become one with the teachings contained in her writings and they become our divine being.

“God is individual Mind. This one Mind and His individuality

comprise the elements of all forms and individualities, and prophesy the nature and stature of Christ, the ideal man” (*Mis.* 101:31).

The principle of mathematics cannot be divided. God is the mathematician. No part is withheld from God’s image and likeness, God’s reflection, man, since one infinite Principle, Mind, God, can have but one infinite reflection, or expression. In her classes Mrs. Eddy made it clear that the one Mind which is Love was already the Mind of each one, and only awaited the student’s recognition.

EVIL UNREAL: HER UNIQUE DISCOVERY

MIND THE MESSIAH



But the world did not “crown the power of Mind as the Messiah.” Matter is this world’s God, and “how contemptible is mind groveling at the feet of matter,” Mrs. Eddy wrote in Volume I of *The Christian Science Journal*.

Mrs. Eddy was the first in human history to explain evil as totally unreal, as the counterfeit of God, as nothing more than a misinterpretation of the divine ever-present infinite good, called God, as a misunderstanding of Mind, Spirit, Soul, Principle, Life, Truth, and Love.

As Discoverer and Founder she could not teach what our true being is without teaching what it is *not*. She asks: Can a mother teach her “child the correct numeration of numbers and never name a cipher? Knowing that she cannot do this in mathematics, she should know that it cannot be done in metaphysics, and so she should definitely name the error, uncover it, and teach truth scientifically” (*My*. 235:8). Cruel and bitter personal experiences caused Mrs. Eddy to plumb the very depths of evil to find out that it was merely an unreal facade behind which was always infinite good as the reality. While Mrs. Eddy’s great discovery revealed the unreality and nothingness of evil—since God, good, was revealed as All, and All-in-all—it nevertheless took many decades to fully investigate how evil operated. Christian Science had to go “to the bottom of mental action and reveal” evil’s total unreality.

She saw that the universe and man when explained on the basis of physical sense and represented as subject to growth, maturity and decay must continue to be a puzzle—“a riddle wrapped in a mystery inside an enigma.” She proved that man and the universe can be

understood only when interpreted by Science from its divine Principle, God. How does evil stack up when viewed correctly?

—When interpreted from the Science point of view, what looks like mortal mind—like life, substance, intelligence in matter, or what she termed “animal magnetism”—is never an entity, it is never anything but a misinterpretation of the one divine Mind.

—When rightly viewed, what looks like evil, the mingling of Spirit and matter or dualism, the flesh, spirits many, is never an entity, never *real* being; it is nothing more than the misinterpretation of reality, of the One and only Spirit, God.

—When understood from the Science point of view what to a mortal sense looks like sin, sensation in matter, the body with its suffering and pain, its bondage to appetites and lust, is never a right identification, it is always a counterfeit of the true and real identity which is Soul, the divine Ego, the unchangeable immortal and only “I or Us.”

—Looking from the Science point of view, Mrs. Eddy saw that personal sense, material organization, discord, dishonesty, material theories were never the operation of divine Principle, were never anything other than false teaching, no more real than discord in mathematics or any other so-called scientific subject.

—Looking from the Science point of view she saw that death and time were not realities, but mere suppositional opposites of the ever-presence and isness of Life.

—From the Science point of view an adversary, resistance to Truth, disease, error of any kind, was never an entity in itself, but always the counterfeit, the suppositional opposite, of Truth.

—From the Science viewpoint, fear, hate, envy, imperfection are only the misunderstanding of Love and perfection; they are never real.

Matter or false consciousness is the way the human mind represents itself to itself. The body, like everything else material, is merely a

construction of consciousness. And as consciousness changes through spiritual education, the body will be seen as spiritual, as a body of divine ideas. Science “translates matter into its original language, which is Mind, and gives the spiritual instead of the material signification” (Hea. 7:8).

Where did sin come from? Where did discord in music come from? Where do errors in mathematics come from? When error is handled, Mrs. Eddy told a student, it becomes a battle axe. But a single wrong thought harbored, she contended, makes one a partner with animal magnetism and opens the door to the bondage of evil.

Mrs. Eddy's discovery that evil is *unreal* is unique in human history. It is destined to set man free from believing matter is an entity in itself. She saw that it was not mortal man that was wrong, but only the concept of man as mortal.

This was not *theory* with Mrs. Eddy. She had *proven* it to be Truth in actual experience.

She taught her students that their understanding of Christian Science was God working in them.

HOW DID ERROR CREEP IN?

DECADE-LONG NIGHTMARE BEGINS

rs. Eddy had a strong penchant for endowing others with her own Christ-like qualities—for investing others with her ideal, and making them think it was their own. She was ever thinking of others as bigger and better than they really were, humanly. This predisposition kept her, in 1870, unaware of the deep moral deficiencies in young Richard Kennedy, a student in that 1870 class, to whom she had given many hours of private tutoring in the healing art.

Kennedy's consequent success with patients led her to make an arrangement with him whereby she did the teaching and he got on with the healing.

The brash young Kennedy soon decided he knew as much as his teacher; and motivated by envy, he proceeded to use in a wicked, perverse way the divine Mind power Mrs. Eddy had taught him. When uncovered, he became vengeful and used a perverted mind-power to influence students against Mrs. Eddy. Students began falling away, and some began aggressively to oppose her every move.

Thus began a decade-long nightmare, which, however, proved to be not without a hidden blessing.

What was this blessing?

MRS. EDDY TAUGHT ONLY GOOD

he question might arise, since Mrs. Eddy taught her students only the power of infinite good, how did it happen that she now found her worst obstacles, the most devastating blows—as Jesus had learned from Judas—were to come from her own defecting students rather than from the rejection and skepticism that assailed her from the outside world?

Apparently God wanted Mrs. Eddy to thoroughly learn that the only enemy is animal magnetism, meaning a *false view* of things.

The treachery of her students thus became a blessing in disguise since they forced her to investigate and discover the remedy for error of every kind.

Jesus' mission had been an ascending mission, to show mankind how to lay down the mortal concept. He knew there is but one "self" and that is the God-self; consequently, he said: "Think not that I am come to send peace on the earth: I came not to send peace, but a sword" (*Matt.* 10:34). Mrs. Eddy's mission, on the other hand, was a descending, encompassing mission. It encompassed Jesus' work on earth. She therefore had to find the remedy for error of every kind; she had to find that reality, divine Love, has no contests, because "to infinite, ever-present Love, all is Love, and there is no error" (567:7).

Regarding error, Mrs. Eddy states: "While the ways, means, and potency of Truth had flowed into my consciousness as easily as dawns the morning light," this was not the case with evil and error. These she seems to have had to ferret out mostly from necessity through raw harsh experiences that left her worn and battle-scarred. "I shall not forget the cost of investigating for this age the methods and power of error. . . . The metaphysical mystery of error—its hidden paths, purpose, and fruits—at first defied me. . . ." (*Mis.* 222:29).

The early editions of *Science and Health* show how Mrs. Eddy only gradually came to a full understanding of evil and how to handle it. In the first edition she said: "In warfare with error, you attack to kill, and the wounded or cornered beast bites you if he can . . ." whereas in the last edition she succinctly disposes of evil in five words: "Evil is a suppositional lie!" Because of the exaltation of God in her consciousness she saw evil's unreality. But to search out and establish the total nothingness of evil took Mrs. Eddy's entire forty-four-year span of labor.

DIFFERENCES BETWEEN THE MISSIONS OF JESUS AND MARY BAKER EDDY



he missions of Jesus and Mrs. Eddy are really one mission. Jesus embodied within himself the Christ and showed forth in his own being the presence of God as the personal appearing of Truth, since at his time on earth no other appearance could have been understood by the people. He therefore could say, "He that hath seen me, hath seen the Father."

Mrs. Eddy's mission was not to repeat but to complete his mission. Her mission was to so commune with Mind that she could write the textbook, "the Comforter," which gives the complete impersonal explanation of God. She entirely and consistently *removed* herself, her personality, from the Science she discovered, knowing that confusing her with Christian Science would destroy a genuine understanding of it. She said: "I got Mary out of the way." She knew "there was never a religion or philosophy lost to the centuries except by sinking its divine Principle in personality" (*My*. 117:22).

Jesus was our great exemplar. He made it clear that he was doing nothing beyond what all others were capable of doing and could do: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." But until Mrs. Eddy brought the *understanding* of God and Christ Jesus, faith was the highest form of help the hungry heart could turn to. Today, through the assimilation of Truth and Love given in the writings of Mary Baker Eddy, faith becomes understanding which makes the power of Truth and Love available to us in our consciousness; we can know that we "possess sovereign power," through this scientific understanding. (See *Pul.* 3:7.)

TEACHING, NOT PERSONALITY, IMPORTANT

If there was one thing Mrs. Eddy impressed upon the students more than any other it was that they were not to look at her or to her, but to the Truth she declared. The spiritually-minded honest students were not bothered with the question of Mrs. Eddy's "personality." To them it seemed simple common sense that she could not be separated from the truth she taught, as she herself explained: "Christian Science is my only ideal; and the individual and his ideal can never be severed" (*Mis.* 105:20).

An article in *The Christian Science Journal* (Vol. XII, No. 1, in 1889) stated:

As to those who antagonize bitterly the position and doctrines of the author of SCIENCE AND HEALTH, is not the trouble with her personality the same that mortal mind has always had with the personalities of those chosen of God to voice Truth? How would it strike us to hear a professed Christian say, "Oh, yes, the Sermon on the Mount is of transcendent elevation and beauty; but Jesus was selfish, conceited, and aspiring"?

In this business of personality or the mentioning of her name, she had to watch two ways. She from time to time wrote her editor requesting there be less mention of her personally. But at the same time she was keenly aware that a recognition of her relationship to Christian Science as its Discoverer and Founder must be kept before the public to safeguard it against wily aspirants who would not hesitate to adulterate and pervert her teaching.

There were always those, who having gained a smattering of metaphysics, felt themselves capable of expounding and even improving on what had unfolded to her through many years of hard work, study, experience, revelation, and self-discipline. These instant metaphysicians argued that their allegiance was to Truth, not to a

person. Of course that argument was founded on the would-be metaphysician's extravagant and excessive regard for himself, for his own person, since centuries will probably still elapse before anyone can speak with the authority of Jesus or of Mrs. Eddy. Thus she had to watch both ways in order to properly safeguard her teaching.

However, she warned that those who looked for her in person or elsewhere than in her writings lost her instead of found her, and that religions and philosophies are lost when their divine Principle is sunk in personality. No one ever made less of personality than did Mrs. Eddy.

Mind, Spirit, Soul, Principle, Life, Truth, Love spoke through her because they could, because of her unselfed love and purity. They could speak through her because her absolute consecration of thought, energy and desire had made her a transparency for Truth and Love, a clear, lucid windowpane that Truth and Love could shine through. She at all times let her writings speak for her, knowing they were of God, that she was "a scribe under orders" whom God was using to lead humanity out of the chaos of blind faith and false beliefs into the demonstrable understanding of Science and Christianity.

It was Mrs. Eddy's mission to state the Science that would enable all to do what Jesus did. It was not easy for her students to grasp it. Caroline Frame voiced their dilemma: "We endeavored to remember every word, but when we tried to express it, found this impossible, neither could we write it, showing it to be the Spirit, and not the words (letter) that makes the impression" (*Six Days*, p. 254).

Speaking on this subject with Mrs. Eddy, James Gilman ventured:

"Doubtless we try to explain the letter too much."

"No," she said, "you do not explain the letter even, unless you are governed by wisdom. If you are talking with one who has not yet learned the A B C's and trying to explain what is above and beyond the A B C's do you *explain* anything to

such? No; we need to practice this Science in whatever we are doing and this gives us the wisdom to talk to people what they can understand.... [She told him he must abide on the Rock.]

STARTING THE TEACHING



In February of 1866 Mrs. Eddy was the only Christian Scientist on earth. The vast subject of Christian Science was then known only to her, and was utterly contrary to the general belief. Thus it had to win admission little by little. To accommodate her teaching to the total ignorance of her early students, Mrs. Eddy, in the beginning, had been willing to give up a tiny portion of her ideals in order to secure the larger part. This led to trouble.

Perfection *is* our present state in reality, and always has been, but to one born of the flesh, the attainment of perfection seems a step-by-lonely-step, gradual climb, “journeying ‘uphill all the way’” (574:4).

In spite of temporarily accommodating herself to the ignorance of that early period, it is clear Mrs. Eddy never lost sight of her goal of perfection.

ERROR BEGINS WITH FIRST STUDENT



We have already learned that Hiram Crafts was Mrs. Eddy's first student in late 1866. He did not tell Mrs. Eddy he had used manipulation (rubbing the head) when he was a spiritualist healer prior to studying with her. When she learned of it she determined it would be best to suffer it to be so now with him and with other students, while they were learning.

It was all so new!

She would let the tares and the wheat grow side by side until she could see more clearly how to deal with the problem.

The answer came swiftly when she found to her horror and sorrow that only evil could come from trying to mix Spirit and matter—

trying to mix purely spiritual means with material means. Thereafter manipulation of any kind was strictly forbidden.

STUDENTS REFUSE TO OBEY

ome of the students refused to obey Mrs. Eddy's newly imposed strict ruling against manipulation. Kennedy was the most obdurate offender. He had achieved astonishing success with his method, and was totally averse to risking his lucrative practice by reliance on the purely spiritual means of prayer alone.

Mrs. Eddy finally became fully aware that behind Kennedy's surface inoffensiveness lay a deep hatred of Truth—the carnal mind's enmity against God.

DANGEROUS MIND CONTROL

he saw Kennedy's control of his patient's mind, and *all* such control of one mind by another, as a dangerous counterfeit of Science, it being the imposition of the operator's will rather than the actualization of God's will. It was the ancient struggle of self-will against the will of Love. She had taught him the tremendous power of mind, and now she felt she had put a dangerous weapon into his hands, as well as into the hands of her other students whose characters were dominated by evil traits.

While Kennedy was the most inexorable troublemaker, he was at the same time the Judas that was necessary to bring out the great truth that because God, or Mind, is All, is infinite, and is Spirit or good only, evil in all its guises is simply illusion, animal magnetism, totally unreal; and our only need, ever, is to rouse ourselves out of this Adam-dream that matter, as substance, is a reality. Since the kingdom of heaven is within consciousness, we need only "rouse the dormant understanding" (583:15) in order to free ourselves from its claims.

Kennedy subsequently became the symbol for the belief in more than one mind.

“LITTLE BOOK” WRITTEN MIDST ADVERSITY

he desertions, and the further apostasy Kennedy was maneuvering, caused the first edition of *Science and Health* to be written under extremely adverse outward conditions—confirming the Scripture regarding the Woman who, “being with child cried, *travailing* in birth and pained to be delivered” (Rev. XII:2).

But, as she later wrote, “The very circumstance which your suffering sense deems wrathful and afflictive, Love can make an angel entertained unawares” (574:27). And this was true now: it was actually Kennedy’s refusal to obey Mrs. Eddy’s instructions that convinced her of the necessity to publish her writings in book form instead of giving out only handwritten manuscripts of her teaching.

The depth of suffering into which the conduct of these rebellious students plunged her may be gathered from letters written to Bancroft during this period:

My students have done me irreparable injury while I have been doing all in my power, under the circumstances, for them. When I suffer for Truth, they desert me, and when I send out their name, endorsed by myself, they disgrace my recommendation by a failure or turning to mesmerism, and working against me.

Why is all this? It is because they have not started with right motives. They told me their motives were right and I tried to help them. But because they love the ties of the flesh more than those of the Spirit, and always hold to the fleshly ties if in any way they conflict with the ties of Spirit, they fail in the healing work.

Again referring to the grievous burden the discords of that hour imposed upon her, she wrote him:

I am a fish out of water; when I am dragged away from

wisdom and love into the grosser abyss of folly and hate, then I am not a fish at home. Truth is, I am so tried by the malice of my students, that up to this time, or a little prior to it, I have done nothing but love and praise, that I am losing my happiness and consequently my health in the dark labyrinth into which I gaze and stand upon the brink, thinking momentarily, will my students plunge therein?

HER WILLINGNESS TO MAKE THE SUPREME SACRIFICE



Many were the sleepless nights Mrs. Eddy passed as she prayed for guidance during these crisis-ridden years. In a letter to a friend, she wrote, "O, I am so tired! tired! . . . When will my rest come?" Actually it would not come for nearly another four decades. She had embarked on a mission to make evil and discord obsolete. Ceaseless toil was in the offing.

A great leader must do the things he believes must be done at the time they must be done. There was always something that must be done and done *now*. Mrs. Eddy had a remarkable talent for putting first things first; a great purpose must be carried out, and regarding it she wrote: "The song of Christian Science is 'Work—work—work—watch and pray' " ('00. 2:7).

Records of an experience Mrs. Eddy passed through at this period indicate how ceaselessly she strove to benefit and bless humanity with her discovery. Her willingness to give the last full measure of devotion, even if it took her life, is a monument to the human spirit.

Mrs. Eddy was boarding with Miss Rawson at the time of this occurrence. George Barry and Mr. Hastings went to call on her. Rapping on the door they "heard a voice, hardly above a whisper, say, 'Come in.' On entering, she arose to meet them, but fell back, lost consciousness, and to their belief was gathering herself on the other side."

Barry hastily went after Mrs. Rice, whom Mrs. Eddy had taught the Christ-healing method. Immediately a change took place. "Mrs. Rice called loudly, as for someone afar off, and the answer came, faintly at first, and stronger and stronger, till she was able to sit up and have the Bible and her manuscripts read to her and so recovered" (Extract from a letter by George Barry to Bancroft).

DECISION TO WRITE A BOOK



In 1872 the pupils had only her handwritten manuscripts to study from; and it was while she was deeply concerned about the harassing trivialities, the intermittent squalls of scandal, and the constant turmoil the rebellious Kennedy was fomenting, that Mrs. Eddy providentially opened her Bible to Isaiah 30:8, “Now go, write it before them in a table, and note it in a book, that it may be for the time to come forever and ever.”

She recognized it as a command direct from God, and began at once to make preparation to follow the divine order.

This was February, 1872.

More than three and one half years—years of indefatigable labor—would elapse before the first edition of *Science and Health* finally rolled from the press on October 30, 1875.

During those years Mrs. Eddy secluded herself—had only the barest necessities of life—as she worked on her book, the “little book” prophesied by Jesus to St. John in Revelation 10.

Bancroft, in whose home part of the book was written, has left this record:

I have known her when nearly crushed with sorrow, but she wrote on. I have known her when friend after friend deserted her, but she wrote on. I have seen student after student bring ridicule and reproach upon her, but still she wrote on.

Doubtless she little dreamed as she worked on that first edition that nearly four decades and more than 430 editions later would find her still working to perfect the “system she denominated Christian Science” (viii:27).

BOARDING HOUSES



o regular classes were held between 1872 and 1875. The writing of her book, which she at first called *Science of Life* (until learning that was the title of a book by a natural scientist) was the first demand.

For the project she had embarked upon she needed peace and quiet; but these seemed to elude her. During the writing she moved from boarding house to boarding house—finding it necessary to change at least eight times. She lived awhile with Dorcas Rawson, then moved back to the Clark's. For six months with the Bancrofts; six months with the Allens; for shorter periods at other places. Each place seemed to have its drawbacks—too many intrusions, cramped quarters, noise, intolerance of her ideas—one difficulty or another drove her in search of more tranquillity.

Of this experience she later wrote “At first I hurled Truth into human consciousness, but this caused me to be cast out of my different abodes in the early days. I learned this is not the way of presenting Truth. You learn by the things you suffer.” Slowly the value of Jesus' injunction bore down upon her: “Neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.”

A loyal student of that time wrote:

In 1874 Mrs. Eddy was homeless, living among strangers, longing for a place to rest; no demonstrator in active practice to whom she could refer patients.... The month of December was a very depressing one for her.... Evidently tired, and worried about her book [which the publishers had twice rejected], she longed for a place to rest.

MRS. EDDY'S HOSPITALITY



ut though the calls for help increased, and other duties called, as she worked assiduously on her manuscript, Mrs. Eddy

never neglected to encourage her students and invite them to call on her. In a letter to a student she wrote:

I intended to return your calls before this but my time during the day is occupied so entirely I cannot leave; then in the evening I am engaged two nights out of every week Now you must not wait for me, for I have no time whatever to afford for the etiquette of society but have all the friendship, that the world has not, for my friends

She invited them to drop in when and as they could. Mrs. Eddy agreed "there are wit, humor, and enduring vivacity among God's people." She had the reputation of being an excellent storyteller, and enjoyed a good laugh. This was probably why she sparked the early *Christian Science Journals* with a column: "A Little Nonsense Now and Then," featuring appropriate jokes. For example:

A lecturer, discoursing on the subject of "Health," inquired: "What use can a man make of his time while waiting for a doctor?" Before he could begin his answer to his own inquiry, someone in the audience cried out: "He can make his will."

* * *

Missionary work in West Virginia: "Is your husband at home?" "No; he is 'coon hunting. He killed two whopping big 'coons last Sunday." "Does he fear the Lord?" "I guess he does, 'cause he always takes his gun with him." "Have you any Presbyterians around here?" "I don't know if he has killed any or not. You can go behind the house and look at the pile of hides to see if you can find any of their skins." "I see you are living in the dark." "Yes, but my husband is going to cut out a window soon."

* * *

Under “Too Much Accuracy”: A very accurate Chicago physician sent in a certificate of death recently, with his name signed in the space reserved for cause of death.

PUBLISHERS TWICE REJECT FIRST EDITION

rs. Eddy assumed she had completed her writing in the fall of 1873, but two more years were to elapse before the book was printed and issued.

When her first manuscript was offered to a publisher it was rejected with such caustic criticism that she felt she must revise it. This took many months of work. Many changes were made. Some statements were more fully explained, others omitted.

She again offered the book to the publisher in the spring of 1874. It was again rejected. The publishers said they would not attempt to print something they couldn't understand!

According to records left, she was very sad at this second rejection, and her pupils felt a grave injustice had been done their teacher's book.

NEW PUBLISHER FOUND

fter discussions with the publishers concerning their objections, and further rewriting, a fund was subscribed by Mrs. Eddy's students. In July Mrs. Eddy found a printer, W. F. Brown of Boston, who was willing to undertake the work if Mrs. Eddy would pay all the costs and would supervise it.

So Mr. Brown began the printing process.

There is a saying, "nothing is more aggravating than the well-meaning person who uses no judgment." This could apply to Mr. Brown. Totally unfamiliar with Mrs. Eddy's terminology and capitalization, which he couldn't understand, he decided Mrs. Eddy must have made mistakes and undertook to correct them, which in some cases fatally altered her meaning.

THE PROOFREADING NIGHTMARE



fter nearly three years of incessant labor Mrs. Eddy now had to become proofreader to rectify the printing errors, or the precious volume would be spoiled. She had to go over the 400 pages and right the many blunders the printer had made either through well-meaning “corrections” or pure carelessness. The plates were of the old-fashioned type, so she had to count the letters of every word removed or inserted in making corrections.

A letter written to a friend concerning this proofreading ordeal ended with:

... tired to death, broken down with persecution, no home to rest in, invalids all around me, one room only, etc., etc., to work in; this is my present lot, and you see I have no chance now to help myself or anybody else. [But, as always, she knew God was only testing her loyalty to Principle.]”

At a certain point Mr. Brown stopped printing altogether for several months.

After a time Mrs. Eddy saw this further delay as providential. She became aware of an imperative divine demand to include the handling of error’s murderous contradiction of Truth in this very first edition. In *Retrospection and Introspection*, p. 37:21, Mrs. Eddy gives an account of her obedience to Love’s prompting, and its reward.

WHY 431 EDITIONS FOLLOWED



nd right here, as we learn of God’s insistence that she expose mental malpractice, alias animal magnetism, in the very first edition, we get the clue as to why 431 editions had to follow that first edition.

Through the treacherous conduct of Kennedy and other early students, Mrs. Eddy saw a way must be found to expose and nullify

error's lethal contradiction of Truth. A way must be found to lead the students step by step to see error's unreality, in order for Truth to become *divinely subjective in reality*, and not just in words.

Error would like nothing better than to have everyone think: "Oh, yes, I am God's perfect child now!" and so put each one to sleep. In *Unity of Good* Mrs. Eddy tells us that evil comes into authority through the following three misstatements.

"*First:* The Lord created it." This is mortal mind saying, "I am God's idea," when actually it is the mortal that is God's *opposite* and must be dropped, laid down, overcome, seen as a misconception.

"*Second:* The Lord knows it." But God "is of purer eyes than to behold evil," and knows it not.

"*Third:* I am afraid of it." All the while the mortal is saying, "I am perfect now," personal sense underlies that assertion—error, personal sense, takes Truth and subverts its meaning, i.e., applies it to God's opposite; thus it is not founded on reality, and therefore results in fear.

So it was that Mrs. Eddy obeyed God's demand to begin exposing animal magnetism (personal sense) in this very first edition of *Science and Health*. And once again she passed the greatest test of courage: to meet defeat without losing heart. She always looked for the hidden blessing in a disappointment, and saw how it was invariably a call to lay down the mortal viewpoint. This filled her life with constant and unexpected encouragement because each day she did her best to reach the highest standard of pure and useful living.

It was about this time that she discovered *Science of Life* was the title of a book already in print. She waited several weeks for another title to come from God. The hallowed suggestion came in the silence of the night, and she rose and recorded: *Science and Health*.

GOD THE AUTHOR OF SCIENCE AND HEALTH

rs. Eddy never claimed any personal human authorship of Science and Health. (See *'Ol.* 4:12; and *My.* 115:4.) She said, "When you read this book you will hear the voice of God speaking to you" — it is Life, Truth, and Love speaking to you; only God could have written the textbook. Thus was fulfilled Jesus' promise and prophecy of the "little book," the "Comforter," when he said, "Howbeit when he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak" (John 16:13).

Repeatedly Mrs. Eddy emphasized that not one word of Science and Health was the product of her own thought or invention. She had written down what she heard, what God dictated. Therefore, the words of Science and Health, *they* are Spirit, and *they* are Life. In the same way, any idea we practice in the "system" of Christian Science must be seen as not human thought or invention; it is Mind, Spirit, Soul, Principle, Life, Truth, Love, or infinite good itself, in operation.

A MOMENTOUS YEAR

he epochal year of 1875 held unparalleled significance in Mrs. Eddy's life. It saw the fulfilling of Jesus' revelation to St. John concerning the "little book."

Another happy event of considerable moment was the purchase of No. 8 Broad Street in Lynn. A mansion? No; but for Mrs. Eddy a mundane wonder of the much needed kind! It was to give her the peace and seclusion she needed; and to her Cause it would give a prestige which until then it had not acquired. It gave a stimulus to her work and to that of the students who were assisting her in every way they could.

It was purchased in March of 1875. Mrs. Eddy had been thinking for some months that with financial help from her students she would like to establish a home for Christian Scientists. When a "For Sale" sign appeared on the house across the street from her boarding house, she considered it a providential disposition of events, and No. 8 Broad Street was promptly purchased. Soon there was a sign over the door: "Christian Scientists' Home."

FIRST EDITION NOT WRITTEN AT NO. 8 BROAD STREET

t is sometimes mistakenly thought that Mrs. Eddy wrote Science and Health in this new Lynn home at No. 8 Broad Street, in the little attic room with its skylight. But the fact is the writing of Science and Health had been completed previously. The third and final drafts of the manuscript were actually turned over to Mr. Brown on September 5, 1874, seven months *before* the purchase of No. 8 Broad Street. Only the completing was therefore done at the new home, and of course the second and third editions were written at No. 8 Broad Street.

GREAT ACTIVITY FOLLOWS PUBLICATION



reat activity followed the final completion of the *Science and Health* manuscript. The students met with Mrs. Eddy during the week as well as on Sundays.

The summer of 1875, while *Science and Health* was being printed, was the most harmonious period of the twelve years Mrs. Eddy lived in Lynn, records Bancroft. She seemed continuously happy. Although she was constantly and diligently writing, teaching, preaching, and taking cases students had failed to heal, her physical and mental vigor were clearly augmented rather than depleted.

When her book appeared late in the fall, it received more favorable consideration from the press than the students had expected. The good publicity which Mrs. Eddy's preaching and healing had generated prepared the way for her book.

Mrs. Eddy would henceforth have held a highly regarded place in the community had it not been for the malicious actions of some of her renegade students.

DR. ASA G. EDDY

In 1876 Asa G. Eddy came into Mrs. Eddy's life as a student, and on January 1, 1877, he became her husband and associate in her work.

He first visited Mrs. Eddy in March, 1876, at the urging of friends. Quickly healed of heart trouble, he became an earnest student, took her three weeks' course on divine metaphysics, and became the first person to advertise himself as a "*Christian Scientist*." Before this time other students had advertised under other titles, such as "S.P. Bancroft, Scientific Physician. Gives no Medicine," or simply "Dr. H.S. Crafts (Will say unhesitatingly, I can cure you, etc.)."

Dr. Eddy soon realized that heaven could be experienced here and now, in proportion to his grasp of reality, since it was all a state of consciousness. With characteristic honesty and courage, he totally committed himself to helping Mrs. Eddy in every way possible, including his successful healing practice. It was a spiritual marriage. They loved each other dearly.

Mrs. Eddy's deep and abiding affection for Dr. Eddy is voiced in the first two poems in *Miscellaneous Writings*, pp. 384-5, written after his death, in which she voiced her prayer to have him "Stay! till the storms are o'er—the cold blasts done, the reign of heaven begun, and Love, the evermore. . . . Faith, hope, and tears, triune, above the sod find peace in God, and one eternal noon."

The marriage was a leading from God, and would help Mrs. Eddy weather the savage onslaughts destined to surface during the next five years.

Of this marriage Bancroft writes:

In all the years during which I knew her, Mrs. Eddy's life and her activities were dominated by. . . one idea, the promulgation of her discovery. She was undoubtedly sincere in

thinking *that* to be of more importance to the world than all else she had to offer.

I have never known a man or woman so self-sacrificing. Even in a mother's life there are times when children must give place to self-gratification. There was nothing of this nature apparent in Mrs. Eddy's character. With her, love for humanity was ever the ruling factor. I believe she married, thinking she had found a man who would be of great help to her not in one, but in many ways, in this labor of Love and Truth to which her life was dedicated.

HER LIFE WITH DR. EDDY



ibyl Wilbur has described the life of Dr. and Mrs. Eddy in the years 1877 to 1882 as one of "tranquil domestic existence." But biographers who have had access to the records reveal it as quite the reverse. True, there was no inharmony between them. Dr. Eddy's devotion to Mrs. Eddy "was most ideal," writes Clara Choate, "he apprehended every wish of hers." However, their life together, due to treacherous apostate students, was to be a saga of woe upon woe: unceasing toil, fatigue, sleepless nights; faithless neophytes, evilly motivated, bringing grievous lawsuits, and leaving injurious slander in their wake; one dreary harassment following another, climaxing in a diabolical plot accusing Dr. Eddy of murder.

The culminating shock to Mrs. Eddy came with the murder of Dr. Eddy by malicious mental malpractice when a renegade student persistently suggested mental poison to Dr. Eddy's thought.

GRIEF AT DR. EDDY'S PASSING



r. Eddy died June 2, 1882. For Mrs. Eddy it was a stunning blow. Humanly speaking, she had lost her strongest moral support. Dr. Eddy had stood staunchly by her for five and a half years, devotedly serving her to the utmost of

his capacity during the most critical years of her earth-life. His every concern had been for her welfare. He had endeared himself to her as a precious, keenly beloved helpmeet.

His death brought her to the lowest point of her lone earth life.

A student tells in her *Reminiscences* that Mrs. Eddy laid her head on a friend's shoulder and wept. "I feel there is something in your heart that will understand what is in mine," she sobbed.

Most of the students had expected their teacher to take Dr. Eddy's death without giving way to heart-breaking sorrow. The series of disasters that immediately preceded Dr. Eddy's death, together with Mrs. Eddy's uncontrollable grief, shook the students, "most of whom were utterly dismayed and overwhelmed by the succession of events" that now threatened to wrench away the light they had become accustomed to follow.

Bitter was the experience as she struggled with the despair into which her grief had plunged her. "God means that I shall rely on Him alone," she had said to Mrs. Manley. (*Delia Manley Reminiscences*).

FINDING HER TRUE IDENTITY



Arthur Buswell, to whose family Mrs. Eddy retreated at this sad time, related to Mrs. Longyear that:

Her great struggle was known to his household, but that she carried it through alone, though they often watched outside her door. After a night of agony she would emerge from her struggle with a radiant face and luminous eyes, and they would hesitate to speak to her for fear of disturbing the peace that enveloped her (*The Genealogy and Life of Asa Gilbert Eddy*).

Doris Grekel, under the caption, “Identity revealed,” writes:

In Barton, Vermont [the home of the Buswell family] the “toiler tireless, all unbeguiled” [as Mrs. Eddy calls herself in the poem, *Meeting of My Departed Mother and Husband*] was gaining ground in her struggle with the demons of darkness. In her years of toil for “Truth’s new birth” she had had few earth ties. Now she had none. . . . If her heart had been in her work till now, it was no longer. Her heart, her yearnings, and her life were in Spirit. And in this Life of Spirit she saw and clearly understood her own identity. For many years she had known her mission and devoted herself to it completely. She had known *what* she was to do. Now for the first time she knew *who* she was. The Woman of the Apocalypse, the Revelator to this age, the woman Jesus had revealed to John on the Isle of Patmos was Mary Baker Eddy,—and she *knew* it.

Mary Baker Eddy had a mission to fulfill, but the total severing of earth ties affected her method considerably. For ten years she had been on the defensive against the attacks of

the false prophet and all the lesser luminaries that he had lured into a life of malicious mental practice. Now she would take the offensive. For ten years she had worked for Richard Kennedy to heal him of his sins. Now the sinner must learn from his own suffering. From now on her work would be for the sole purpose of establishing Christian Science on the earth. Those who would rally to her standard would have to be a help-meet for her Cause or fall by the wayside. (*The Discovery*, p. 267).

Hugh Studdert-Kennedy in summing up Mrs. Eddy's experience at this time considered that in 1866 Mrs. Eddy discovered the Allness of good, and when she rose from the wrenching blow of Dr. Eddy's death she discovered the nothingness of evil.

CAUSE OF DR. EDDY'S DEATH EXPOSED



he following, regarding Dr. Eddy's death, written by Mrs. Eddy herself, has been preserved by the Carpenters in their book, *Items*, p. iii, and is followed by their tribute to her courage:

After her husband's death, Mrs. Eddy wrote the following fragment: "He saw the effect of malpractitioners on others, but not on himself; that was the point of their silent argument, to produce just this effect, and that blindness on his part made him their victim. He had saved others, but was not aware they were controlling him until he was in their power. Hence my determination to forewarn and so forearm the world against this most atrocious crime that none but one who makes more of a reality of matter than of Spirit, God, can commit.

"Our basis of Christian Science is to make Spirit, God, the great and only reality of action or being, and to reveal the unreality of matter. Hence the aim of the mesmerists or

malpractitioners to overthrow our system, and introduce their basis of matter for the basis of Spirit, and to steal our writings and claim they were extracted from the writings of mesmerists, when they are diametrically opposed in their origin, basis, and practice, to mesmerism. For all we have borne in our struggle to bless the whole human family, there is a blest law of compensation and a diviner law of Love that maketh the wrath of man to praise Him. The loss of our husband was the resurrection morn over the night of silent crime. It rent the veil of sin, and we saw for the first time the full remedy for even this directed envenomed barb of sin, and it fell from the quiver of malice powerless before us. We can now teach every Christian student the practical power of divine Science over all mesmerism and how to “‘take up serpents, and if they drink any deadly thing it shall not hurt them.’ ”

It took remarkable courage for Mrs. Eddy to make a public statement which was so in advance of the times, for which she would be ridiculed. Yet she lived to have numberless persons agree with her, that all death is mental murder; in fact, it is mental suicide.

Why? Because all is infinite Mind manifested. The only thing we ever see is an image in Mind, but because we falsely think it is matter—flesh, blood, bones, occupying space and time, and is something separate from Mind—we consequently, falsely, think it can die.

These false “beliefs which rob Mind, calling it matter, and deify their own notions, imprison themselves in what they create” (251:30); and this crucial error, she says, makes man “the most absolutely weak and inharmonious creature in the universe.”

Failing to see this great truth—that we are not *in* the body we are

aware of—is mental murder. But as we “rouse the dormant understanding,” the kingdom of heaven within, all-harmonious immortal Life in and of Spirit is seen to be the fact.

“The sum total of human misery. . . has full compensation in the law of Love” (574:17) which shows us reality, the complete harmony of Life in and of Spirit where matter is not an objective state independent of the consciousness that perceives it. This realization lifted Mrs. Eddy to divine heights where for the first time she saw her true identity: the revelator to this age, the woman Jesus had prophesied to St. John, the woman of the Apocalypse.

Her history is a holy one which only the coming centuries will fully reveal.

RETURN TO BOSTON



On the very day Mrs. Eddy returned to Boston, she opened her Bible at random as was her habit when seeking guidance. Her eyes fell on Isaiah 54:

Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord. Enlarge the place of thy tent. . . for thou shalt break forth on the right hand and on the left. . . . Fear not. . . in righteousness shalt thou be established. . . . No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn.

In her Bible she noted: “Aug. 6th 1882 returned Boston.”

A NEW ERA OPENS

“**I** am changed,” she wrote a friend. “I see it in the mirror, and my heart tells me it every hour.” She felt God giving her the strength she needed, strength such as she had never felt before. She was ready to establish herself more firmly than ever. She had the promise: “No weapon that is formed against thee shall prosper.”

She lost no time re-opening her College, which quickly became a beehive of activity. She arranged for a series of lectures in Boston and other cities. The energy and fortitude she displayed were thrilling. They seemed miraculous, reports a student active at that time. The crisis had been successfully passed. From then on Mrs. Eddy’s rise in popularity and power were rapid and steady. The light of Mind was constantly guiding her. Many would be the cruel weapons formed against her in the coming years, but none would prosper.

THE WHITE BRIDGE

In a class Mrs. Eddy described a beautiful white bridge passing over a morass of slime and mud, with venomous reptiles and wild animals lurking in wait. Her question was: “Which path would you take—over the white bridge or under it?”

After the general response had been “over the bridge” she brought home the point: “You will go over the white bridge after you have been underneath and demonstrated over it all. The whole of mortal mind must be overcome first” (*Six Days*, p. 57).

THE LABOR AND THE COST

“he labor I have bestowed upon the Cause of Christian Science, you cannot reckon,” she told a friend.

The cost to Mrs. Eddy of plumbing the depths of suppositional evil to find its nothingness is graphically portrayed by Lulu Blackman, a student in one of Mrs. Eddy’s classes, who relates that she could never forget how Mrs. Eddy appeared when she turned from the contemplation of all good to the supposititious claim of evil:

It was a revelation of Truth, but it was also an unconscious revelation of the price of learning Love which this woman had paid through vital experience, through the things she had suffered—because of the exaltation of God in her own consciousness. The picture of this loved teacher as she shared the hemlock cup with her half-comprehending students [etched itself on Mrs. Blackman’s memory, and caused her to vividly recall Mrs. Eddy’s words in Science and Health] :

Remembering the sweat of agony which fell in holy benediction on the grass of Gethsemane, shall the humblest or mightiest disciple murmur when he drinks from the same cup, and think, or even wish, to escape the exalting ordeal of sin’s revenge on its destroyer? Truth and Love bestow few palms until the consummation of a life-work.

Mrs. Eddy was speaking from experience—from the trauma and challenges that had marked her own career. Yet, so great was her love for humanity, she was willing, to the very last, to leap into the crucible of affliction to save the Christian Science Movement. While still at Pleasant View, Mrs. Eddy confided to Henrietta Chanfrau, “Henrietta, if I ever go away from here to another house, it will be to be delivered up to my enemies” (*Fragments*, p. 204).

STUDENTS' MATERIALISM CAUSED HER DEATH



It was the materialism of her own students and their consequent disobedience that caused Mrs. Eddy's death. The proof lies in her request to Adam Dickey and Calvin Frye to tell the world (at her death) that she had been "mentally murdered." She was mentally murdered by the animal magnetism to which her students had fallen prey. Of Jesus, Mrs. Eddy said that it was the desertion of his students that made him give up sooner than those crucified with him. It was Mrs. Eddy's foresight of her students' planned disobedience to her *Manual* requirements that caused her to give up sooner than she otherwise would have.

Mrs. Eddy had valiantly, successfully, parried the cruel malignant blows from her worldly enemies, but the traitorous action of her own students must have caused her to agree with what the aged Voltaire would later voice in epigrammatic form: "May God defend me from my friends; I can defend myself from my enemies." This was not a new thought; it can be found in varying words at least as far back as Aesop, a slave in the 6th century B.C.

On her last carriage drive with Laura Sargent at her side, Mrs. Eddy at one point exclaimed:

Oh, if the students had only done what I told them, I should have lived and carried the cause (*Adelaide Still Reminiscences*).

This was December 1st, 1910.

A week previous to this, on November 26th, she dictated to Laura Sargent and signed the following message.

"It took a combination of sinners that was fast to harm me."

WHAT “HARMED” HER?



as it the realization that, through the disobedience of her own students, Jesus’ dire prophecy to St. John (Revelation chapters 13 to 20) would be fulfilled?

Among other things, she became fully aware of:

(1) Their planned disobedience to the *Manual By-Laws* and her 13 Deeds of Trust which terminated all centralized control.

(2) Their plan to “authorize” only what they themselves could control.

(3) Their plan to remove her picture and signature from Science and Health.

(4) Their plan to effectively rob the world of her writings through legal means by perpetually imprisoning them via copyright laws.

(5) Their plan to eventually attempt to separate her, the revelator, entirely from her writings.

These and other far-reaching disobedient actions suddenly all became known to her and constituted the shock she could not work out of, which consequently resulted in the mental murder she had foreseen.

“TIME TELLS ALL STORIES TRUE”



any have wondered regarding the meaning of her cryptic last messages. Mrs. Eddy did not explain them; she told her household, “Time tells all stories true.” She knew the future would put her life authentically into perspective, just as it has put the life of Christ Jesus into proper perspective even though at the time of his mission he was deemed a criminal, and at the end “was forsaken by all save John . . . and a few women who bowed in silent woe beneath the shadow of his cross.” (36:12).

In a similar way, at the end, Mrs. Eddy was forsaken by nearly all who were in authority on whom she had leaned so heavily to administer the great burgeoning ecclesiastical and legal activities of the Cause. Those in authority at the time of her passing had a vested

interest in maintaining the material organization, which was in direct conflict with obedience to the *Manual* that required the termination of all central control.

This was *her* “crown of thorns,” mocking her bleeding brow—as it had the Saviour’s 2000 years before—as she passed on to her diadem of mission accomplished.

CLASS OF 1898 EXPRESSES DEEP GRATITUDE



In Mrs. Eddy's last class, 1898, many expressed deep gratitude to her for her life-work. When she demurred, saying, "It was not necessary to mention me," Mrs. Mims reports:

I wish you could have seen that class! One arose with wet eyes and said, 'Mother, how could we forget you?' Judge Hanna got up, and it was one of the most heart-rending confessions when he said, Mother, let me tell you this. Sometimes all the machinations of evil that are conceivable to the human mind seem to be hurled at us, and sometimes for days the world seems black. Every argument that the ingenuity of evil can suggest whispers, trying to hide your mission; and the light returns only when we see you as you are—the revelator of this Truth."

Others spoke on the same line. It was beautiful! She had to be acknowledged; and yet while they were speaking you have never seen such humility, such self-effacement. Tears stood in her eyes, and that strange wonderful look that perhaps no mortal face ever reflected since Jesus, shone with meekness and unselfed love.

Then she said, "My dear children, if you had not seen it, I should have had to teach you this. I could not have avoided telling you that when my students become blinded to me as the one through whom Truth has come to this age, they miss the path. I would have had to tell you."

The responsibility was hers to make us know that when we do not see her as she is, we lose the way (Excerpt from *Mrs. Mims' Report to her Association*).

LIFTING CHRISTIANITY TO SCIENCE

“ he spiritual status is urging its highest demands on mortals, and material history is drawing to a close” (*No.* 45:25). As we stand on the threshold of the seventh thousand year period since Adam, the time is dawning when the divine Science—which Mrs. Eddy temporarily channeled through a religious organization in order to lift Christianity to Science—will gradually be seen for what it is, namely, Christianity *as Jesus practiced it*. This is Science. “All true Science represents a moral and spiritual force, which holds the earth in its orbit” (*Rud.* 4:10). In *Miscellany* she wrote “The continuity of The Church of Christ, Scientist, is assured . . . It will embrace all the churches, one by one, because in it alone is the simplicity of the oneness of God; the oneness of Christ and the perfecting of man stated scientifically” (p. 342:19). This will come to pass in God’s own time and way.

Mary Baker Eddy never left the Church. She but began where the church left off. She had seen the new doctrine of “the love of God encircling the universe and man, filling all space. This divine Love so permeated [her] own consciousness that [she] loved with Christ-like compassion everything [she] saw. The divine reflection,” she says, “brought into expression the beauty of holiness [her unselfed love], the perfection of being, which healed and saved and regenerated everyone who turned to [her] for help” (*DCC* p. 224).

In a conversation with artist Gilman she confided that:

Last night she had come to revelations that had exceeded anything she had had before, in which she saw plainly that all things were put under her feet and the love of God was so manifest it exceeded anything she could describe. “All things were dissolved in it; all sense of evil, all antagonism; nothing was left but the sea of God’s immeasurable Love” (*Recollec-*

tions of Mary Baker Eddy). [Mrs. Eddy understood completely that there is no suppositional opposite to the allness of the seven synonymous terms for God: There is no mortal mind, no animal magnetism, no intelligent matter; no dualism, no mingling of Spirit and matter, no flesh; no sin, no physical sense testimony, no mortal body with sensation; no fragmentation, no material organization, no material theories; no mortal life or death; no error, no anti-Christ; no fear, hate, or penalty. All things are dissolved in divine Love, the only reality.]

She therefore knew, as she writes in her *Message, 1902*, “When the churches and I round the gospel of grace, in the circle of love, we shall meet again, never to part” (p. 2:27).

Why?

Because “the baptism of Spirit, or final immersion of human consciousness in the infinite ocean of Love, is the last scene in corporeal sense. This omnipotent act drops the curtain on material man and mortality.” To accomplish this end, Mrs. Eddy was willing to endure, even “enjoy the touch of weakness, pain, and all suffering of the flesh, *because* it [compelled her] to seek the remedy for it, and to find happiness apart from the personal senses” (*Mis.* 205:13 and 200:22).

To begin to see how she accomplished this, we now turn to the value of the early editions.



CHAPTER II

THE VALUE
OF THE
EARLY
EDITIONS

MRS. EDDY'S ASSESSMENT OF EARLY EDITIONS



he notion has been spread abroad that the early editions of *Science and Health* should not be read. This is contrary to all Mrs. Eddy has said regarding them. The fact is she felt strongly about the value of the early editions.

How does *she* assess them, particularly the first edition?

The great value of the early editions is convincingly and unmistakably set forth by her in the first article of *The Christian Science Journal* for the months of March and April of 1891, heralding the 50th edition.

This unsigned article—containing highest praise for the early editions—was obviously largely written by Mrs. Eddy, although submitted for publication by the then Pastor, Lanson P. Norcross. No one but Mrs. Eddy could at her time have written what is contained in that seven-page article. The fledgling Norcross could not have composed it without her help.

Having an article submitted for publication by a student was a practice Mrs. Eddy sometimes resorted to when she wished to have a point made and yet avoid the inevitable backlash her personal involvement would generate. She was writing what God dictated, but to the human mind her praise of this writing might seem immodest. The *Foreword to Miscellany*, which appeared first in the May, 1906 *Christian Science Journal* under the name of Lewis Strang, is another example of this method of saying (under the name of a loyal student) what needed to be said in an age that lay in wait to misconstrue and revile her every pronouncement.

We can also deduce the reason for such a method from a letter to Judge Septimus J. Hanna who wished to announce to the world that the advent of Mary Baker Eddy represented the Second Coming of the Christ. Mrs. Eddy loved him for his spiritual perception; but experi-

ence had taught her that it would stir up much controversy and stoke the fires of resentment and hatred. She therefore wrote him from Pleasant View, Concord, on June 18, 1898:

My Beloved Student:

The time has not yet come in which to say the wonderful things you have written in [galley] proof read by me today, unless you qualify it.

Now you may hold your ground as therein, but do not say blandly that I represent the second appearing of Christ. That assertion will array mortal mind against us, and M.A.M. [malicious animal magnetism] has been putting it into your mind to say it, and *the infinite Love has inspired you to say it.*

Now be wiser than a serpent. Throw out your truths not as affirmations or protestations, but as suggestions. Then you catch your fish, and make the wrath of man praise Him.

With deep love, Mother

EXCERPT: MARCH AND APRIL JOURNALS



o because she knew what mortal mind did *not*, namely, that God had dictated everything, it no doubt seemed wise to have a loyal student submit the following 1891 March and April *Journal* article which contains her vigorous defense of the value of the early editions and her high praise not only of the new 50th edition, but of all her editions (italics are in the original):

A practical suggestion or two regarding study of the new edition: In the first place, *do not attempt to dispose of the earlier editions.* Some are asking, “Can we be permitted to exchange?” Probably not; but you do not want to do so, even

if you can. Fortunate is he who has all former revisions, together with the original edition of 1875! They are indicators of [the Field's] successive stages of growth in Christian Science; and as such at some future day will not only possess historic value, but will be exceedingly difficult to procure. Keep them all; they will prove a "treasure trove." Again: Let the new volume be studied *in connection with earlier editions*. The very contrasts help to see how the thoughts have risen only as we [the Field] have been able to receive them. This, again, will reveal why the new edition could now be written for us. It is simply because the advancing thought, or demonstration, of Christian students has ascended to that plane which makes it both possible and practicable for us to have the new Work.

WIDEST POSSIBLE DISTRIBUTION SOUGHT



f such importance to the Christian Science Field did Mrs. Eddy regard this 1891 article that she had it published *three* times in the *Journal*—March and April issues. The April issue was printed twice.

This was unprecedented!

In addition to the unlimited sanction she gave this article praising the early editions, the 1891 June *Journal* (p. 123) carried a little history and report of the individual work undertaken at Mrs. Eddy's request to give this article the widest possible distribution, and urged the article's continued dissemination.

THE PRECIOUS VOLUME



n *Retrospection and Introspection*, written sixteen years after Mrs. Eddy published the first edition, she has a chapter entitled *The Precious Volume* in which she gives us her own lofty estimate of this first edition. At this time it had been succeeded by many new

editions which included four *complete revisions*.

That Mrs. Eddy's high evaluation of the first edition—the first appearing of the “little book” prophesied by Jesus to St. John (Rev. 10:2)—never changed, is proven by the fact that after sixteen years she still referred to it as “the precious volume” and left this estimate intact in *Retrospection and Introspection* for all time.

Furthermore, she begins “The Precious Volume” chapter as follows:

The first edition of my most important work, Science and Health, containing the *complete* statement of Christian Science . . . was published in 1875.

Here we again see that after these many years of teaching, healing, and writing Mrs. Eddy still maintained that her first edition contained “the complete statement of Christian Science,” and she called it “the precious volume.”

She could say the first edition contained the complete statement of Christian Science because, as we have seen, in 1866, nine years before it was published, she had “discovered the Christ Science or divine laws of Life, Truth, and Love.” This means that Mrs. Eddy's initial subjective vision in 1866 was just as high as her finished objective revelation in 1910.

This would be true because in the first edition (p. 77:13) she revealed our present perfection as a state of “Love, Life, and Truth,” which we shall find ourselves to be when we understand them. She also stated, “When realizing Life as it is, namely, Soul, not sense or the personal man, we shall expand into Truth and self-completeness that embrace all things, and need communion with nothing more than itself, to find them all” (p. 223:15).*

*As an aid to this realization, Mrs. Eddy on September 24, 1903 wrote the following:

“When you are on the housetop, don't go down to take anything out of the house.” I am a great way out of the house (body) and it will not do for me to go down into the house (argument); I gain more by holding to God; if you are *in* the house you will have to heal others (argue) and so get out of the house; one who has suffered sickness or discord, I have always found more tractable in Science than one who has always been well. Do we have to be sick to work out? Not if you can get out without; health in matter must be given up for health in God. If one is a tenant and is satisfied he will remain there; the owner may want him out of the tenement and so takes out the windows, boards up the doors and makes it so uncomfortable for him he finally gets out. God is the owner; if one is comfortable in the material tenement, he must be made uncomfortable in it to get out; but if he gets out without being made uncomfortable (sick, *etc.*) all right. I have never seen one who did. The Bible continually speaks of tribulation. If you are well, heal the sick and so get out of the material tenement (matter), and learn health in God; do not court sickness but get out of material belief. I have come so far through tribulation.

“Do not think you are out because comfortable; do not *think* you are out when you are not. A pupil may work out an example on the blackboard wrong, and think he is right; the teacher is out of it and sees the mistake; then the pupil must be made to see it in order to get out. Spirit is the way; it will take you out.”

STARTLING STATEMENTS

 he revolutionary statements of divine subjectivity found in *Science of Man* and in her early editions of *Science and Health*, while startling to the reader, were natural expressions of Mrs. Eddy's understanding and they remain as proofs thereof, and as evidence of what is to be attained by us. They represent not something she was reaching for, but the Science—"the atmosphere of God"—she had found and had accepted as Truth.

However, the students were not on her plane of consciousness. She therefore realized that a different method was needed by her followers in order for them to attain the demonstration of divine subjectivity which, at the time of her great discovery, had become native to her consciousness, causing her thought to move naturally in God's grooves of Science. For the students, further systemization was necessary, although we also know that the impact made on the human mind by the mere reading of the first edition healed countless cases of disease and discord.

But, in general, Mrs. Eddy learned how quickly the carnal mind would appropriate her high, totally spiritual statements; and in the first edition, p. 156:1, she says: "The shocking audacity that calls itself God, and yet demonstrates only erring mortality, surprises us!" She saw that the precious glistening spiritual gems that studded the pages of this first edition, when misinterpreted and misappropriated by the human mind, could prevent spiritual growth unless more fully explained.

EARLY EDITIONS AND "PRECEDENT"

 he almost universal impression that it is "wrong" to read the first edition brings to mind Jesus' parable of the sower:

"The sower soweth the word . . . but . . . Satan cometh immediately, and taketh away the word that was sown in their hearts" (Mark 4:14, 15).

The mistaken conception that the early editions should not be read—so widely fostered and encouraged in total disregard of what Mrs. Eddy herself has said—may be partially due to a misinterpretation, a complete misunderstanding, of her use of the word “precedent” on page 237:5 of *Miscellany* where she states: “What I wrote on Christian Science some twenty-five years ago I do not consider a precedent for a present student of this Science.”

It must be remembered that Mrs. Eddy herself did not publish *Miscellany*. It was published posthumously on instructions left by her. When it came out in 1913 it contained items not selected by her for inclusion. Thus an item such as the above, taken out of context, could have a devastating effect on the entire Christian Science Movement. This item could have referred to an isolated incident; it could have referred to the teaching concerning animal magnetism, which she continually revised as the students grew in understanding. It could have referred to many things, as it originally appeared in the August, 1908, *Journal*, since the *Journal* was her medium for working with the students to raise their level of understanding. In any case, the 1908 statement would have no bearing on the 1st, 2nd and 3rd editions of *Science and Health* since they were written prior to 1883.

But, assuming it *was* intended to be included in *Miscellany*, the pronouncement ends with: “Hence, it were wise to accept only my teaching that I know to be correct and *adapted* to the *present demand*.” The important words here are: *the present demand*. And in any case, the statement merely warns against making a *precedent* of early writings, namely, putting them ahead of, or thinking of them as superior to, her last edition, in meeting “the *present need*.” The “present need,” the *present demand*, is always the *upward way* of losing personal sense in the spiritual understanding of the divine Principle of Science—a need, a demand, filled by the 431 editions that followed the first.

The early editions—especially the first—were written from an

exceedingly high standpoint—the scientific standpoint of absolute Truth revealed to Mrs. Eddy at the moment of her great revelation, discovery, and healing; they describe the outlook from the mountain top and convey “the atmosphere of God” (*No.* 9:26). Unfamiliar to humanity, this approach accorded with the new consciousness of Mary Baker Eddy.

The system “she denominated Christian Science,” and which she brought to perfection through the editions that followed the first, is “adapted to” and provides for this “present need” of preparing consciousness for, and lifting it to, that same standpoint of divine subjectivity from which the first edition was written.

A dictionary meaning of “precedent” is: “priority of rank.” What she wrote around 1883 was not to be given priority of rank. This was the limit of Mrs. Eddy’s warning, because at the same time, in 1908, that she made this statement about “precedent,” she added the six footnotes in *Miscellaneous Writings*, which refer readers to her early editions.

For instance, on page 309 of *Miscellaneous Writings* she placed a footnote asking that we “see the revised [Science and Health] edition of 1890.” The alternate reference to the later editions is not hers. It was added by ecclesiastical authorities *after* she left us in person and it vitiates and voids *her* reference. Mrs. Eddy wanted what was written “on page 229, third and fourth paragraphs” of her 1890 (48th) edition to become a permanent part of this article in *Miscellaneous Writings*.

Mrs. Eddy could herself have used the alternate reference since she added all these references as footnotes in *Miscellaneous Writings* in 1908; and this alternate reference was at that time in all the late editions, but she desired the reader to be familiar with particular and very important facts in these paragraphs which had gone unchanged through all editions from the 16th to the 50th.

In *No and Yes*, published in 1891, Mrs. Eddy writes approvingly of

her second edition—which like the first, again takes the divinely subjective position. She pointed out if that book [the 2nd edition] was put into the hands of patients it would heal them. (See p. 3:12-15.)

PROSE WORKS CONCURRENT WITH EARLY EDITIONS

rticles in *Miscellaneous Writings* as well as some of the other booklets which comprise *Prose Works*—all of which we value so highly today, were written at the time of the early editions. Can we logically maintain that her evolving Word, the Christ vision—that was pouring itself out in the many revisions of the textbook—is less illumined than her smaller writings published at the same time?

These facts and the above-mentioned references, together with all Mrs. Eddy has written in praise of the early editions, prove conclusively that it was her great hope that all editions of *Science and Health* would always be available to earnest students of Christian Science. All that she wrote will stand and be more deeply treasured and revered with every passing century as humanity more fully realizes that her writings constitute the Second Coming of Christ.

The “present demand” was for a metaphysical system by which the student could learn the Science of being; hence Mrs. Eddy reduced “divine metaphysics to a system, to a form comprehensible by and adapted to the thought of the age in which we live.” The “present demand” was for a system that would enable the learner to demonstrate the divine Principle, and lead him to the divine goal—to the divinely subjective standpoint prevailing in the first edition.

DEFINITION OF SCIENCE

arlier under the subtitle “Reduction to System,” Mrs. Eddy’s definition of Science was quoted, along with her statement “I employ this awe-filled word [Science] in *both a human and divine sense*.” As a brief review, the first edition breathes the atmosphere of

God: "Science divinely defined." But from the great 50th edition on, there emerges a definite system of ideas "adapted to the thought of the age in which we live." For this present age, Mrs. Eddy availed herself of Science *humanly* construed, where "knowledge [is] duly arranged and referred to general truths and principles on which it is founded, and *from which it is derived.*"

As we work with this Science "humanly construed," namely, with the metaphysical system Mrs. Eddy, over the years, ingeniously wove into the text of Science and Health, thought is lifted into "Science divinely defined" — into the atmosphere of God, the standpoint of the first edition.

This is true because the system elaborates on the nature of God. Therefore as we devote thought to the understanding of the system we are enlarging our concept of God and are thus replacing error, personal sense, with divine concepts. Instead of thinking of persons we are elaborating on the nature of divine Principle.

As we more clearly understand the nature of Principle it has the effect of emptying the old bottle and making it ready for the "new wine." This study is not done with the human intellect. The illusion that human intellect can achieve Science is an obstacle to achieving the goal of divine subjectivity which Mrs. Eddy's writings set forth, since the whole destiny of the Scientist is the achievement of the four-square *character* symbolized by the city foursquare.

This foursquare character has much to do with Soul. In the first edition Soul is given a predominant position. Soul, which is characterized by spiritual understanding, transcends definition; it is higher than any merely mental action. Man expressing Soul is enabled to speak the truth to his neighbor and to deal squarely with him in all relationships. Soul, expressing itself as man, stirs, animates, inspires, refines and uplifts him. This expression of Soul as man manifests itself in a current of love flowing out to the world. The expression of Soul as man causes him to not only see the ideal but to

live it as well. This is the divine Mind demonstrating itself.

But thinking it is a human mind that understands Science aborts the completion of Mrs. Eddy's founding mission. The consummation of her founding mission is the city foursquare which symbolizes the divine *character* demanded of us as Christian Scientists. The evangelization of the human self cannot be evaded. This evangelization ultimates in our working together as one—the one which will be seen as the Son of God. Only as we learn to work together *as one* do we have the God-character, since God, infinite good, expresses itself as one infinite body or reflection. Could one infinite God have *more* than one infinite reflection?

Looking from the Science point of view we see only that which is proceeding from divine Principle. What flows from Principle is the true idea, the true child of God. We can say the ocean is one with each inlet, with each wave, with each drop of water in the ocean. The ocean gives of itself to the inlet, just as the sun gives of itself to the ray of light. God, Principle, gives of itself to each expression of itself. The first edition standpoint, as we shall see when we take up its chapters I and II, is that we are Principle, we are Spirit, Soul, and this Spirit, Soul, Principle expresses itself in one infinite reflection.

THE TEACHER FOR THE AGES



Looking to the future, and being convinced that the textbook must eventually supersede all personal teaching and become the teacher for the ages, Mrs. Eddy gave much thought to a different *modus operandi* that would make the textbook the only teacher ever needed by the learner.

As Mrs. Eddy in 1889 sought solitude, where “in silence and *alone*,” she could “contemplate the infinite peaks, and wait on God,” she says “the light and might of the divine concurrence of the spirit and the Word appeared” (*My.* 246:20). She saw—because the absolute letter and the spirit were indivisibly one—it could be taught. She

saw *why* and *how* it could be taught. Concerning the words written in Science and Health she saw that **THEY** are Truth, and **THEY** are Life. As we learn the character of God, through studying the seven synonyms for God (infinite good) and their qualities and attributes, we become like them—our thought becomes God-like, since we are culturing that necessary “spiritual sense [which] is a conscious, constant capacity to understand God.”

In this way the Word becomes flesh. *Not only once* in the history of humanity was the Word made flesh, but every day and every hour it is occurring. As we choose to abide in the living Word, the Word is being made flesh—sick bodies are made whole: “consciousness constructs a better body” (425:23) through abiding in the living Word, in the seven synonyms for God.

This right abiding brings revelation to the rescue of mortals. Having both the letter of Science and the spirit of Christianity removes the mental millstone that is dragging man downward; this right abiding must refute erring reason with the spiritual Science of Soul. And:

Sooner or later the whole human race will learn that, in proportion as the spotless selfhood of God is understood, human nature will be renovated, and man will receive a higher selfhood, derived from God, and the redemption of mortals from sin, sickness, and death be established on everlasting foundations. (*Un.* 6:4).

Human nature is renovated accordingly as those qualities which indicate the divinity of humanity are cultivated and cultured. It is the divine Mind, as the only Mind, that causes the human to desire to know Truth, that causes him to be “a willing disciple,” turning constantly to God and away from the mortal illusion; that causes him to seek, study, and strive to “regain his native spiritual stature” (*Pan.*

11:17) through the spiritual understanding of “the spotless selfhood of God.” He regains his native spiritual stature as he exercises those divine qualities of gratitude for the spiritual, trusting Spirit, turning away from matter, focusing on and worshiping Spirit; exercising self-abnegation, persevering in the endeavor and determination to identify everything correctly in the journey from sense to Soul; man’s divinity is indicated through honesty and obedience to Principle; through love for the spiritual, and the consecration which alone enables the human to lay down the mortal and gain spiritual Life; through adhering to Truth, using it; and lastly through the accepting of our perfection, by the culturing of those qualities and attributes of Love shown forth in a loving attitude, letting go of fear, cultivating a compassionate, forgiving, long-suffering nature, being impartial, and universal.

The divinity of humanity is shown in such qualities and attributes as these, and the ability to filter out everything but love for God, man, and every living thing. Man is the only creature that can change himself; a dog, for example is locked into a pattern, as are other animals.

PONDERING THE REFERENCES



As before stated, we begin to study “the system she denominated Christian Science” (viii:27) by pondering each reference to each of the seven synonymous terms. That is the first step. We study with the awareness that “*Love* is the generic term for God. Love formed [the] trinity, Truth, Life, and Love, the trinity no man can sunder” (*My.* 185:14). The “divine metaphysics [that she] reduced to a system, to a form comprehensible by and adapted to the thought of the age in which we live” (146:31) refers to this Love that is the generic term for God, that is above and beyond all mortal conceptions of Love.

In the human, this Love can only be seen and understood as it is

expressed in love for our fellowman. The “system she denominated Christian Science” must lead us to an ever higher sense of love and good will to all whom our thought rests upon, to all with whom we have dealings, and to all mankind. If our study of the “system” does not lead us toward, and through, the flood-gates of Love it does not reflect the spirit of the system Mrs. Eddy embodied in the textbook; it does not reflect the heaven of love within our hearts. The system Mrs. Eddy wove into the text must reflect “the vital part, the heart and soul of Christian Science [which] is Love. Without this,” she says, “the letter is but the dead body of Science” (113:5).

Is it not, therefore, completely natural that cultivation of an understanding of this scientific system would generate the concurrence of the spirit and the letter?

If this result does not follow, our seeking is done with a wrong motive. Phillips Brooks concluded knowingly:

Someday . . . you’ll be wrestling with the great temptation, or trembling under the great sorrow, of your life. But the real struggle is here, now, in these quiet weeks [and years]. Now it is being decided whether, in the day of your supreme sorrow or temptation, you shall miserably fail or gloriously conquer. Character cannot be made except by a steady, long-continued process.

True happiness and the “joy no man taketh from you” comes to those who have sought and found how to serve.

THE 50TH EDITION



he new revision, the 50th, begun late in 1888, did not yet present the succession of chapters in the order arrived at in 1902, with the 226th edition, but it did take the same truths set forth in the earlier editions and, within each chapter, rearranged them in their divine order. Students who have made a meticulous study of her seven

synonymous terms for God and understand which ideas specifically characterize each synonym are able to recognize the monumental accomplishment of this 50th edition.

The chapter *Prayer*, for example, was rearranged so it unfolded in accordance with our present definition of God on page 465:10: namely, first a section showing God's nature as Mind; then a section showing God's nature as Spirit, followed by sections showing God's nature as Soul, as Principle, as Life, as Truth, and as Love. This fundamental divinely spiritual order was incorporated into every chapter, with the result that each step or stage grows in a divinely logical way out of the preceding one and prepares thought for the next step or stage.

In this way the great statements of truth made in the first and other early editions became "scientific" truths because they were now brought into definite relationships with one another. In other words, they were *integrated into a coherent system*. This divine order unfolded the spirit of Truth, so that the birth of truth can take place in each individual consciousness.

In this 50th edition, therefore, Mrs. Eddy, for the first time wrote:

Divine Metaphysics is now reduced to a system, in a form comprehensible by and adapted to the thought of the age in which we live. This system enables the learner to demonstrate anew the divine Principle upon which Jesus' healing was based, and the sacred rules for its *present application* to the cure of disease. (50th edition, p. 40:14).

Note especially: "present application" in the above reference. The system, she says, fills the *present* need.

Speaking of this new arrangement, Mrs. Eddy says it "makes the subject-matter clearer than any previous edition, and it is therefore better adapted to spiritualize thought and elucidate scientific healing and teaching" (*Ret.* 82:29)—in other words, to bring thought into

accord with the divine subjectivity which is the standpoint of the first edition.

The 1891 March and April *Journal* article announcing the 50th edition, explains:

The new volume is pre-eminently a book of the Spirit. This is not to intimate a lack of the letter; but to claim that the conscientious student of the new 'Science and Health' cannot long remain in the letter merely. He will be taken out of that into the unfolding glories of Truth."

As we gain an understanding of the spiritual order which governs the relationship of these divine truths, the absolute letter, the inspired letter, begins to generate the spirit. The 50th edition brought tremendous clarification for the edification of the student, thus filling the "present need."

CHAPTERS RE-ORDERED



rs. Eddy was continually listening for Principle's greater refinement of the order and system in the textbook, since with her cessation of teaching, the textbook became the basic teacher, and in 1902, in the 226th edition, she rearranged the sixteen chapters in the textbook putting them into the order we have today, so that the textbook begins with the four *Word* chapters, followed by the four *Christ* chapters, then the four *Christianity* chapters, and finally the four *Science* chapters. This was another indispensable step in completing the "system." (Her final crowning revision was published in September, 1907, in consequence of which she no longer copyrighted *Science and Health*.)

SYSTEM REACHES CULMINATION IN 1910



owever, the last great *major* revision had been accomplished in 1902 with the 226th edition, after which the system in her

textbook unfolded until it reached its perfection—its culmination—in 1910. In the landmark 50th edition she predicted:

Many years ago the author made a higher discovery. The evidence in Science has accumulated, to prove that the divine Mind governs man, in health, harmony, and immortality. Gradually this testimony will gather momentum and clearness, until it reaches its culmination of Scientific statement and proof. (50th ed. 379:17).

382 EDITIONS FOLLOW 50TH

In the 382 editions, which followed the famous 50th, published in January, 1891, Mrs. Eddy rapidly completed “the system she denominated Christian Science.” Thus, “gradually” over the two decades remaining to her, “this testimony [did] gather momentum and clearness until it reached its *culmination* of scientific statement and proof” in 1910. Her divinely scientific system, brought to light by Mr. Doorly, circa 1937, has today been unfolding in all its scientific elements in a most amazing, awe-inspiring way.

MRS. EDDY AT PEACE

In the final edition Mrs. Eddy is at peace and rest. Her reading of the textbook throughout consecutively, which she completed on June 10, 1907, gave her a wonderful insight. She saw she had fulfilled all scriptural prophecy concerning her mission. She then (in the 5th edition of 1908) was able to put her statement about the “inspired Word” into its present form after six years of continually changing it, and she confidently wrote:

The divine Spirit... has spoken through the inspired Word, and will speak through it in every age and clime. (46:7).

Thus she started the “inspired Word” in the *present* and from

thence forward, instead of in the ages past as her former statements could be interpreted to mean. She clearly presents her writings as the “inspired Word.”

Simultaneous with this change concerning Science and Health as the inspired Word, she placed her paean of praise and gratitude on the flyleaf of the textbook: “Oh! Thou hast heard my prayer; And I am blest! This is Thy high behest:—Thou here, and *everywhere*.”

What did that reading, *throughout consecutively*, of the textbook in June, 1907, reveal to her?

It revealed the final answer to her Question: “What is God?” When the next edition of Science and Health came out in September, 1907, it contained seven synonyms for God. The eighth synonym, *Being*, was then shown as “God, omnipotent, omniscient, and omnipresent Being” (465:18). And the seven synonymous terms for God: Mind, Spirit, Soul, Principle, Life, Truth, and Love, explain what this one “omnipotent, omniscient, and omnipresent Being” is.

She realized that once we have seen the Truth—once we have seen its constituents and how they operate, once we have seen this omnipresence of present perfection as self-existent and self-expressed—*then*, it can be learned by all, as any science is learned.

Once she realized how completely she had reduced the truth of being to a perfect system—operating as a calculus of infinity in Spirit and Truth, through the wedding of the seven synonyms for God and the four operational mediums of Word, Christ, Christianity, Science, within the perfect matrix of immortality, on the four levels of spiritual consciousness—she saw her prayer was answered, and that it was only a matter of time until all would learn it as all have learned arithmetic, because their divine Principle has been reduced to a system that can be taught piecemeal, and so assimilated piece by piece until the whole is understood.

Once Mrs. Eddy saw *that*—once she saw how perfectly the textbook presented the system—she no longer felt the need to push it,

but presented modestly the facts, step by step, the “footsteps of Truth.” Then the “higher discovery,” which she spoke of in the 50th edition, becomes the discovery the *reader* makes as he studies the textbook, becoming his own self-shepherd and “a law to [himself]” (442:30).

Thus was God's great Scientist at peace and rest as she realized she had accomplished her mission to complete the work of Christ Jesus on earth.

WE ARE GOD-CROWNED GENERIC MAN



rs. Eddy's colossal revelation teaches mortals how the human mind can become one with the divine Mind. Actually we are always one with infinite good. We are the God-crowned generic man since “the woman in the Apocalypse symbolizes generic man, the spiritual idea” (561:22). The spiritual idea is Mind in expression, and Mind can never be separated from its expression.

The God-crowned woman (Rev. 12:1, 2) brings forth the “man child.” She is a symbol for generic man or the matrix of immortality, the spiritual idea of God, giving ceaseless birth to his own identity as the calculus of God's ideas. If we know the Principle or cause we have a foundation for all results even to infinity. This is the meaning of “the seed within itself” which grows from the roots of the Word.

DID GOD'S GREAT SCIENTIST UNDERSTAND?



t is sometimes asked, “Did she know what she was doing? Did she understand the system?” Considering all the facts, and her statement that Science is the Mind of God ('01. 22:4); and also that “Science” and “scientific” are used nearly 800 times in the first edition, such questions seem presumptuous.

62 PRINTINGS BY 1891



eturning to the first edition, its popularity and that of subsequent editions is attested to in that it had reached 62 editions by September 1891 (see *Ret.* 37:9)—another indication that Mrs.

Eddy herself never discouraged the reading of her early editions.

Was it the misunderstanding of the word "precedent" and the misinterpretation of the phrase, "adapted to the PRESENT demand" that caused officialdom to issue a call for the early editions to be turned in?

FIRST EDITION STILL HEALING

In spite of the relentless campaign conducted, particularly against the reading of the first edition, it continues to be a best seller* among Christian Science literature, with many healings reported in the wake of its study.

Just this week the author received from a friend the following testimony:

My youngest niece became very ill and my sister called me for help. The claim was one of malignancy.

Because of the nature of this illness I thought it wise to ask a more experienced practitioner for help. But she told me that *she* was working out the same problem, and suggested I call the practitioner that was helping her, who happened to also be a friend of mine. I called this second practitioner and told her I was reading the first edition of Science and Health.

She said, "Fine! Keep on studying it, and let me know your thoughts about it as you go along." So, with my sister's permission, she took up the work for my niece; and I supported this work completely, letting both of my practitioner friends know the healing truth I was daily gaining from my study of the first edition, and passing along to my sister the thoughts the practitioner and I had agreed on completely.

*Available from Rare Book Company, P.O. Box 957, Freehold, N.J. 07728.

My sister couldn't make the long-distance calls to the practitioner because of lack of funds. She could only call me. Within about two week's time, in working this way with the first edition of Science and Health, a healing of this fatal illness, so-called, was realized by both my niece and my precious friend.

So, the first edition has come to be, to me, a very precious book, indeed. The reading of this edition was not popular in my family, but then they were not learning what *I* was in reading it, either.

The practitioner whose life was saved had been in the practice of Christian Science for over fifty years, and is a devoted student of Mrs. Eddy's.

Several years ago a friend testified that while she was confined in a ward reserved for terminal cancer cases, she reached out to Christian Science. The practitioner who then came to help her gave her a first edition of Science and Health to read. The practitioner herself worked only with statements in the first edition. My friend was completely healed. Two other terminally ill patients in the same ward, seeing her wonderful healing, asked the same practitioner to take their cases, and they also experienced perfect healings of their so-called cancer claims.

NO LOSS INCURRED THROUGH REVISIONS



Almost everything in the first edition is also in the last. This must be the case since in the last edition she states she has revised Science and Health only to give a clearer and fuller expression to its original meaning (361:21); also that, in the revising of the first edition, “not a single vibration of its melodious strings has been lost” (*EOF* p. vii; revised, 155).

We know today the first edition contained the elemental complete-

ness, which William D. McCrackan—proofreader for the final edition—was referring to in *Mary Baker Eddy and Her Book*. He states:

Subsequent editions of Science and Health never changed the teaching of the first edition, but they did seek to adjust its radical statements to human comprehension; they used more of the wisdom of the serpent, understood as an adroit idea, and less of the challenge of the lion’s roar.

Because of his close association with Mrs. Eddy in his proofreading capacity in 1909 and 1910, his statement carries weight and confirms what Mrs. Eddy herself has said in our present edition.

DISCOVERER’S FOOTSTEPS SACRED



he great statements made in the first edition were already scientific, but through the 431 editions that followed, God’s divinely natural order came down to earth; and the system—the “scientific statement and proof”—was brought to its culmination.

While the fathomless, vast, and timeless profundity of her final edition contains all the essentials, the *footsteps* Mrs. Eddy had to take to lead human thought forward so it could reach the divine goal—namely, spiritual understanding of the revealed Word in its complete Science and system—are found only in the prior editions.

We have vital evidence that Mrs. Eddy regarded with sacred tenderness these footsteps in reaching the scientific perfection of the final edition. She left a large estate in her Last Will and Testament for “the purpose of more effectually promoting and extending the religion of Christian Science as taught by me.” “*As taught by me*” would mean all her editions of Science and Health, and *Science of Man*, as well as her other writings. Shouldn’t each Reading Room contain a complete set of all she has published? Shouldn’t a continuous supply

of these treasured, priceless, early editions be available for purchase by any student desiring them?

As Mrs. Orgain points out, Mrs. Eddy was fully aware that:

Until the footsteps of the past are seen to fit consistently and sacredly into the present as parts of a finished whole, the present will never rest upon a divine basis. Thus "God requireth that which is past."

WHY THE MANY REVISIONS?



rs. Eddy's thought constantly expanded to define her revelation ever more clearly to meet the need of her students in gaining understanding. We have already seen that in the first edition she plainly stated the great truths of the revelation flooding her consciousness.

Our business is to rid ourselves of the entrenched belief that there is a personal mind that can grasp Science. The same Mind that wrote the textbook is also the Mind of the student who reads the textbook, but he has not yet attained this realization. The many revisions were made for the purpose of clearing away the obstacles, and causing error and discord to lose its reality in human consciousness, and for the purpose of lifting the human consciousness into Truth. This lifting of consciousness all tended toward the falling away of material, carnal concepts and the development and realization of the divine character.

STRENGTHENING OUR "CITADEL"



rs. Eddy realized the sound way for humanity to gain divine subjectivity was via the system she incorporated in the textbook, which teaches us what God, our true being, is. All we ever need is to strengthen our citadel by learning "the system she denominated Christian Science." In other words, "Know thyself!" — i.e., we must know what we are as Mind, Spirit, Soul, Principle, Life, Truth, Love. We must strengthen our understanding. This is in harmony

with the method given in *Pulpit and Press*:

Imagine yourself in a poorly barricaded fort [analogous to our present imperfect understanding of our God-being], fiercely besieged by the enemy [animal magnetism]. Would you rush forth single-handed to combat the foe? Nay, would you not rather strengthen your citadel [your understanding of the system “she denominated Christian Science”] by every means in your power, and remain within the walls for its defense? Likewise should we do as metaphysicians and Christian Scientists. The real house in which “we live, and move, and have our being” is Spirit, God, the eternal harmony of infinite Soul. The enemy we confront would overthrow this sublime fortress, and it behooves us to defend our heritage.

[We must entrench] ourselves in the knowledge that our true temple is no human fabrication, but the superstructure of Truth, reared on the foundation of Love, and pinnacled in Life. (p. 2:16).

How do we entrench ourselves in true knowledge?

By constantly turning thought to the contemplation of the seven synonymous terms for God and their ideas. As we proceed we find this study has wrought a fundamental change in our consciousness. Thought becomes what it dwells upon. We acquire a particular quality by always acting in a particular way—the way pointed out in our textbook. We become more impersonal, and therefore more scientific.

We do not interject a personal sense of self into the divine system of being any more than we inject ourself into the principle of mathematics. We become convinced that this impersonal, infallible system—which is not dependent upon human teachers—is the way that all can use to approach and become one with the divine “I” or

Ego, and so reach the same divine subjectivity that enabled Jesus and Mrs. Eddy to complete their great work on earth.

There is a definite way to follow: the way Mrs. Eddy has pointed out. One doesn't stand on the mountain top by a change of wording which gives only a theoretical change of standpoint. The spiritual mountaineer climbs it step by step. Unless the human self is being evangelized, unless Christianity is being revealed *through our character*, we are not following in the way she pointed out.

The first edition statements, while they are completely true about us now and forever, are the high goal to be attained by mortals, of whom St. Paul said: "Their minds were blinded; for until this day remaineth the same veil untaken away" (II Cor. 3:14).

Regarding strengthening our "citadel" Mrs. Eddy often spoke of the union of Love and justice, the gospel and the law which, in a sermon, she said is our real house, the real home "in which we live, and move, and have our being," wherein we abide in understanding, and partake of the power of God. When Love is understood, she said, it detaches our affections from the human standpoint and attaches them to the divine. The understanding of Love "wings our efforts, inspires our struggles, heals our hearts bruised in warfare with error."

DEBT DUE ALICE ORGAIN



The Christian Science field is greatly indebted to Mrs. Alice Orgain, a most extraordinary, spiritually-minded Christian Scientist, for her deep spiritual interpretation of the Bible, and the monumental work she accomplished in beaming much light on Mrs. Eddy's sixteen other writings, notably Mrs. Eddy's *Christ and Christmas*, as well as in tracing Mrs. Eddy's spiritual progress through her 432 editions of *Science and Health*.

Mrs. Orgain's research reveals that Mary Baker Eddy's illustrated poem, *Christ and Christmas*, with which all Christian Scientists are familiar, concerns itself with Mrs. Eddy's major revisions of *Science*

and Health. Mrs. Eddy and her writings are one, since she can only be found in her writings (*My*. 120:2). While her discovery of the Christ Science or the divine laws of Life, Truth, and Love in 1866, was a full and final revelation, still it had to be put into words which the world could understand and accept.

The illustrated poem, *Christ and Christmas*, depicts the orderly processes *through the progressive revisions of Science and Health* by which Christian Science was unfolded, first to Mrs. Eddy, and then through her writings to mankind. Since, in reality, all is infinite Mind infinitely manifested as Mind's ideas "apparent only as Mind" (505:11), in *Christ and Christmas* Mrs. Eddy wanted to show the world how to look at everything spiritually. The pictures "present the type and shadow of Truth's appearing in the womanhood as well as in the manhood of God" (*Mis*. 33:9). Because so few were ready to look at all objects spiritually—in fact only those were ready who were practical healers—Mrs. Eddy temporarily withdrew *Christ and Christmas* until she felt the Field was ready for more celestial latitudes and greater, more spiritual altitudes. As Jesus was the Wayshower two thousand years ago, so Mrs. Eddy is the wayshower in this age—the age in which evil is waging its titanic but futile struggle to hold mankind in abysmal ignorance of its true divine state. Mrs. Eddy explains:

Christ, or the spiritual idea, appeared to human consciousness as the man Jesus. [But] at the *present* epoch the human concept of Christ is based on the incorporeal divine Principle of man, and Science has elevated this idea and established its rules in consonance with their Principle

The ideal of God is no longer impersonated as a waif or wanderer; and Truth is not fragmentary, disconnected, un-systematic, but concentrated and immovably fixed in Principle. (*Ret*. 93:3).

Regarding this Second Coming of the Christ, Mrs. Orgain documented and stated conclusively:

The progressive revisions of Science and Health are interwoven into the seamless vesture of Truth and as they are gathered into a whole in our last edition they identify Mary Baker Eddy as the adorned "Bride," or Word, as one with the city foursquare [divine consciousness] (Revelation 21:2), that has progressed to "the city of our God" (577:12), which has "no boundary nor limit"; for the Bride is the "adorned" (completed) Word. (My. 125:26.) [We become "bride" as we assimilate the Truth contained in her writings.]

THE HOLY CITY



rs. Eddy does not explain, until the great 50th edition, the "holy city"—the city foursquare which comes down from God out of heaven, in which the angel said: "Come hither! I will show thee the bride, the Lamb's wife." However, as the oak is implicit in the acorn, so the divine Love, Womanhood, the "bride" state of thought that conceives man in the idea of God (582:14), was implicit in her initial vision or revelation, and therefore in the first edition. (Her great mission was to reveal God's Motherhood, true womanhood, just as Jesus's mission had been to reveal God's Fatherhood, true manhood.)

HER VISION CONTINUOUS



rs. Eddy's vision was continuous to the end of her stay with us in person. She made no mistakes in her revelation of Truth. But as Mrs. Orgain, in her books, points out, Mrs. Eddy intermittently paused in order to demonstrate the Truth she was writing. Jesus' prophecies to St. John showed that Truth would unfold to the human consciousness in four distinct evolutions after the opening of the 7th seal in Revelation, 8th chapter, namely: (1) the mighty angel bringing

the “little book,” 10th chapter; (2) the death of the two witnesses, 11th chapter; (3) the woman bringing forth the “man child,” 12th chapter; (4) the city foursquare, 21st chapter.

In retrospect it can be seen that each halting and forward movement was actually the fulfilling of a specific prophecy made by Jesus to St. John in the Book of Revelation. The structure Mrs. Eddy was building is a living Church or divine consciousness, which demands demonstration as it is being built—it demands healing the sick, reforming the sinner, overcoming discord of every nature, and raising the dead both literally and figuratively.

Under the marginal heading: “Our footsteps heavenward,” Mrs. Eddy writes: “The discoverer of Christian Science finds the path less difficult when she has the high goal always before her thoughts than when she counts her footsteps in endeavoring to reach it” (426:5).

The early editions contain “a treasure trove” of these footsteps heavenward. For this reason they will one day be universally recognized and found priceless.

“LITTLE BOOK” INEVITABLE



After teaching and healing in a dynamic inspirational way for nine years through the spoken word, augmented by her handwritten manuscript, *Science of Man*, it was inevitable that the scriptural prophecy in Revelation 10:1,2, should be fulfilled:

And I saw another mighty angel come down from heaven . . . and he had in his hand a little book open”

It is to the pages of this “little book”—“The Precious Volume”—that we now turn, for a group discussion.



PART II

A STUDY GROUP DISCUSSION
OF
MARY BAKER EDDY'S
FIRST EDITION
OF
SCIENCE & HEALTH

The "Little Book"
"The Precious Volume"



CHAPTER I

“NATURAL SCIENCE”

VOLUME I OF THIS SERIES ON THE FIRST EDITION CONCERNS ITSELF WITH HER FIRST CHAPTER, *NATURAL SCIENCE*.

SUBSEQUENT VOLUMES WILL TAKE UP THE SUCCEEDING CHAPTERS.

PERTINENT POINTS WILL SURFACE IN THIS GROUP DISCUSSION IN WHICH THE FOLLOWING FRIENDS PARTICIPATED:

THE FOLLOWING STUDENTS GAVE ME PERMISSION TO USE THEIR NAMES IN PRESENTING PERTINENT POINTS THAT SURFACED IN OUR WEEKLY MEETINGS BETWEEN 1950 AND 1969.

ABRAHAM, ANNA, BESSIE, BILL, ELSIE, DANNY, FLORENCE, FRANCY, GRACE JOHNNY, KATHLEEN, THE TWO MARGY(s), MARIE, MODERATOR, MOSES, ROCKY, ROOKIE, SALLY, TOMMY.

INTRODUCTORY STATEMENT

THE FIRST EDITION: THE "LITTLE BOOK"



MODERATOR: On August 2, 1906, Mrs. Eddy wrote a friend, “ ‘When first I learned my Lord’ I was so sure of Truth, my faith so strong in Christian Science as I then discovered it, I had no struggle to meet, but stood on the height of its glory a crowned monarch triumphant over sin and death.”*

The first edition of *Science and Health* was written while the great Revelation was still so fresh in Mrs. Eddy’s thought. It gives us some of the highest spiritual statements she ever made. It healed as no other edition has ever healed.

In fact, so compelling and dramatic was the effect on the readers of Mary Baker Eddy’s early editions of *Science and Health* that thousands upon thousands of cases of healing resulted from the mere reading of these editions, particularly the first edition. One need only peruse the *Journals* and *Sentinels* of Mrs. Eddy’s day to learn how general the healing effect was. Many of the healings took place after all medical help had been exhausted.

In his *Tale of Two Cities*, Stanford Veira conjures up a picture of this wondrous healing activity:

The Truth revealed by Mary Baker Eddy in Christian Science spread with astonishing rapidity once mankind began to realize the infinite power of this Christ, Truth,

*After Mrs. Eddy’s great revelation she was able to heal all manner of disease instantly, and raise the dead.

backed by the numberless demonstrations of healing of all forms of disease, sin, enslaving habits, and even death.

At first, and as a general rule, only those turned to it whose cases had been given up as hopeless by the medical profession, but when they were healed, in a large majority of cases, this attracted more and more people to it. When asked where the large crowd of several thousands attending an annual meeting, had come from, a student replied that they had mostly come from the graveyard, as many he knew in the congregation had been healed in Christian Science after being told by doctors that they had only a short time to live. As a result, they had become devout students of this Science, and many of their relatives and friends had also taken up the study when they saw the healing results of this divine Science.*

Practitioners, new in the Science, took many patients each day with dynamic results. Julia Bartlett, shortly after taking instruction in Christian Science accepted a call to help interested people in New Hampshire. Of this experience she writes:

... People crowded about making appointments for the next day until every minute was spoken for. When the time came they were there early in the morning and continuing through the day until late at night, with a room filled with people waiting perhaps two or three hours before they could be seen. . . . I was seeing and treating seventy patients a day, my work taking me far into the night, and although I could give each one but a few minutes of my time, most of them were healed quickly. (*Miscellaneous Documents*, p. 195).

* "The laws which Christian Scientists are under are God's

laws, unchangeable, unbroken, forever. To abide in these laws is not to be touched by any supposed laws — such as theosophists claim they can make—a law that people shall love and that they shall hate. “My times are in thy hands,” said Jesus. He also said, “The works that I do shall ye do, and greater works because I go to the Father,” and, “I and the Father are one.” Materially that has been made doctrinal; but in its spiritual sense it means one with the divine Principle, God, the only I. Not materially through the personality of Jesus, asking in his name, but spiritually — yes; the oneness with the Father; the true individuality. As you rise to spiritually understand that, you lose your sense as an “I” in matter, and gain your true selfhood in Spirit. This brings the divine health, which is not dependent on the body, but is of the Father, forever the same.’

(*Lida Fitzpatrick Notes*, April 11, 1907. “*Divinity Course*.”)

MOTHERING THE BEGINNER



rs. Eddy learned from experience how to mother the beginner. She quickly realized that physical harmony was what people clamored for. She therefore showed her students how to reduce divine Science—in which sin, sickness, death, and discord of every nature were unknown—to the Science of physical harmony, in order that “the poor suffering heart [would find] its rightful nutriment, such as peace, patience in tribulation, and a priceless sense of the dear Father’s loving-kindness” (1910 ed. 365:31). So, instead of teaching God’s blindness to sin, sickness, and death she counseled her students to implant firmly, in the consciousness of their patients, God’s power and ability to heal discord of every nature.

The countless, seemingly miraculous, healings that resulted from this teaching and healing-work spread Christian Science to the uttermost parts of the globe in the few short years Mrs. Eddy sojourned with us. At the turn of the century there was “hardly a city, village, or hamlet, in which [were] not to be found living witnesses and monuments to the virtue and power of Truth, as applied through this Christian system of healing disease” (1910 ed. 149:32).

TWO MILLION HEALINGS



he students at first thought centuries of spiritual growth on their part would be required to transcend the distance between their present ignorance and the vision of infinite good Mrs. Eddy unfolded as their present true divine being. But so clearly, powerfully, convincingly, did Mrs. Eddy’s teaching come across that Richard Haw, in *Mind Power and the Spiritual Dimension*, p. 137, states:

Edward Kimball, a Christian Science lecturer in Mrs. Eddy’s time, estimated that some two million healings had been effected between 1866 and 1902.

Thus was the *Second* Coming of the Christ, like the first, ushered

in with signs and wonders.

As the tremendous power of the great spiritual truths Mary Baker Eddy revealed from God—with their startling newness—replaced the misconceptions of mortal mind, sin was laid bare, its remedy learned, and health, wholeness, harmony restored in what seemed miracles, but which were divinely natural.

Let's now look at a few of the treasures of Truth first “thrown by revelation” into Mary Baker Eddy's grasp. They will evidence the sublime and powerful verities she revealed as “a scribe under orders.”

FIRST EDITION

CHAPTER I: NATURAL SCIENCE*



oderator: We will now briefly investigate this totally open, inspired outpouring of spiritual light that flooded the world with the publishing of the first edition.

Bill, how does she start her “Precious Volume”?

Bill: After a rousing Preface, Chapter I, Natural Science, starts on page 9. She plunges straight into the heart of her colossal discovery that “All is Mind . . . that Mind includes all that is real of man and the universe.” She states it can be *proved* and “furnishes a key to the harmony of man, and reveals what destroys sickness, sin, and death”:

P. 9:12: The control mind holds over matter becomes no longer an open question when with mathematical certainty we gain its proof, and can *demonstrate* the facts assumed. This proof we claim to have gained, and reduced to its statement in Science that furnishes a key to the harmony of man, and reveals what destroys sickness, sin, and death.

***NOTE TO READER:**

- (1) This chapter will be a group discussion in which the students listed at chapter opening will take part. Most of these students will be familiar to readers of *Mary Baker Eddy: A New Look*.**
- (2) UNLESS OTHERWISE SPECIFIED, the references in this chapter are all to the FIRST EDITION, e. g. (77:21).**

BOOK OF REVELATION'S "MYSTERY" SOLVED



Moderator: Mary Baker Eddy gave a new meaning to the word "mind." What the world today knows about mind as the one divine Mind it has learned from her discovery and revelation. No one before Mrs. Eddy had taught the term "God" to mean that which is our own right Mind and consciousness; no one before her taught that what we behold, when *rightly viewed*, is God, Mind, appearing to us, since God is All, and All-in-all. Pantheists say "all is God"; this is very different from "God is All" which makes error or life, substance, intelligence in matter a mere illusion.

In a copyrighted statement Mrs. Eddy declared:

The term "Mind and body" literally means God and man, for man is the expression of Mind and the manifestation of Mind is the embodiment of Mind. Therefore, man is God's body and there is but one God. Body is therefore the aggregation of spiritual ideas forever controlled and governed by the law of Life, harmonious and eternal. The understanding of perfect body is the savior of the belief of body, and is the law of recovery to any and every claim of error. (Jan. 19, 1886).

Anna: Before we were acquainted with Mrs. Eddy's explanations, the relationship between God and man was a *mystery*. Jesus, in Revelation 10:7-9, predicted the "mystery" would end:

In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished... (Rev. 10:7).

There is no mystery in Science. A "science" can be *learned*. This is not true of religion which always contains an element of mystery. Therefore with the coming of the Second Advent, the impersonal Christ Science, "the mystery of God [was] finished." The sounding of

“the seventh angel” prophesied the revelation of divine Science; and when Mrs. Eddy reduced her discovery of Science itself and divine Science to *Christian Science* “the mystery of God” was finished.

Danny: Yes, once Mrs. Eddy reduced her discovery “to a form comprehensible by and adapted to the thought of the age in which we live,” the mystery was dispelled—dispelled through obedience to “the heavenly evangel” which said:

Go and take the little book which is open in the hand of the angel . . . And I went unto the angel and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. (Rev. 10:8, 9).

EZEKIEL’S “ROLL OF A BOOK”



Danny: What makes “thy belly bitter” is the necessity to give up even the most cherished beliefs—the fundamental error of faith in things material—the materiality that clogs heavenward progress, the beliefs of pleasure in matter, etc.

Rookie: Didn’t Ezekiel, in the Old Testament, also prophesy the coming of the “little book”—only he referred to it as a “roll of a book”? And didn’t he also speak of bitterness, etc.?

Danny: Yes. Ezekiel speaks of it as “an hand [that] was sent unto me.” Divine aid is always present. We only need to open our thought to it. Ezekiel 2:9 and 10 says:

And when I looked, behold, an hand [a helping hand] was sent unto me; and, lo, a roll of a book was therein; And he spread it before me [the “little book” spreads “the system she denominated Christian Science” out before us, so that we can learn it as we learn any science—it is “open for all to read and understand”]; and it was written within and without [the first edition is presented from a divinely subjective

standpoint, which at first comes to us in an objective way] and there was written therein lamentations, and mourning, and woe [which the required laying down of the mortal entails, as was prophesied by Jesus to St. John: “it shall make thy belly bitter”].

Note how similar Ezekiel’s prophecy is to that of Jesus; in Revelation, in prophesying the “little book”:

Ezekiel 3:1-3: Moreover he said unto me, Son of man, eat that thou findest; eat this roll . . . So I opened my mouth, and he caused me to eat that roll. And he said unto me, Son of man cause thy belly to eat, and fill thy bowels with this roll [this “little book”] that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness. [What is sweeter than to learn in Science of “the omnipresence of present perfection” and of divine Love?].

Moderator: Thank you, Danny, for calling Ezekiel’s prophecy to our attention. When we turn to Truth completely, it meets our need, since it operates on both the human and the divine level.

THE SENSES OF LOVE

Florence: Mrs. Eddy taught that to “infinite, ever-present Love, all is Love, and there is no error” (1910 ed. 567:7). Our business is to be present with ever-present Love. Then we will see that all events and appearances in the phenomenal universe, when *rightly viewed*, are totally interconnected and coherent, since the Principle is one Principle and is not fragmentary. The body you see, and all other material objects are simply an image of mortal thought reflected on the retina; this is all the eye beholds. Matter is not self-existent; it cannot see, feel, hear, taste, or smell, because it is not self-cognizant. (See 1910 ed. 479:8.) Matter depends wholly upon misconceptions,

upon a false viewpoint, for its existence.

Tommy: Mrs. Eddy was the first person on earth to reveal the infinity of good and all the steps leading to it. Her writings redeem—unchain—the senses from materiality and show the only real senses of man to be spiritual; the real senses are the senses of Love which enable us to be a law unto ourselves so that animal magnetism, error, cannot harm us.

Bill: The human must be emptied of its ego, of that “I, I, I, I, itself I.” There must be a complete surrender to God, a complete transcendence of the little human ego or self-will since “God writes [only] on a clean slate.” Truth, God, takes possession when the human is emptied of self, but “we cannot fill vessels already full.”

An unselfed love for God and man must be the motivating power in our work if we hope to be led out of the misunderstanding that seemingly engulfs us. That the human must be scientifically translated through obedience to both the letter and the spirit of Christian Science is the constant theme of Mary Baker Eddy’s writings.

ONENESS REVEALED



Anna: As we proceed with the study it will become increasingly clear that Mrs. Eddy’s standpoint throughout this first edition is that God and man are one. Most students think of themselves as “man.” But in this first edition we learn that in *reality* we are Spirit, and Spirit is God, and what is called “man” is the manifestation of Spirit—of what we are.

Rookie: Can you explain Spirit?

Anna: Yes, Spirit is explained through the 579 references to Spirit in the textbook where we learn it is *the only*. Spirit is the Principle which includes all things, and she makes it clear here, at the very beginning, that Principle and its idea is one, since Spirit is infinite. But infinite here means infinite in divine conception; it has nothing to do with time and space. It has to do only with infinite spiritual

relationships. It is characterized by such ideas as: substance, the only, good, nature, reality, understanding, purity, unfoldment, strength, progress, and other spiritual qualities.

“The system that she denominated Christian Science” teaches us the divine laws which explain how the One, the only, manifests itself as infinite phenomena. As we learn these laws we are able to trace the infinite phenomena of Mind, Spirit, Soul, Principle, Life, Truth, and Love back to the One, the only, and so find the basis for the solution of every life-problem.

As what she revealed is assimilated, false beliefs are exchanged for Truth, and we are led to understand that evil in all its guises is merely misconception.

THE GLORY OF THE ONE MIND



oderator: Anna, will you read the next reference? And note what she says about “cause and effect,” remembering that, since she says we are Principle, we must be cause, in reality.

P. 9:19: Metaphysical Science explains cause and effect . . . [and] sets free the imprisoned Intelligence; explains the phenomenon man on the basis of his Principle

This metaphysical Science makes clear that whatever we experience of good does not come through some human agency, through a job, a practitioner, teacher, or any other thing. It is our real and divine being unfolding to us. We have to begin to realize the divine, the sovereign, power that is always present *as us*, as our divinely subjective state. It is not derived; it is always the “I” of being. Understanding this wipes out the need for a medium between man, manifestation and the one Mind (our true Mind) that is Love.

Abraham: What Mrs. Eddy saw, was actually appearing for all humanity. It wasn’t that one human mind saw it, and a lot didn’t. It is the yielding of the human mind so the true Mind—the one Mind

which is the Mind of man—sees it. In the final edition she states the scientific fact, namely, that error is obsolete—“evil is a suppositional lie” (103:17).

Moderator: Moses would you like to add to what has been said on “metaphysical Science”?

STUDYING THE TEXTBOOK IS LIKE LOOKING INTO A MIRROR

 **Moses:** The system in Mrs. Eddy’s writings turns all thought to God and brings out the manifold expressions of God, which replace the beliefs and illusions of mortal mind. The system occupies us with something that is real, causing us to lay off the lie of mortality because it turns all attention to the nature of God and the way God operates.

Grace: We have to find out the nature of God and the laws of God, and as we do we become like that nature. We must be motivated by a desire to understand the nature of the divine Mind, which is infinite good. Then, with a textbook that can show us that manifold divine nature and the laws of its operation, we have the opportunity to study her use of the seven synonymous terms for God. We find which qualities are associated with each of the synonyms. The entire study is for the purpose of evangelizing the human self, in order to bring out the God-character.

Margie: When we study the system of Christian Science, we are, as St. Paul says: “with open face beholding as in a glass the glory of the Lord, [and] are changed into the same image from glory to glory, even as by the spirit of the Lord” (II Cor. 3:18).

Bill: Through the devotion which an inherent love of infinite good calls forth, we find we are looking into the “glass.” Looking into the “glass, to the glory of the Lord,” is what we are doing when we study the system; and as we see what God is, we see ourselves. Our true Mind and consciousness is already there, of course, and doesn’t need

to be educated. But the veil that hides our perfection from us must be removed.

Francy: St. James warns us against learning what we truly are—“beholding our natural face in a glass”—and then “straight-way forgetting what manner of man [we are]” (James 1:23, 24). Reasoning from man, from what is seen with the physical senses is not starting right. We must start with God. Taking the high first-edition statements in the *wrong* way reinforces error’s position and keeps us from working out of error. The more we consistently start with God, the divine Mind, the more we can advance without suffering.

Moderator: Would anyone like to add something?

Kathleen: The study of the textbook, alone with God, being taught of God, brings one into oneness with God. The purpose of the search does not start with self, but is motivated by the love and worship of divine good, which in turn leads us step by step, into seeing what we divinely are.

Moderator: Thank you, Kathleen. Moses, you have something to say?

M **CORRECTING THE UNENLIGHTENED SENSE**
oses: Yes, everything that is not divine reflection is simply a misstatement of reality, and has no more identity than $2 \times 2 = 5$. So, a man or a humanity that is not in tune with reality is the lie of life and intelligence in matter; therefore, in reality, it is nobody’s thought. This is why in an individual experience, in a crisis, there can be a wonderful breakthrough of light in an instant. With Mrs. Eddy the light that broke through was so great it enabled her to write the textbook which brought the prophesied Comforter and completed the work of Christ Jesus on earth.

For others it may be small things. But there really isn’t any mind that is unenlightened. “As Mind is immortal, the phrase *mortal mind* implies something untrue and therefore unreal” (1910 ed. 114:13).

What seems to be unenlightened mind is the density of the lie, the misstatement that Mind is in matter, that it derives all its knowledge from outside, and that it depends upon material sense for that knowledge. This is a misstatement of being; it is not a state of consciousness, because “all consciousness is Mind.” It is necessary to explain this so the impression is not given that we speak with “forked tongue.”

Moderator: Yes, that’s true. It’s not good to paint a picture of one very exalted human consciousness such as either Jesus or Mrs. Eddy, and then have a mass of humanity that is way down here somewhere. Better to state the facts, the spiritual *facts*, and keep these facts before ourselves and others. It looks as though the human is rising, but actually the error in human consciousness is thinning out, fading out in the presence of the light of Truth.

NEW MESSAGE



Danny: What Mrs. Eddy revealed is something totally new. She began where Jesus left off, and while her message included all that Jesus had taught it went further and gave the Science that lay behind his great demonstrations. Mrs. Eddy did not just “restate old truths in a new way,” as some students erroneously believe. What she discovered, as the Second Coming of the Christ, was totally new, unique, though it had biblical foundations.

Elsie: How did Mrs. Eddy fulfill Bible prophecy?

Danny: God showed her a way by which she could awaken in students an awareness of Truth that reveals the immortal facts of being which dispel false human beliefs. This awareness is native to the spiritual consciousness of all, and will strip off the veil of false beliefs. Her teaching substitutes harmony-producing divine-Mind *facts* for mortal mind illusions; and this is just what the next reference makes clear:

P. 10:11: . . . Understanding and belief, or Truth and error, must meet in a war of ideas.

Abraham: Mrs. Eddy stated that mankind is face to face with the last enemy, *human birth*, and knows it not. What she discovered and revealed was the Science of being that would replace the belief of a mortal flesh, blood, bones illusion of man with the truth about man.

THREAT TO THEOLOGICAL APOLOGIA AND CONCESSIONS



Moses: The world did not understand her mission. Nevertheless, she wrought a fundamental revolution in world thinking. She made the Bible come alive. She made the world understand Jesus.

Elsie: Could you explain? If that is true why did she have to hide her revelation? Why did Jesus in his parable prophesy that “the woman” would hide her leaven?

Moses: There is an answer to your question. Little was known about Jesus before Mrs. Eddy fulfilled his prophecy that the Comforter, the Science she discovered and founded, would bring to light all things that he had taught (John 14:26), and would “glorify” him. (John 16:14). Also we read:

The Revelator represents the Son of man as saying (Rev. 1:17, 18): “I am the first and the last: I am he that liveth, and was dead [not understood]; and, behold, I am alive for evermore, [Science has explained me]” (1910 ed. 334:24).

The reason we can say little was understood of Jesus before Mrs. Eddy discovered Christian Science, is that it was the *theologians* who were the most adamant in their opposition, the most cruel in their persecution of her, and who most clearly showed they understood neither the mission of Jesus, the central point of the Bible, nor her mission. They were, however, quick to grasp the threat of her teaching to their prestige as well as to their pocketbooks. They realized if people actually understood Mrs. Eddy’s revelation, namely: there is no life, substance, or intelligence, *hence no sensation*, in matter, they (the theologians) would soon be out of business—no more

weddings, births, christenings, followers, etc. What an alarming prospect that must have seemed to them!

Elsie: Could you explain more fully?

Moses: Yes. In the first edition Mrs. Eddy writes: “God is the only origin of man” (47:22); “God is our only Life” (36:12).

In *Mary Baker Eddy’s Six Days of Revelation*, Richard Oakes writes:

The fundamental platform of Christian Science that “God makes and governs all” (1910 ed. 532:3) absolutely discards a “union of the two sexes in order to create... the human family.” Only sinners get the “notion that they can create what God cannot, — namely, sinful mortals in God’s image” (ibid. 204:23).

Even with her generalized statements and their escape phrases Mrs. Eddy ran headlong into the fixedness of mortal illusions—into the same hatred of Truth and Love that crucified Jesus. When Jesus called on men to hate father and mother, while he damned the women who thought they had borne children of their own making, when he told men not to accept for one moment that they owed existence to a sexual father, the authorities had to try to destroy him. The outraged leaders were the theologians of the day. These were they who prided themselves on having hedged their sinful practices about with such regulations and virtues that God was smiling on their claim to creation under certain blessed family conditions.

Similarly, the inescapable conclusion of Mrs. Eddy’s revelation of what God had already announced through Jesus came close to wrecking her mission, before she chose to hide her message. As earlier, the theological authorities—whose pseudo-Christian rationalizations had endowed a sexual fal-

sity with their self-satisfied blessings—were up in arms.

In the hiding of the message, the explicit words “animal magnetism” could become almost acceptable to mortal mind if brushed off as a synonym for evil instincts in someone else . . . (p. 281).

Abraham: John’s Gospel explains the inescapable antagonism that sprang up between Jesus and the high priests: Because “Judaism was the antithesis of Christianity” (1910 ed. 133:19) they could not understand him: “Then said Jesus to those Jews which believed on him Why do ye not understand my speech?” He answered his own question, saying, because “ye are of your father the devil [you believe you were born of the sex belief], and the lusts of your father ye will do.” What they called father, Jesus called “devil” (John 8:31-44).

JESUS AND FALSE MOTHERHOOD



Danny: To explain further why Mrs. Eddy had to hide her leaven we can quote the following notes of a student as preserved in the *Alice Orgain Library*:

To a class Mrs. Eddy explained Jesus was put to death because of his teaching on marriage and progeny. Such sayings as we find in Luke 20:34-35; Luke 23:29, and his curse on human motherhood (Mark 13:17), appearing also in Matthew, reached the ears of the synagogue rulers, and they knew it was time to act. They reasoned, said Mrs. Eddy, if they let him go on healing, and teaching this dangerous doctrine, soon all men would believe him and then what would happen to their nation? . . . “It is expedient for us that one man should die . . . that the whole nation perish not.”

A member of the class asked: “But, what would happen if no more children were born?”

“The sooner the whole ghastly farce would cease!” was Mrs. Eddy’s emphatic answer.

Marie: If we want to know why Mrs. Eddy had to hide her “leaven” or message in order to save her mission, we need look no further than the explanation she gave James Gilman:

She related that previous to the time when the chapter “Marriage” was written she found that people were beginning to say of her doctrines that they were against marriage; that she was undermining the institution of the family; that her teaching led to the separation of husbands and wives and the breaking up of family relations, etc. This grew until it appeared such a great obstacle that it appeared to be a solid wall to her further progress. In this extremity, through its attendant suffering, she was impelled to the writing of the chapter on “Marriage” . . . “It had its birth in the travail of soul that keenly sensed the need of the hour,” she said. (*Recollections of Mary Baker Eddy.*)

Moses: This teaching required “the disciple to cut off the right hand and pluck out the right eye, that is, to set aside even the most cherished human beliefs and practices, to leave all for Christ” (1910 ed. 141:6).

People are grateful for healing in Christian Science, but often when deeply felt emotions are stirred, when basic convictions are sharply, intelligently, challenged, the fixedness of mortal illusions causes anger to replace reason, which in turn causes a retreat from Truth, even a hatred toward it.

Moderator: Would you like to say something, Grace?

ORIGINAL SCIENCE



Race: Yes, I would like to return to our former subject in which we were refuting the notion that Mrs. Eddy was just “restating old truths in a new way,” or that “she found it in the Bible.” Mrs. Eddy tells us her discovery was “hopelessly original” (*Mis.* 371:28); she also states categorically: “No human pen nor tongue taught me the Science contained in . . . Science and Health” (1910 ed. 110:17).

In *Science of Man* she states: “Unless the principle is understood you cannot act in it. . . it has never been taught in Science by any written or published MSS from any known individual but me. . . .”

She further points out: “I do not find my authority for Christian Science in history, but in revelation. If there had never existed such a person as the Galilean Prophet. . . I should still know that God’s spiritual ideal is the only real man in His image and likeness” (*My.* 318:31).

Using the editorial “we,” she reiterates: “We gained the little we understand of the Truth of being through our own experiments and proofs” (first ed. 378:9).

Moses: Her writings contain many similar statements, all testifying to the fact that her discovery of the Science of being was entirely due to her “experiments and proofs” —her “devotion of thought to an honest achievement [made] the achievement possible.” The divine revelation came to her because she was prepared to receive it. She makes it crystal clear that she began where Christ Jesus left off, as Jesus, himself, prophesied.

Of her work and mission she said:

“As pioneer, I first stood alone. . . . Ceaseless toil, self-renunciation, and Love have cleared the pathway for Christian Science. I have learned all that I have written, through experience and persecution” (EOF p. 291; revised, 277).

Bessie: Why do some Christian Scientists still say she got it from

the Bible?

Danny: I think this is due to their misunderstanding of some of her statements such as her declaration that the Bible had been her only comforter, her only teacher, etc. The Bible was her comforter because in it she saw the prophecies concerning her mission to complete the work of Christ Jesus, and also its prophecies of the ultimate triumph of her mission. It was her only “teacher” because she went to it for advice, confirmation and verification. This again gave her support, solace, and encouragement. But for her writing she had to turn to God. She says she was a scribe under orders, and would blush to write of the textbook as she did, “were it of human origin, and were I, apart from God, its author” (*My*. 115:5).

Tommy: She had to begin where the Bible left off since her mission was not to repeat, but to *complete* the work of Christ Jesus. The Second Coming of the Christ came with the advent of Mary Baker Eddy’s writings and teaching and with regard to it, she said:

What God has spoken to this age through me is the way and sure *foundation*, and no man enters by any other way into Christian Science. [Emphases are Mrs. Eddy’s.] (DCC p. 218).

FOUNDATION OF ALL ERROR



Moderator: Let’s return to the first edition. Note in the next reference the futility of calling on non-intelligent matter to aid Spirit, the all-knowing, all-powerful Mind, that in reality is our Mind:

P. 11:13: Spirit never requires matter to aid it, or through which to act.

Bill: Mrs. Eddy knew that the great and terrible force of a lie rested not on fact, but only on the acceptance of its claim to power in the

world's mistaken view of reality. Here in the first edition she makes this clear, right at the beginning, with her profound and radical statement:

P. 10:26: Opinions and beliefs regarding God and man, or Soul and body, are the foundations of all error.

Moderator: What does she here call the foundation of all error?

Tommy: First we should see she is pointing out that Soul is another term for God, and that body is only another term for manifestation or man. "To know we are Soul and not body [man] is starting right," she states on page 39:29; and "this understanding," she insists, "must come" (77:13), and it will set us free.

In this first edition Mrs. Eddy over and over indicates that it is the belief that we are man instead of realizing correctly and spiritually that we are the Mind and intelligence which shadows forth "man" or manifestation, that is "the foundation of all error."

The first edition states openly, many times and in many ways, that we are Principle, "we are Soul; we are Spirit"; and "man" is the name given to Soul's contemplation of itself, to Spirit's reflecting on itself. On page 77:17 she states, "we shall be found Love, Life, and Truth, because we understand them." When Love, Life, and Truth as a unit contemplates itself, the name given to that contemplation is "man," manifestation, or reflection.

Mrs. Eddy's discovery and teaching is doing far more for the human race than astronomical science did in destroying the false theory as to the relations of the sun and earth. She saw that the error relating to Soul and body, which reverses the order of Science, has made man "the most absolutely weak and inharmonious creature in the universe" (1910 ed. 123:6).

Rocky: Could you enlarge on that?

Tommy: Yes, again and again in this first edition Mrs. Eddy returns to tell us that we cannot gain actual understanding until we change our conviction that we are "man" rather than Soul, God. What

she brings out repeatedly is that in reality “we are Soul,” “we are Spirit, God,” and our body is “man,” or the manifestation of our mind; that is, Soul’s idea of itself is what is called “man” or the “body” of Soul. She asks, how can we get the lesser, the body, right until we get the greater, namely, Soul, Spirit, Mind, right? The greater, Mind, governs the lesser, its manifestation or “man.”

Moses: In the final edition, p. 167:26, Mrs. Eddy writes: “The scientific government of the body must be attained through the divine Mind.” We just read her statement (10:26) that opinions and beliefs regarding Soul and body are the foundation of all error. She also writes:

P. 155:30: That we are Spirit, and Spirit is God, is undeniably true. [Then, p. 77:3]: The belief that God has a separate being leads to multitudinous errors in which phenomena are ascribed to supernatural causes. Man is the phenomenon of Soul, of intelligence, and not matter, and created by God and not man.

Francy: Note, “created by God” who is “the Mind of man” (1910 ed. 319:20; 470:17). It is important to remember these are Mrs. Eddy’s words, not something we in this class are cooking up. They are Mrs. Eddy’s own words “uncontaminated and unfettered by human hypotheses, and divinely authorized.” She says, “God dictated Science and Health.”

But so totally has animal magnetism (error) persuaded mankind that life and intelligence belong to the body, that not many Christian Scientists understand this, and so they continue in the fundamental error of believing themselves to be body or man, instead of knowing they are Spirit, God, when *rightly* viewed.

She teaches unequivocally:

P. 158:28: You possess your own body and make it harmonious and immortal, or discordant and mortal. You, the

Intelligence, embrace the body in comprehension and completeness; put away, then, the error of belief that matter embraces you in mystery and disease; “you,” [italics in original] the Soul and circumference of being (for the body is but the idea of “you,”) are a law to your members, and the law-giver that makes your body discordant or harmonious, according to the ignorance or understanding, the error or Truth, that governs it.

In our present textbook this statement appears in a more veiled form, as follows:

A material body only expresses a material and mortal mind. A mortal man possesses this body, and he makes it harmonious or discordant according to the images of thought impressed upon it. You embrace your body in your thought, . . . (1910 ed. 208:25). [“Hence, you are the arbiter of your own fate” (*Mis.* 83:16).]

Anna: We should remember her January 19th, 1886 copyrighted statement which supports what Francy just read from the first edition:

The term “Mind and body” literally means God and man, for man is the expression of Mind and the manifestation of Mind is the embodiment of Mind. Therefore, man is God’s body and there is but one God. Body is therefore the aggregation of spiritual ideas forever controlled and governed by the law of Life, harmonious and eternal. The understanding of perfect body is the savior of the belief of body, and is the law of recovery to any and every claim of error.

Moderator: Would anyone like to add?

PRODUCTS OF MIND



Eddy: Mrs. Eddy saw it was meaningless to speak of an object independent of an observer; there is no objectively existing situation, circumstance, object, or personality. But “incorporeal evil embodies itself in the so-called corporeal and thus is manifest in the flesh. Evil is neither quality nor quantity: it is not intelligence, a person or a principle, a man or a woman, a place or a thing, and God never made it” (*Ol.* 12:26).

Johnny: In a dream the people I am seeing and talking with are not outside of my consciousness, they are not objective, they are being produced by my own mind; each one is me. As Mrs. Eddy says, “Can you see an enemy [or a friend] except you first formulate this enemy and then look upon the object of your own conception”? (The point she is making is that nothing can separate us from the Love that is omnipresent good.) The neighbor we are to love is, then, in actuality, ourself, since “the Christian Scientist is always alone with his own being and with the reality of things.”

A practical awareness of this fact will require a complete change of our thinking processes.

Margie: We must see the error that is binding us. Calvin Frye’s *Diary* contains Mrs. Eddy’s admonition:

The dangerous error to students is not seeing error, insensibility to the presence of error. We must see it; detect it; but see it as unreal and, with a true consciousness of the reality of being, destroy it. But this result will not be gained by stupidity.

Elsie: How do we get around this “stupidity”?

Moderator: When handling error, Mrs. Eddy told Judge Hanna:

“Take your weapon that kills it,—the First Commandment, and with that cut off its head no matter if you have

some fighting to do . . . for done it must be, to decapitate the ghost.” What we have to meet is only a fear, she said, and what pacifies fear does not destroy it.

Bill: In a sermon Mrs. Eddy made it especially clear that, rightly understood, we are God, Spirit, and man is but the idea of ourself and ourself is God. Notice how she words it:

The spiritual origin and support of the universe and man is their only real origin, subsistence and ultimate. Therefore, the entity or ego of man is Spirit, and man is but the idea of himself *and himself is God* of which man is the reflex shadow. Not that man is God, but that man is the image and likeness of God, and should have no other mind but the divine Mind to control this image and likeness or manifestation of God. (EOF. p. 11).

Marie: That should certainly help us build confidence in the power that is inherent within our consciousness, as Mrs. Eddy confirms when she tells us we are the arbiter of our own fate, and teaches that we have “sovereign power” (*Pul.* 3:7).

MIND AND “MAN”



oderator: When we read the next text we should remember the scriptural benediction: “Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God” (*John* 3:1). In any seeming discord we should reassure ourselves with the law of Love that never decrees anything but present perfection as she here indicates:

P. 31:14: We should be a law of Life and Truth to our own bodies, even the higher law of Soul that prevails over sense, and gives harmony and immortality to all it controls.

Margie: Isn’t this what Jesus told Philip: namely, “He that hath

seen me hath seen the Father,” the Principle, Mind, the only cause that produces all effect, the body. Philip was seeing divine Principle in operation, seeing Principle omni-active as its own consciousness of itself, as its idea, its contemplation of itself.

“The kingdom of heaven is within you.” As we study and learn, the divinely endowed spiritual scientific consciousness within us is opened, and like a fountain the ideas we need flow forth.

Florence: Mrs. Eddy knew the hardest part for the mortal in learning the Science she was teaching would be to empty the mind of the thousands of false beliefs that war against Truth. You can’t fill a mind already full. It must first be emptied. But she also knew that the only way to empty it was to never tire of pouring in Truth. This is what the system of Christian Science does. It fills the mind with right ideas. The system causes the light of Truth to roll back the clouds of misconceptions, vanquishing them.

Moderator: What is the Truth she is pouring into thought in these first few pages?

Abraham: She is explaining that we cannot gain actual understanding until we empty ourselves of the belief—our basic false conviction—that we are “man” rather than Mind, Spirit, Soul (God). This is the fundamental misconception which the mortal ignorantly, stubbornly, clings to, but which “assigns to matter the power and prerogative of Spirit, so that man becomes the most absolutely weak and inharmonious creature in the universe.” Her teaching makes it clear that *we* are Mind, and “man” is the name given to our contemplation of Truth, our thought body. I believe this is shown by the fact that even though in this first edition “mind” is not capitalized, she insists—as we will see in our next reference—that this “mind” is universal and is the first and *only* cause.

P. 10:32: We learn from Science mind is universal, the first and only cause of all that really is; also, that the real and unreal constitute what is and what is not.

Sally: Throughout, she adheres to her position: namely, there is but one God (which is our Mind, 1910 ed. 319:20; 470:17) and this one God (Mind) is not only the sole cause of everything real, but is also the sole substance of all that is created. This God-Mind that is the Mind of man “is *one*, including noumenon and phenomena” (1910 ed. 114:10) on the highest level. It “is at once the center and circumference of being” (*ibid.* 203:32). All is the outgrowth, the emanation of this Mind’s infinite self-containment. (*Ibid.* 519:5).

“Matter has neither consciousness nor ego [so] it cannot act,” but we have consciousness and Ego, and we can act.

Man, the manifestation, the reflection, has no consciousness, no substance of its own, any more than a shadow has consciousness or substance of its own. Mortal mind is the so-called consciousness of mortal man; this false mind never sees anything but a construction of its own consciousness. It mistakenly thinks it sees something substantial “out there,” an object in time and space that exists apart from this false mind’s image-forming activity.

Moderator: Yes, that’s right, Sally. Consciousness or mind is primary, she tells us in the first edition. Also, she wrote: “All consciousness is Mind,” (*Ret.* 56:18; *Un.* 24:12; *No.* 10:18). Consciousness is a unity, a wholeness, not fragmented into many minds, many consciousnesses. What we experience is always the state of our consciousness.

Even the physical scientists are seeing that “the whole objective universe of matter and energy, atoms and stars, does not exist except as a construction of the consciousness”—that we never experience something “out there.” What we see and experience is never independent of our mind and consciousness. Our sense of personality, for instance, is wholly mental—a mental image formed in our so-called mortal mind, and is never external or separate from our mind. Nothing of what appears as something “out there” is ever really “out there.” Any appearance of evil is simply aggressive mental sugges-

tion coming to us for us to adopt as our own thinking. All forms of error must be met by giving up our belief in a power or presence other than infinite good. If we realize this great Truth nothing can harm us. This point is reiterated in our next reference:

P. 22:9: Science reveals all action proceeding from God [the Mind of man], the universal cause that produces harmony only. [Then]: . . . Reasoning from [wrong] standpoints produces all the discords of mind and body. (29:9).

Margie: This means we must recognize, expose, oppose, and dispose of the claims of error that would deny that Mind is the first and only cause, or we will be in danger of being mesmerized by these false claims and become error's victim. She told her students:

Error wants to be let alone, but we are not going to let it alone. Instead we will continue our effort at right thinking until the absurd and illegitimate argument that man is flesh and bones—organized matter—is met, and the ideas of God manifested . . . for only one Mind exists and that is immortal Love” (Carpenter Foundation item).

MIND AND ITS EXPERIENCE



In the 22nd edition, p. 14:9, she points out how crucial it is to see that Mind is All in all and to master the Principle and rule on which this conclusion rests:

The conservative position that both matter and Mind have place and power is untenable My original conclusion in 1866, that Mind is All in all, — that the only realities are the Divine Mind and its ideas, — this conclusion is not seen to be supported by sensible evidence till the inquirer masters the principle and rule upon which the conclusion rests. This principle once learned, no other conclusion can be reached.

Rookie: Is this why the scientific statement of being which tells us “all is infinite Mind and its infinite manifestation” (1910 ed. 468:10) is so important to the learner?

Grace: Yes. It was revealed to Mrs. Eddy that the whole basis of the universe is Mind; our Principle is Mind. “Life is Mind” (1910 ed. 331:5). Our present textbook shows that Spirit, Soul, Principle, Life, Truth, and Love are super-symbols which explain this one great basis, Mind.

Spirit tells us Mind is the only reality and that it is good alone.

Soul tells us this Mind, that is good alone and the only reality, is unchangeable; it is our unchangeable identity.

Mind is, therefore, the Principle of our identity. This is why Jesus could say, “the kingdom of God is within you.” Mrs. Eddy knew that heaven was a state of consciousness that could be experienced here and now in proportion to one’s grasp of reality. She saw that every healing in Christian Science is evidence of Mind, our divine Principle, at work, and gave proof of the kingdom of God within.

The *experience* of our Mind-identity is Life; it is *Mind's* Life.

It is Mind’s divine consciousness or Truth.

It is Mind’s divine Love. As Love, *Mind* experiences the realm of perfection. Always remember it is *Mind's* realm of perfection, since all is infinite Mind infinitely manifested. In this first edition, she states: “mind is universal, the first and only cause of all that exists” (10:32).

Life, Truth, and Love as one (as one chord) reveals how Principle, Mind, *experiences* itself: Life is that which brings forth. What it brings forth is always right, namely Truth; and it always meets the need, proving it is Love. It is Mind’s experience. “Life *is* Mind.” Life *is* *Mind experiencing itself*.

Sometimes those of us who devote much time to the study of the seven synonymous terms for God are accused of having seven gods. But it should be understood that what we really have are super-

symbols for God explaining our infinite Principle, Mind. Remember she said that “we learn from Science mind is universal, the first and *only* cause of all that really is.”

Spirit is the only real substance of anything, of everything, and it reflects itself as idea, which is “an image in Mind; the immediate object of understanding” (1910 ed. 115:17).

MIND AS ALL CONSCIOUSNESS



Tommy: When Mrs. Eddy discovered “that erring, mortal, misnamed mind produces all the organism and action of the mortal body” (1910 ed. 108:30) it set her thoughts to work in new channels and led to her demonstration of the fact that Mind is All. There can be no Life without Mind. Mind is the basis of all Life. Spirit says this Mind is the *only* cause; it is pure Mind, wholly good; “Spirit is *spiritual* consciousness alone” (*Un.* 35:24); and, remember, we saw, in *Prose Works*, Mrs. Eddy makes the statement in three different places that “all consciousness is Mind.”

There can be no Soul without Mind and Spirit which make up Soul and these three: Mind, Spirit, Soul, are one. Mind and its image, its reflection, is one. Mind, Spirit, and Soul, as one, constitutes our Principle, the Mind-Principle which, in spiritual reality, we are.

Mrs. Eddy needed seven synonyms for God in order to explain, God, Mind. Her definition of God as “incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love” is the most profound enlightenment ever to descend on mankind.

Moderator: Would you like to add something, Margie?

Margie: If we—the mentality—have risen no higher in the scale of being than “beliefs and opinions,” namely, the erring human viewpoint, then we are still in the Adam-dream, living in a belief world. But on the other hand if we rise completely out of the belief state, we become Mind. One of the early church Fathers left this record: “When once thou hast gained the crown of righteousness,

right mindedness, thou hast become God [Mind]" (Ante-Nicene recording). "Hence the need that human consciousness should become divine, in the coincidence of God and man" (*Un.* 52:7). This again clarifies what the system does: it meets the need to help the human consciousness to become divine in the coincidence of God and man.

Francy: Referring to what Tommy just said, in *Unity of Good* Mrs. Eddy states:

All consciousness is Mind [remember it is *our* Mind]; and Mind is God,—an infinite and not a finite consciousness. This consciousness is reflected in individual consciousness, or man, whose source is infinite Mind. (p. 24:12). [*Ibid.* p. 37:17 tells us:] Human beings are physically mortal, but spiritually immortal. [Then from *ibid.* 25:16 we learn that an understanding of this] honors conscious human individuality by showing God as its source. (See also 1910 ed. 325:26).

Our next reference shows us how to gain understanding:

P. 38:5: To gain this understanding of Soul, the Principle that gave man dominion over earth, 'tis necessary to understand one's-self Spirit, and not matter.

Rocky: Common sense tells us that God must be Spirit, Mind. Only Mind can consciously include us all. What else can be found everywhere at the same time? What else can be "at once the center and circumference of being"? Without consciousness, Mind, there is nothing.

Margie: If Mind wasn't also Wisdom and Intelligence how could we account for the law and order in the universe—the planets in their established orbits? If all that we discover was not already present as consciousness, how could we become aware of it?

"The true creation was finished" (*Mis.* 57:8), but "Truth cannot be stereotyped; it unfoldeth forever" (*No.* 45:27). It is Mind's nature as

Spirit, which by reflecting on itself, is continually unfolding new ideas. This must be the significance of the scroll that is unfolding in the hand of the woman in picture No. 9 in *Christ and Christmas*. Mind can never stop anywhere; it is continually unfolding ideas, infinite ideas that have always existed as Mind. That this truth would be made known to humanity was prophesied by the Revelator concerning the “little book,” and by Ezekiel’s “roll of a book.” Mrs. Eddy says: “The divine Mind, not matter, creates all identities, and they are forms of Mind, the ideas of Spirit apparent only as Mind” (1910 ed. 505:9).

Bill: In Science we are dealing with infinity as our basis. But remember, “divine Science demands mighty wrestlings with mortal beliefs, as we sail into the eternal haven over the unfathomable sea of possibilities” (*Ret.* 56:24).

Moderator: Rookie, I see you have a reference.

SOUL OR SPIRIT AND “MAN”



Rookie: On pages 38 and 39 she makes three pertinent statements all calculated to teach us we are divine beings now—Soul and not body:

P. 38:18: The time has come to separate the belief of personal sense on the one hand, from Science on the other.... [39:28:] To know we are Soul and not body is starting right.... [39:9:] man is the reflex shadow of God [Soul].

Moderator: Marie, you wish to say something?

Marie: I see now why Mrs. Eddy says, “Man is never God.” It is because man has no consciousness, no Mind, of his own. In Science, as she brings out so often in this first edition, “we are Spirit, Soul, Principle,” which are God; and man or manifestation is not God; man is the reflection of Spirit (God).

Anna: But while we are Soul or God now in reality, this is not

realized until we have assimilated in a practical way the full teaching of Science; this teaching must become spiritual understanding so our consciousness is in line with reality, instead of in line with illusions and misconceptions.

Moderator: Yes, that's true. It must be remembered that at the time of the writing of the early editions Mrs. Eddy still "cherished sanguine hopes [that what she was saying] would meet with immediate and universal acceptance." It was not until she "learned the vastness of Christian Science, *the fixedness of mortal illusions*, and the human hatred of Truth," that she definitely realized a different modus operandi of presenting her discovery and revelation was necessary. This entailed the perfecting of the system which would be in fulfillment of the Book of Revelation's twelfth chapter. Here Mrs. Eddy fulfilled the prophecy of the "wilderness woman"—the wilderness mother. (See *Rev.* 12:6.)

INFINITE INDIVIDUALITY



braham: The wilderness mother's task was to reduce Science, "the atmosphere of God" to the point of human understanding. As has already been brought out numerous times, she did this by incorporating into the textbook a divine system which fulfilled Webster's definition of Science as "knowledge, duly arranged and referred to general truths and principles on which it is founded, and from which it is derived."

As we have also seen, her system is founded on the three great overall categories of (1) the seven synonyms for God, (2) the four mediums through which they operate, and (3) the four levels of spiritual consciousness on which they operate.

We usually begin the study of this system by pondering all the references to Mind, all the references to Spirit, to Soul, Principle, Life, Truth, and Love. As we are faithful in this work, we are led into the atmosphere of God, into attaining the same divinely subjective

consciousness from which Mrs. Eddy wrote the first edition. The synonyms for God become our infinite individuality; they become infinitely individualized as us. We are thus not part of the whole, but rather we are the whole infinitely individualized.

In the first edition Mrs. Eddy was starting from the top—which, of course, she never ceased doing—she was going out from God’s point of view in these lofty, divinely scientific statements, which were completely natural to her, and one day will be just as natural to each of us. But remember, the realization and understanding that “we are Spirit, God,” comes only as the structure of our consciousness is one with the structure of reality.,

Margie: Further explaining this in the first edition Mrs. Eddy wrote:

P. 210:9: The question arises at every point of theories, what is Truth? and the answer to this, Christ built his church upon over eighteen hundred years ago, namely, I am God, and man is the offspring of Soul and not sense; but this answer was not understood then and has since been interpreted variously.

THE STRUGGLE AND THE REWARD

Marie: What hinders us most in gaining spiritual understanding? What helps us? We know Mrs. Eddy says, “It is their *materiality* that clogs the progress of students It is materialism through which the animal magnetizer preys and in turn becomes a prey” (*Mis.* 156:19). Could we enlarge on that?

Florence: An article thought to be by Mrs. Eddy—at least carefully preserved in her notebook—tells much concerning what hinders us, and also speaks of “the active honest heart” that capacitated her, enabling her to be the Discoverer and Founder of Christian Science and which, of course, enables us to understand the Science she discovered and founded in human consciousness. It points out:

The strong soil in human nature is selfish apathy. The wayside soil is a transient, laughing, vain, loving-ease character that never can be relied on in time of need. The sunstruck mind is one that resists the light if this light demands the relinquishment of all that tends to darken life, dim conscience, and demand other gods. The good soil is the active honest heart. Where this exists there is energy, fidelity, success and reward gained by the individual, *not a gift of God* but the wages of uprightness and hard work, struggle and victory. (From article entitled, *Soldier, Seed, and Soil*. DCC p. 169).

The article tells us that where the active honest heart exists the reward gained by the individual is not a gift of God but the wages of uprightness and hard work, struggle and victory. We learn here there is no place for demonstration other than in the spiritually enlightened human consciousness. God, Mind, is all right, and so is man, Mind's reflection. Error alone must be silenced with a spiritual understanding of Truth.

Moderator: Danny, would you like to add to that?

Danny: I would like to stress again that there are not two realms: one where Mary Baker Eddy and Jesus had complete understanding and another realm where, with the rest of us, ignorance prevails.

We, like Jesus and Mrs. Eddy, must go to the same source they went to. We advance in our understanding of Science as we study, abide in, and accept the seven synonyms for God as our true being.

Bessie: Could you be more specific?

Danny: Yes. As we love what we have already seen and are grateful for what the seven synonyms reveal to us about ourselves, the door is open for further spiritual growth. As our understanding of the system Mrs. Eddy named Christian Science develops in our consciousness, all the details begin to fall in place just as they do in proportion as we master the science of mathematics.

Moderator: Would anyone like to add to that?

Sally: The more we strive to allow only what is in accord with Mind, Spirit, Soul, Principle, Life, Truth, Love to develop in our consciousness the more we take on the God-character. This is the way we come into line with the first edition standpoint, which openly states: “we are Spirit, and Spirit is God; we are Soul, Principle, Life, Truth, and Love,” and so are a law unto ourselves.

Francy: Since, in reality, we are Spirit which is divine good alone, we can impart only good and the qualities that express Mind, Spirit, Soul, Principle, Life, Truth, Love. But, of course, we can impart these God-qualities only to the extent that we embody them. For this reason Mrs. Eddy counseled: “Bend every effort to achieve perfect love in thought, word, and deed . . . ‘Love one another’ . . . is the most simple and profound counsel of the inspired writer, . . . Therefore be charitable, for the greatest gift is love.”

Moses: Of course Mrs. Eddy was firm about the necessity for uncovering evil: “When needed, tell the truth concerning the lie. Evasion of Truth cripples integrity. . . . Do not congratulate yourself on your blindness to evil. . . . A dishonest position is far from Christianly scientific” (1910 ed. 448:9).

Moderator: Margie, I see you have a comment.

THE “LETTER” REDEEMS BY LOVE



Margie: Mrs. Eddy saw that for students “at the present crude hour,” it would not be wise to “rudely or prematurely agitate a theme involving the All of infinity.” She therefore worked forty-four years to perfect the system she denominated Christian Science. This system demands love for our fellowman. “In love for man we gain the only true sense of love for God, and are made partakers of that Mind whence springs the universe” (*My*. 287:18).

The letter, she says, plentifully reaches humanity today; it is the spirit that all too often is lacking. Mrs. Eddy retired to Concord to

reveal true Womanhood in her Apocalypse. She saw that “only patient unceasing love for all mankind was divine Principle’s answer to the woes that plague humanity.”

Johnny: Before we move on I’d like to refer again to the three categories Abraham mentioned. As soon as we understand them they operate to form a complete divine whole, and at the same time operate to produce the infinite calculations of spiritual ideas needed for the solution of all our problems. That the system unfolds endlessly once its fundamental categories are understood can be seen from the more than 100 books and pamphlets that have been produced since Mr. Doorly first discovered the divine system Mrs. Eddy worked into the textbook.

Moderator: Kathleen, do you have something to say?

WHAT IT’S ALL ABOUT: TRANSLATION OF MATTER



Kathleen: Through the past ages we have been wrongly taught that every idea must be given a materially substantial form if it is not to remain in the realm of wishful thinking. Through this misconception we inadvertently put the crystalized idea beyond our mental control. We must see that we live in a spiritually mental universe, and therefore this translating of Mind’s ideas into matter is pure illusion; it is the very thing that has enslaved humanity, so that man has become “the most absolutely weak and inharmonious creature in the universe.”

On the other hand, “‘The new tongue’ is the spiritual meaning as opposed to the material. It is the language of Soul instead of the senses; it translates matter into its original language, which is Mind, and gives the spiritual instead of the material signification” (*Hea.* 7:5).

Mrs. Eddy says that with understanding “mortal mind disappears,

and man as God's image appears. Science so reverses the evidence before the corporeal human senses . . . that God and His idea [become] to us what divinity really is and must of necessity be, — all-inclusive" (1910 ed. 116:4).

In connection with reflection, remember we are learning about our right and true Mind and what it reflects. It is good to recall at this point that:

In the order of Science, in which the Principle is above what it reflects, all is one grand concord. (1910 ed. 240:10).

LEARNING TO RECKON OURSELVES SOUL



Fessie: Could we once more briefly review what it is that does the reflecting, the contemplating?

Danny: It is God, the Mind of man (1910 ed. 319:20; 470:17), your true and real Mind, whereby "you possess sovereign power." Mortal mind is not in harmony with reality; it is pure illusion, nothingness. Physical conditions are nothing other than images in mortal mind that show forth the unreal concepts of this false sense of Mind. Divine Mind produces Mind only, scientifically spiritual concepts, not material objects.

Moderator: Rocky, I see you have a question.

Rocky: Mrs. Eddy says on page 41 that Jesus "reckoned himself . . . Soul, . . . understanding himself Soul instead of body, and that Soul was God . . ." I understand she used Soul as a term for God more than 580 times in this first edition. It is not clear to me why Soul is such a favorite synonym in her first Science and Health.

Abraham: Soul is that great factor in being that bestows unchanging identity on everything Mind creates, and which Spirit understands to be the only reality. Mrs. Eddy had discovered humanity's true identity and in this first edition she makes it unmistakably plain what that identity is, what reality is.

Soul watches to see that nothing Mind creates can ever lose its

nature of perfection. Soul is infinite withinness, the divine Ego. It is spiritual understanding. Soul is characterized by “the seed within itself” that is never without its representative. Again, Soul is that great factor in Life that makes everything definite. Soul has infinite capacity to keep everything intact, untouched by illusions; it has infinite resources with which to bless mankind. Soul is characterized by joy, safety, serenity, freedom. We also learn that Soul rebukes, reverses error, reforms, resurrects, and restores, leading from sense to Soul.

Moderator: Thank you, Abraham.

GOD, OUR MIND, THE PRODUCER OF MAN



n the next reference note how consistently Science teaches like produces like. The one Mind, the only Mind cannot produce its opposite, matter; therefore matter, *per se*, is an illusion.

P. 13:7: Mind, the basis of all things, cannot cross its species, and produce matter. But in order to classify mind that is real, from belief or the unreal, we name one mind, and the other matter. . . which is not mind but illusion.

A *Journal* article pointed out that:

Mrs. Eddy as God’s interpreter, has heralded the power of omnipotent Mind. She has listened to the voice of Spirit that leads into all Truth, that introduces into the sanctuary of Soul. Let us . . . face the claims of carnal sense, which Truth uncovers as the serpent, Satan—the lie which has deceived the whole world, with its testimony of Life, Substance and Intelligence in matter—and, knowing its illusion, destroy its seeming (CSJ Vol. VIII, No. 4).

Francy: In the Science and Health reference just read she is teaching us that mind is primal.

In this first edition Mrs. Eddy did not capitalize mind as a term for God, as she later did. This is most significant. It is clear that what she is talking about here is the true mind—not its opposite, the carnal or mortal mind, which is “nothing, claiming to be something.”

Elsie: Is she talking about our Mind?

Abraham: Certainly. There is only one Mind, so it has to be our Mind. There is only one “I” or “Us.” Mind, being one, “including noumenon and phenomena,” is “its own great cause and effect” (*Mis.* 173:12), and contains no mortal opinions. When the structure of our consciousness, our mind, is one with reality, then we will find it to be “the first and only cause of all that really is.”

Remember her statements: “man has no Mind but God” and “God, the Mind of man, never sins” (1910 ed. 319:28; 470:17). This means the absurd and illegitimate argument that man is flesh, blood and bones, organized matter, that can become sinful, sick, and die, must be met and vanquished.

Florence: When we remember the Mind that never sins is our Mind, we realize why she could command: “Christian Scientists, be a law unto yourselves . . .” (1910 ed. 442:30), a command which also appears in the first edition.

Tommy: Yes, exactly. With these statements she is teaching us the radical truth that the one Mind is the Mind we now have. It is the only “I” or “Us.” But “*opinions and beliefs regarding God and man . . . are the foundation of all error.*”

It is crucial for us to accept that this Mind is “*individual Mind,*” as Mrs. Eddy writes:

This one Mind and His individuality comprise the elements of all forms and individualities, and prophesy the nature and stature of Christ, the ideal man. (*Mis.* 101:31).

Anna: At this point consider her teaching: “Human beings are physically mortal, but spiritually immortal” (*Un.* 37:17).

Bill: In our 1910 edition she tells us, “Science shows . . . *matter* is but the subjective state of . . . *mortal mind*.” (p. 114:29). Mrs. Eddy had learned that all real being is in God, the divine Mind, and that the opposite of this great Truth which is called error, sin, sickness, inharmony, death, is but “the false testimony of false material sense, of mind in matter; that this false sense evolves, in belief, a subjective state of mortal mind which this same so-called mind names *matter*, thereby shutting out the true sense of Spirit” (1910 ed. 108:25).

Isn't she here saying the true sense of Spirit is one with Mind which is the only cause, and that we have *only* to deal with the mental element, and never with mind *and* matter? Every effect can be traced to a mental cause. “From first to last,” she explains, the material body is nothing more than “a sensuous human concept” (1910 ed. 177:13). It is a construction of the carnal mind “which is enmity against God.” This false concept must be exchanged for bodiless bliss, i.e., it must be seen as idea, as “an image in Mind.” In arithmetic $2 \times 2 = 5$ is, with understanding, exchanged for $2 \times 2 = 4$. The error was never a reality.

Margie: Knowledge coming from the five physical senses would convince humanity that cause and effect exist in matter. This seems true only from a false, a material, point of view. What we are looking at is always the divine, God's expression, which becomes evident when we look from the right spiritually scientific standpoint. Jesus and Mary Baker Eddy “beheld *in Science* the perfect man who appeared to [them] where sinning mortal man appears to mortals” (ibid. 476:32). The objects of sense, when correctly understood, are really ideas of Soul. “There are not two groups of creation,” Mrs. Eddy told Martha Wilcox (*DCC* p. 200). Jacob proved this when he beheld Esau, his supposed enemy, and could say: “I have seen thy face (thy identity) as though I had seen the face of God.” This correct seeing healed the breach.

Francy: Love is basic to the healing work. If there is only one

Mind, then our neighbor is ourself, and this is what Jesus was bringing out when he said, "Love thy neighbor as *thyself*." Thy neighbor *is* thyself, since "the Christian Scientist is alone with his own being and with the reality of things" ('01. 20:8).

Rocky: From daily experience we know that mind or consciousness always comes first. Without consciousness, mind, nothing exists. Matter and evil only seem to exist through the activity of supposititious mortal mind.

Moderator: Kathleen, you have a question?

PHILOSOPHERS OMIT DEMONSTRATION



Kathleen: Yes, what was the difference between the Science Mrs. Eddy taught and the popular philosophy of the day?

Anna: The world-renowned philosophers were content principally with ivory-tower abstractions and academic theories; content to deny evil intellectually without dissolving it; content to simply talk about a higher realm; content "to accept dead truisms that can be buried at will... [but] the trenchant truth that cuts its way through iron and sod" (*My.* 160:11-15) they resisted, and were not concerned with demonstration and proof. Mrs. Eddy, on the other hand, demanded proof and gave proof; she taught and demanded the acceptance of reality itself. Spirit and Soul were not just ghostly ambiguous words, but were the actual substance and the changeless identity of what was real and constant in our experience. Mrs. Eddy, like Jesus, was able to *demonstrate* what she taught.

Bessie: In Science, Mind is the whole thing, isn't it?

Sally: Yes, to Mrs. Eddy, consciousness, mind, was primary; matter was simply an illusion, alias animal magnetism, which mortal mind sees when it looks from a material standpoint. Mrs. Eddy saw the human body as merely a construction of mortal mind, "a sensuous human concept," a myth, nothing more.

INFINITE GOD INCLUDES INFINITE MAN



Moderator: Yes, Bessie, “In Science, Mind is *one* including noumenon and phenomena, God and His thoughts” (1910 ed. 114:10).

Anna: Noumenon (cause, Mind, Principle) and phenomena (its expression) are both a question of spiritualized consciousness. Noumenon is not something up in the sky that we pray to. Speaking from the high level of divine Science, Mrs. Eddy closed a class with the following counsel:

If you remember nothing else I have told you, I want you to remember this: There is *one* infinite God, and one infinite man expressing that God. (*Fragments*, p. 178)

Rookie: Could you explain that?

Abraham: Yes. It was another way of saying that in Science Mind is *one*, including noumenon and phenomena. If you stand before the mirror there is one whole expression seen in the mirror. You do not see just a part of yourself. In the 7th edition of Science and Health, Mrs. Eddy says:

P. 2:2: When we become Spirit we shall have but one mind, for there is no room for more if that one is *infinite*.

Then in the 14th edition, Vol. I, she states:

P. 22:22: The body of Soul is man, the ideas of this Principle, and his conscious Life and intelligence is Soul and not body.

Moses: It would also be apropos to here recall her 1886 statement that:

The term “Mind and body” literally means God and man, for man is the expression of Mind and the manifestation of Mind is the embodiment of Mind. Therefore, man is God’s

body and there is but one God. Body is therefore the aggregation of spiritual ideas forever controlled and governed by the law of Life, harmonious and eternal. The understanding of perfect body is the savior of the belief of body, and is the law of recovery to any and every claim of error.

As the truth in Mrs. Eddy's writings is assimilated this totally new spiritual proposition will be understood.

"Understanding is God," Mrs. Eddy taught (*Science of Man, EOF*, p. 215). Our mentality—the "I or Ego," the consciousness that is Mind, is Soul. The body, the reflection or contemplation that Mind engages in, is what is called man. Therefore the scientific government of the body must be maintained through Mind, Soul, Spirit, the Principle of our God-being. Body is a mental proposition. A flesh and bones matter body is a myth. But God is omnipotent in the so-called physical as well as in the mental realm.

Moderator: Yes, Mrs. Eddy makes it clear in this first edition that: "We are Soul," which is a synonym for God, and that "man is the phenomenon of Soul, of Intelligence"; but Soul "would not be omnipotent if there were in reality another mind creating or governing man and the universe" (*Mis.* 37:1).

Commenting on Mrs. Eddy's writings, an 1897 author wrote:

The truly human Jesus has been recovered. The divine Christ far from being merely a makeweight in a scheme of divine government fancied to be like that of earthly rulers, has been rediscovered as permanently dwelling in the life of both God and man.

To this Mrs. Eddy replied:

This is a description only of my meaning in the term that I use for the Christ—namely, the *spiritual idea*. (*Early Collectedanea*).

In the first edition Mrs. Eddy further states:

P. 77:3: The belief that God has a separate being leads to multitudinous errors, in which phenomena are ascribed to supernatural and personal causes.

Tommy: The Science Mrs. Eddy discovered dissolves the veil that hides Truth. The awakening from the Adam dream comes as we see the dream and the dreamer are one. Thus the false opinions and beliefs which are the basis of all evil and error fall away.

Our next reference shows how we learn we are Spirit:

P. 11:19: Spirit is Truth, matter its opposite; viz., error; and these two forces control man and the universe and are the tares and wheat that never mingle, but grow side by side until the harvest, until matter is self-destroyed; for not until then do we learn ourselves Spirit, and yield up the ghost of error that would make substance, Life, and Intelligence, matter. God and His idea are all that is real primitively; all is mind, and mind produces mind only; nature, reason, and revelation decide that like produces like; matter does not produce mind, nor *vice versa*.

Moderator: First, how does she, in this statement, say “we learn ourselves Spirit”?

Marie: By learning the truth; and as we learn the truth about ourselves, matter, error, is self-destroyed.

Moderator: What else is important about this statement as she wrote it?

Moses: Here, again, mind is not capitalized, which helps the reader understand it is his true mind—the mind he now has—that she is referring to, as when she urges: “Know, then, that you possess sovereign power.” Sometimes when the reader sees a capitalized Mind he tends to think it is something “up in the sky,” rather than his

own right mind that Mrs. Eddy is writing about.

Sally: What about mortal mind, the carnal mind, that seems more real than the one and only Mind?

Abraham: Yes, this is the big point. We have to distinguish between the true and false impulses of thought, so that we are not handled by animal magnetism, the false impulses, and think those are our thought. We must learn to detect and not obey these false impulses. This is the whole secret of overcoming error with Truth.

Anna: I read that once while the Mother Church was being built Mrs. Eddy put her hat and coat on with the thought of going to see its progress, but suddenly she said: "That was Mary talking. Now, God, what do you say?" She immediately went back to her work. We too should constantly ask for God's prompting and guidance.

Moderator: Moses, would you like to add something?

Moses: In the statement we just read, she says "mind produces mind only," or God produces God only, namely, that which is God-like. Mind, being All, there is nothing else that can produce or unfold. Matter and material man are illusions; "mortal existence is a dream of pain and pleasure in matter" (1910 ed. 188:11).

When the Christian Scientist is "lost in the eminence of Mind," realizing what God is, that is the activity of divine idea; but that which is doing the realizing is Mind itself whose expression is Mind's idea. There is no matter involved since "mind produces mind only." In this Mind-activity, "the encumbering mortal molecules, called man, vanish as a dream" (*Mis.* 205:28).

Rocky: I see better now why mortal man is purely illusion, a mortal dream. It is because only Spirit is real, and "Spirit diversifies, classifies, and individualizes all thoughts which are as eternal as the Mind conceiving them" (1910 ed. 513:17).

Moses: Yes, and Mrs. Eddy continues, "but the intelligence, existence and continuity of all thoughts remain in God"; that is why the expression is mental and spiritual, and is alive. To start with the

supposition of something else which has to try to accomplish something or that has to make connections with a Principle, is useless; it is the Adam-dream. The divine Principle is omni-active as its own consciousness, its own idea.

Truth and Love, as one, means that everything is *already accomplished*. Truth is the fact, and Love is that which perfectly meets the need, or it wouldn't be Love. The words Truth and Love used in combination indicate divine system and Science.

Margie: Later in this first edition she states: "Man originated in God [Mind]; he is the product of Spirit." Spirit, she says, is pure spiritual consciousness, which is Mind. And as we just read, "like produces like." Further, she never says "we are man"; rather she reveals man as the outgrowth, the emanation of what we are as Soul, as Spirit, as Mind.

Danny: Mrs. Eddy makes it clear that "mind produces mind only." Nevertheless, this is the point the human tends to overlook, and finds difficulty comprehending.

Her teaching that the one divine Mind is our Mind, constituted an irrevocable shift away from mankind's most basic belief that each has a mind of his own, each has a separate independent being.

"Mine and thine are obsolete terms in absolute Christian Science, wherein the universal brotherhood is stated and demands to be demonstrated" (*Mis.* 318:2). She saw that one infinite Mind could express itself only in one unfragmented whole. The principle of mathematics is not to be found in fragmentary ideas, neither is the Principle of man's being. Mrs. Eddy told her students that "when we work together as one, it will be seen as the Son of God."

The supremacy of human reason is utter illusion. "Individual happiness and public welfare are far more dependent upon the heart than upon the intellect." Mrs. Eddy counseled: "Have a cell less in the brain and a fiber more in the heart." The curtain must fall on those ancient bastions of self-love and self-will. The mortal ego with all its

desires, knowledge, power, impurities must be cut away with God's sharp blades. It is the mortal ego that keeps us from seeing our true identity as God-beings.

This brings us right back to the fact that Mind is the life, substance, and intelligence of every expression, of every phenomenon. "God is individual Mind" (*Mis.* p. 101:31), and "man" is the name for the "product of Spirit," the product of Mind. In other words, "man" is the name for the image, the reflection, of the one divine Mind which she discovered and revealed as our Mind. This image is an infinite, unfragmented image.

WRONG AND AUDACIOUS USE OF "I"



Moderator: This brings us back once more to the all important question: What are *we*? What is the only "I" or "Us"?

Anna: "We are Spirit"; "we are Soul"; "Jesus regarded himself Principle" and she insists we must do the same. Again, "We shall be found Love, Life, and Truth when we understand them."

Bessie: But who believes that?

Francy: Christian Scientists can read these statements in the first edition and other early editions. They can see for themselves that Mrs. Eddy is making these statements; they are not just any old thing we in this class are making up.

Abraham: Well said, Francy. Furthermore she insists, in her final edition, that she never changed anything written in these early editions, but only clarified them so they wouldn't be misunderstood.

Rookie: The materially-minded students in Mrs. Eddy's time didn't comprehend her teaching. They thought she was referring to their mortal personality.

Kathleen: Yes, that's true. It caused Mrs. Eddy to make the sorrowful complaint:

P. 155:30: That we are Spirit, and Spirit is God, is undeniably true . . . but the shocking audacity that calls itself God,

and yet demonstrates only erring mortality, surprises us!

For the mortal—starting from personal sense, from minds many—to claim his own divinity is, of course, “shocking audacity.” A mere change of words will never solve the stupendous life-problem. This misunderstanding again gives us a hint why 431 editions had to follow the first edition in order for Mrs. Eddy to clarify her meaning by incorporating a system that all could learn, and so make Science and Health the textbook for all states and stages of thought.

Moderator: Returning to her statement that “mind produces mind only,” what is the one thing all humanity knows even though it is invisible? What is it that creates cognizable ideas without visible form, and is then able to transmute these invisible ideas into visible form?

Marie: It would have to be Mind. Mind does it in accordance with its infinitely intelligent laws. “What thou needest to know,” Mrs. Eddy told Calvin Frye, “is that mortal mind [error] has translated the body and its functions into matter, and immortal Mind gives back the original with its functions preserved and harmonious, but not as *not in matter*, but *as and of Mind*.” (Emphases Mrs. Eddy’s.) (*EOF*. p. viii, Revised, xiii).

Sally: Elsewhere she tells us: “We must realize the ability of mental might to offset human misconceptions.” Since there is only one Mind—the Mind that was also the Mind of Christ Jesus—then that Mind has to be the Mind of each one. This is why Christian Science treatment heals patients in far-away continents; the practitioner heals himself of the belief that there could be error in the one perfect Mind that is Love. He knows this Mind that is Love is the Mind of all, and is the individuality of all its expressions.

**FALSE THINKING LABELED
“ANIMAL MAGNETISM”**



oderator: What prevents our seeing this truth which would set us free?

Danny: Mrs. Eddy teaches it is “animal magnetism,” her generic term for error of every kind. All forms of belief are illusion and they must be overcome through spiritual education. We all know the only thing that can be deluded is so-called mortal mind, a false sense of mind.

Mrs. Eddy taught that mortal mind, the carnal mind, is not mind at all, any more than discord is harmony or $2 \times 2 = 5$. She told James Gilman:

Mesmerism sought to make people believe that they hadn’t any mind at all, and that therefore they couldn’t exercise their mind. (*Recollections of Mary Baker Eddy*).

Abraham: She wanted us to see there is only one Mind, only one “I” or “Us,” that can’t be swayed or duped. Her insistence that an understanding of mortal mind or animal magnetism (malpractice) is crucial to the success of Christian Science is fully documented. She instructed her students:

Unless malpractice is exposed by Christian Scientists the world will be little benefited by Christian Science. (*Six Days*, p. 147).

When the first edition standpoint is reached and understood it will automatically handle animal magnetism, since the first edition goes out from God’s allness, from the premise “we are Spirit, Soul, Principle, and that “we shall be Love, Life and Truth when we understand them”; also that there is only one mind (not capitalized in the first edition).

Many students of Christian Science think animal magnetism is

whatever seems inharmonious in the human, even though the seeming inharmony may only be the shadow of God's right hand outstretched caressingly, saying, "Child, come up a little higher where you can get a fuller view of God's wondrous plan." We have animal magnetism only when we go out from a personal standpoint and attribute to mortal mind, to nothingness, qualities it doesn't have. The error is always in the wrong standpoint, never in reality, though to the human mind error usually seems more real than Truth.

When the spiritual *fact* is realized it becomes our consciousness and our being. Then we have a defense against animal magnetism that is impervious. "Consciousness," she said, "constructs a better body when faith in matter has been conquered" (1910 ed. 425:23). Again, "Had Jesus believed that Lazarus had lived or died in his body, the Master would have stood on the same plane of belief as those who buried the body, and could not have resuscitated it" (*ibid.* 75:16).

Moderator: Yes, when we understand the working of animal magnetism, we'll realize the body we see is only a belief of mortal mind. We'll also understand Mrs. Eddy's discovery that our divinity is intact—that our present perfection is hidden from us only by illusions, aggressive mental suggestions. We are vanquished everytime we fail to make error nothing and keep it nothing.

Rookie: All the time error is saying "I can't know the Truth," Truth is knowing itself.

Rocky: The harmony that is called for here doesn't depend on anything the mortal could do or say; it is already established. We don't have to build up something; it doesn't depend on the mortal. We only have to continue to acknowledge God's (good's) allness until understanding reigns.

Tommy: To her students Mrs. Eddy explained:

Our work is not to change God's work, for that is finished and perfect. Neither is it to make error nothing, for it is that already; but to stand (apparently) in the midst of it, un-

moved, knowing its nothingness.

Bill: Understanding is necessary. This requires work, consecration, dedication, study.



MORTAL MIND'S BODY A MYTH

When reading the next reference remember she has shown us “we are Spirit.” Then note what Spirit possesses and that mortal man is a myth:

P. 13:14: Spirit is the understanding and possession of Truth, Life and Intelligence. Belief and understanding never mingle.... All discord is what we term matter, and discord is mortal, nothingness.... The mind that we name matter is the so-called mind of the body and what is termed sinful and mortal man; but this man is a myth, neither mind nor matter, a belief that embraces all error.

Moderator: Who would like to comment on what Mrs. Eddy is saying here?

Florence: She is telling us that all the suffering, “discord,” in the world is caused by the belief that the “I” is in the body—that this “I” is the body we are aware of. Here she is saying that the physical body is only the product of wrong thinking, of a mistaken sense. Mortal error alone constitutes the material body, and this material body manifests only what mortal mind believes. Again, remember, the body we see is only a belief of mortal mind.

Body and mind are one in action, or the visible manifestation of an invisible power. The I and body one. The I must be changed in order to change the body.

Let [your patient] see that the perfect Mind, which is without discordant conditions, fear, ignorance, etc., must govern.

Make them see all this, and in proportion as you see it, can you make them. (Early Collectanea).

Anna: That's right. Also, under the marginal heading: "Mental and physical oneness," we read:

Mortal mind [error] and body are one ["a myth"]. Neither exists without the other, and both must be destroyed by immortal mind. (1910 ed. 177:8).

Bessie: How are they to be destroyed?

Moses: "The offspring of an improved generation . . . will go out before the forever fact that man is eternal and has no human origin" (*Mis.* 287:1). In *Unity of Good* we read: "Human beings are physically mortal, but spiritually immortal" (37:17). We must improve the human to the utmost—evangelizing the human self, namely, the regeneration of character; also restoration of life and health to the human body as the scientific proof of "God with us." These are the ways in which the mortal concept is progressively laid off, i.e., "destroyed by immortal mind."

This, of course is done through the system of Christian Science to which Mrs. Eddy reduced the divine Science she discovered. She told her students:

It is not my personality you are following, or that you love. You are being turned from the person to the idea. When this is accomplished you will be free. (DCC. p. 26). Students expect more and more teaching. This is the work of the evil one. God [our ever-present divine Mind] alone teaches. [It] has something to say to us every hour. When will they all awake to hear [Its] voice and stop looking to me? (Early Collectanea, p. 57.)

[Also:] We look for the sainted Revelator in [her] writings and there we find [her]. Those who look for me in person or

elsewhere than in my writings, lose me instead of find me (My. 120:2).

Christian Science destroys mortal mind concepts by supplanting them, in an ordered way, with divine concepts.

Spirit, God, and actual understanding on our part, true consciousness, are one and the same. She has said that “we are Spirit,” and the first edition reference just read tells us: “Spirit is the understanding and possession of Truth.”

Since Truth is a synonym for God, isn’t she saying that we possess God—or are God, when we come into “the understanding and possession of Truth, Life, and Intelligence?”

Danny: Think of the freedom we would gain if we really *believed* and understood that *mortal* man is a myth, pure illusion; that mortal man is only “a belief that embraces all error.” In *Miscellaneous Writings* Mrs. Eddy exclaims:

What a faith-lighted thought is this! that mortals *can* lay off the “old man,” until man is found to be the image of the infinite good that we name God, and the fulness of the stature of man in Christ appears. (p. 15:22).

Abraham: On page 223 of the first edition she tells us that “man is not distorted into shocking dimensions because he is the infinite idea, nor is he but a solitary thought, disembodied and alone.”

Of the Principle, the Mind, the Life of this real man or manifestation, she says:

P. 223:15: When realizing Life as it is, namely, Soul, not sense, or the personal man, we shall expand into Truth and self-completeness that embrace all things and need communion with nothing more than itself, to find them all. [This statement, heavily veiled, appears in the 1910 ed., p. 264:15.]

Of course, as she goes on to explain, “This statement of Soul and

body or God and man, we shall understand only in proportion as we lay up our treasures in heaven The sensuous and material man is slow to gather this meaning Ever referring to the body, talking and supposing incessantly, some pain or pleasure there, we shall never become harmonious, but return, 'like the sow to her wallowing,' and 'the dog to his vomit' " (P. 223:31).

HOW FINAL EDITION VEILS THE SAME SENTIMENTS



Moderator: Kathleen, will you read our next reference? Notice how persistently she drives home the truth that we are Spirit, and Spirit is God.

P. 14:4: We naturally ask, what are we? and what is man? We are Spirit, Soul, and not body, and all is good that is Spirit; God and the idea of God is real, and nothing else is real.

Francy: What stands out to me in this passage is that first she asks: "What are *we*?"

She answers, "*We* are Spirit, Soul, and not body" — not a flesh and bones mortal man.

To First Church of Christ, Scientist, New York, Mrs. Eddy wrote:

May each member of this church rise above the oft-repeated inquiry, What am I? to the scientific response: I am able to impart truth, health, and happiness, and this is my rock of salvation and my reason for existing. (My. 165:18).

Immediately preceding this statement she had told them: "Goodness makes life a blessing. As an active portion of one stupendous whole, goodness identifies man with universal good" — just as any correct mathematical concept is identified with the whole. In this wonderful way she led her half-comprehending students forward; she

linked up that which still believes it is a portion of the whole, without getting it wrong: “as an active portion . . .” The Scientist must grow into the realization that he is always “alone with his own being and with the reality of things” and is not just a portion, but is the undivided whole; each is the whole infinitely individualized.

The real “I” is “divine Principle; Spirit; Soul; incorporeal, unerring, immortal, and eternal Mind” (1910 ed. 588:9). From the viewpoint of the human, the infinite One is a stupendous concept, but to the infinite One it is perfectly natural.

Tommy: She openly tells us in the first edition that “we are Spirit.” But in the final edition this information carries a heavy veil. There, on page 252:31, she writes:

Spirit bearing opposite testimony [to material sense], saith:

I am Spirit. Man, whose senses are spiritual, is my likeness. He reflects the infinite understanding, for I am Infinity. The beauty of holiness, the perfection of being, imperishable glory,—all are Mine, for I am God. [Now remember, in the first edition she openly states this is what *we* are.] I give immortality to man, for I am Truth. I include and impart all bliss [remember she wrote to the New York students that their reason for existing was because they were able to “impart” truth, health, and happiness], for I am Love. I give life, without beginning and without end, for I am Life. I am supreme and give all, for I am Mind. I am the substance of all, because I AM THAT I AM. [Again, in the first edition she openly states this is what *we* are in reality.]

Marie: I never before realized that in this paragraph she is saying the same thing she insists on in the first edition, namely: that “we are Spirit.” The paragraph just read, tells what Spirit includes. She puts

the “I” where she has it in the first edition as that which “imparts.” This again explains why she could say “Know, then, that you possess sovereign power to think and act rightly” (*Pul.* 3:7). It also again explains why “the Christian Scientist is alone with his own being and with the reality of things” (*'01.* 20:8).

The whole point of divine subjectivity is that there is only one infinite I; the allness of Deity is His oneness. We have to assimilate this Christ Science so that it becomes natural. We are helped in this by always giving our treatments universally. The infinite One operates individually, indivisibly.

Sally: Immediately preceding the testimony of Spirit, she cleared the ground by giving the testimony of material sense, pointing out its total falsity, what its outcome is, and that it has nothing to do with our true being:

The false evidence of material sense contrasts strikingly with the testimony of Spirit. Material sense lifts its voice with the arrogance of reality and says:

I am wholly dishonest, and no man knoweth it. I can cheat, lie, commit adultery, rob, murder, and I elude detection by smooth-tongued villainy. . . . (1910 ed. P. 252:15).

Margie: After giving us the testimony of *Spirit*, she writes:

I hope, dear reader, I am *leading* you into the understanding of your divine rights, your heaven-bestowed harmony.

Anna: Note particularly: “I am *leading* you.” We need never hesitate to follow her leading, even though she said, “Follow your Leader only so far as she follows Christ,” we can take great joy in her own statement:

· · · **Throughout my labors . . . as connected with the Cause of**

Christian Science, it can be proven that I have never given occasion for a single censure, when my motives and acts are understood and seen as my Father seeth them. (Mis. 278:8).

Bill: Mrs. Eddy says goodness is its own reward; goodness attains the demonstration of Truth; that every step toward goodness is a departure from materiality; she warns, moreover, that the false claim of error continues its delusions until the goal of goodness is assiduously earned and won. Science alone reveals the Principle of goodness—the goodness that makes life a blessing.

Kathleen: In *Unity of Good* she has a statement in which “Good,” Spirit, declares:

A purely good and spiritual consciousness has no sense whereby to cognize evil. Mortal mind is the opposite of immortal Mind.... I am the infinite All. From me proceedeth all Mind, all consciousness, all individuality, all being. My Mind is divine good, and cannot drift into evil. (Un. 23:24).

Moderator: This again is a veiled statement of her open declaration in the first edition that “we are Spirit, and Spirit is God,” which imparts all good, etc.

The human when totally unselfed and “lost in the eminence of Mind” is Spirit, which bears opposite testimony to material sense. The intrinsic nature of Spirit is good. This is why she could say, “the good you do and embody, gives you the only power obtainable.”

We can learn something of this nature of Spirit through the life-work of Jesus and Mary Baker Eddy. Their transcendent goodness gave them power over the qualities opposed to Spirit.

NO DEIFICATION OF A PERSONAL “I”



ookie: What does the first edition say “man” is other than “a lifeless image and reflection of Principle or Soul, which is the

Life, Intelligence, and Substance of this idea [man]”? (p. 222:22).

Francy: On page 238:17 we find the statement: Man is the product of Spirit, namely, the *product* of what she says we are when understanding reigns. The product of Spirit would be spiritual man, manifestation. Or, to put it another way, man, rightly viewed, is the product of Mind, of divine consciousness.

Spirit's idea is always one with Spirit, since “Principle and its idea is one” (1910 ed. 465:17). She never says we are man, but teaches that we must rid ourselves of the false belief that we are mortal man, a bodily form, a matter form with a mind inside. Man is idea, a mental and spiritual proposition, “an image in Mind; the immediate object of understanding” (*ibid.* 115:17). Man is the image and likeness of the Mind that is Spirit, which is “*spiritual* consciousness alone.”

Notice what she says in our next reference:

P. 39:28: To know we are Soul and not body is starting right.

Abraham: The question here is: Since, in reality, we are Soul, God, have we ever started right in Christian Science unless we started out from Soul or God? Would not starting to reason from any other premise be basing our reasoning on a false foundation? Naturally it would be unscientific and blasphemous for a personal sense of “I” or “we” to say, “we are Soul,” Spirit, or God.

“If man should say of the power to be perfect which he possesses, ‘I am the power,’ he would trespass upon divine Science . . . and lose his power” (*Mis.* 184:14).

It is only as we completely abandon the material standpoint and adopt the divine and spiritual standpoint that we know ourselves as Soul, Spirit, God. We only realize ourselves Soul when the structure of our consciousness is one with the structure of reality. In belief, this comes about through spiritual education. “Mortals grow into immor-

tals as babes grow into adults,” Mrs. Eddy once told a student. Our next reference declares:

P. 54:10: To be the recipient of Truth, we must begin to recognize ourselves Soul, and not body.

Bill: “We must begin to recognize ourselves Soul,” God, and this precludes the delusion that we were ever in the Adam-dream or in a mortal body.

Her divine system—“the system that she denominated Christian Science” (1910 ed. viii:27)—takes us to the point where our habitual starting point is that of divine Science, namely, that “God, Spirit is All-in-all, and there is no other might nor Mind” (*ibid.* 275:7).

WHY WE KNOW WE ARE SOUL

 **arie:** In the first edition we have her statement that “to admit one’s self Soul instead of body sets us free to master the infinite idea.” Why would it set us free?

Danny: Because spiritual understanding is Soul—you recall that in *Science of Man* she made the unequivocal statement: “Understanding is God”; and when we understand what we are in reality, we are set free. We know we can culture and gain spiritual understanding; that is why we know we are Soul and not body; matter can’t do that—matter can’t culture spiritual understanding. Only like can culture like; only like can commune with like. Soul can only represent itself in a spiritual image and likeness, which is always intact, free, unconfined, identified, and definite.

Margie: Since the word Soul is capitalized, denoting God, the statement obviously means that only as we, through spiritual understanding, gain the correct view of ourselves as Soul, Spirit, God, are we set free for infinite spiritual progression, which Mrs. Eddy tells us “is concrete being” (*Mis.* 82:20). But to progress we must become aware of evil’s hidden mental ways of deceiving us:

The garment in which belief, error, hides itself is that Soul is in matter, holiness in unholiness, and literally God in man. (109:7).

Anna: In our present textbook, she states that by divesting thought of false trusts, “we shall sweep away the false and give place to the true. Thus we may establish in truth the temple, or body, ‘whose builder and maker is God.’” [The divine system establishes the right thought-body.]

We should consecrate existence . . . to the Life which mortal sense cannot impair nor mortal belief destroy. We must realize the ability of mental might to offset human misconceptions We must hold forever the consciousness of existence (p. 428:11).

POSITIVE “YOU” AND NEGATIVE “YOU”



Bill: Mrs. Eddy makes it clear that the real divine you, the real divine I or Us, is always the present fact, because it is divine Principle, Mind, which she tells us we are. As we assimilate the spiritual facts of being, Truth and Love become divinely subjective.

Elsie: Mrs. Eddy uses “you” often in an extremely positive way. Doesn’t she have a negative definition for “you” in her *Glossary*?

Bill: Yes. But it is negative *only* “as applied to *corporeality, a mortal; finity.*” It certainly would not apply when she writes: “*you*, the Soul and circumference of being . . .” and even italicizes the “you”; nor would it apply in many other places in the first edition or even in the last.

Rocky: How do “human beings [who] are physically mortal but spiritually immortal” (*Un.* 37:17) gain the conviction of present perfection?—the conviction that “man *is*, not *shall be*, perfect and immortal”? (1910 ed. 428:22).

Moses: Through studying thoroughly the letter, imbibing the

spirit, adhering to the divine Principle, and practicing what one learns. (*ibid.* 495:27). Gratitude and love for what we already know is important.

Rocky: Is studying the only way in which we can gain this divinity that is already our true state?

Sally: It seems to be. A question posed by Mr. Bancroft in the 1870 class shows how little the students really comprehended the great spiritual truths Mrs. Eddy was pouring out to them. Bancroft asked Mrs. Eddy: “What or who are your scholars studying this Science? If the idea, what *need* of our studying? If not, what *use* of our studying?”

Mrs. Eddy’s profound scientific answer, in part, was:

Studying is the process belief employs to gain the scientific man.... Erasing a wrong statement on the blackboard is necessary before we can give the harmonious demonstration that Principle gives in idea and not belief....

No thing, and no person studies this, but the eternal wisdom, which is the Soul of man, and which we name God, is through itself (which is the understanding) destroying this belief of God in matter, of Soul in body, yea, of God in man, by which we look for intelligence where it is not, and vainly suppose there is a God studying!...

When I teach Science it is not woman that addresses man, it is the Principle and Soul bringing out its idea by blotting out the belief that otherwise hides it. Where art thou? in matter? Then art thou learning according to belief; but this is the process you employ in belief and not in the understanding. You should so hold yourself in infinite wisdom, Love and Truth, that the idea of this would be ever-present to you, and you would impart this idea as the birthright of Soul. This is not teaching man, but rather it is destroying the teachings of man.... (EOF p. 226-7).

Florence: Destroying the teachings of man is what “the system she denominated Christian Science”—and which her many editions of the textbook perfected—will accomplish when understood. Everything Mrs. Eddy wrote is designed to bring the human into coincidence with the divine. The ultimatum is to understand Life exempt from mortality, “with no sensation or Intelligence in the body”.

This Science of God and man . . . is the kingdom of heaven, the ever-present reign of harmony *already with us*. Hence the need that human consciousness should become divine in the coincidence of God and man, in contradistinction to the false consciousness of both good and evil . . . of man separated from his Maker. (*Un. 52:4*). [The structure of our consciousness must become one with the structure of reality, Love; we must become one with Love, *be Love*].

Rocky: Yes, studying should be mainly oriented to gain an understanding of our true divine being; this obliges personal sense to bow to Truth. It is the evangelization of the human self that is so hard, but so necessary, since she says “Truth is ‘the still small voice’ that comes to our recognition *only as our natures are changed* by its silent influence” (*No. p. 1:4*). Unless we strive to wed our daily life to the divine, studying isn’t as fruitful as it should be. Science, the law of God, must be written on the heart.

Grace: Mrs. Eddy taught that “the human mind . . . is not a factor in the Principle of Christian Science” (1910 ed. x:7). What Sally just read concerning Mrs. Eddy’s answer to Bancroft’s question on studying, again shows Mrs. Eddy’s divinely subjective standpoint. She, however, quickly realized that the human mentality learns Science through spiritual education. While the Science of being, reality, is a circle, with no beginning and no end, the human learns it in a linear way, step by illumined step.

Bill: In a certain way the mortal learns it much as he learns any

science. In the science of music, math, or chemistry we go out from the principle. But we first approach the principle through its elements. Once the fundamentals are learned in mathematics, for instance, we would adhere to the principle in solving problems. In mathematics everything lines up with the principle or it is instantly seen as malpractice (animal magnetism), error.

Moses: The value of the illustration of mathematics lies in its being an impersonal, exact, infallible system to which there must be conformity or it doesn't operate for us. But because it is derived objectively and immediately suggests an objective world, it is not a perfect illustration of the Science of being which is the Science of the infinite One. This Science is always divinely subjective, and doesn't have the duality of subject and object of here and over there, of inside and outside. And, of course, learning any other science doesn't require the evangelization of the human self—the abandonment of the human ego, and the actual becoming of Love divine.

The elements in Christian Science are the seven synonyms for God. We begin with simple operations of the principle to teach its laws: We *seek* in the Word; *find* in the Christ; then, in Christianity, we *use what we have found*; and *are the being of it* in Science. The ordinary scientific disciplines wrestle with material observations alone; everything starts from the supposition of an objective world, with misconceptions, illusions, not spiritual reality, whereas with the Science of being all is a matter of subjective being since there is nothing outside of infinity. "In Science, Mind is one, including noumenon and phenomena," so there is nothing beyond Mind, spiritual consciousness.

In our present textbook we therefore read:

Whoever would demonstrate the healing of Christian Science must abide strictly by its rules, heed every statement, and advance from the rudiments laid down . . . Self-denial,

sincerity, Christianity, and persistence alone win the prize, as they usually do in every department of life. (462:13).

Moderator: Yes, that's right. At present this seems to be the method best adapted to lay down the mortal in order to arrive at what we already are, namely, the Principle that demonstrates itself in its idea. We have to become the embodiment of her teaching—the teaching of Mind, divine Love. In Christian Science we start from revelation, and revelation is never outmoded but forever unfolds; and “proof of [its] novel propositions is demonstration, whereby any man can satisfy himself of [its] verity” (*Mis.* p. 252:14).

In the first edition she continually tells us what we are in reality. The many editions that followed the first give the human and divine footsteps—in the form of a divine system—leading to the recognition of our present perfection. We are shown that the divine state is only attained through an all-absorbing love for the spiritual, which means obeying the divine impulses, obeying the letter as well as the spirit, which Mrs. Eddy has set forth in our textbook, and obeying the command to love another as ourself.

Danny: Divine ideas, though seeming to be realized by human persons, are present in and as Mind, and do not give identity to the persons believed to be thinking them. It is these divine ideas that interest us because they reveal the infinite One, the only Person (as Mrs. Eddy eventually used that term).

We are assured of ultimately becoming conscious of our ever-present perfection, which “*was, and is, and ever shall be,*” since in the 5th edition of 1907 she tells us: “‘It is your Father’s good pleasure to *give* you the kingdom.’ This truth is Christian Science” (1910 ed. 442:27).

Mrs. Eddy’s prophesied role was to reveal this great truth in its Science. She fulfilled this scriptural prophecy in the full and “final revelation” (*ibid.* 107:5) which she set forth in her writings, together with her forty-four years of teaching and demonstrating, thus com-

pleting the work of Christ Jesus on earth.

In the following statement we see her own verification that she began where Jesus left off:

March 9, 1907. What is a way-shower? There is a human and a divine meaning. A way-shower is that which shows the way; it must be some *thing* or some *one*. Jesus was the Way-shower, the Christ with him, and if he had not been, where would we be? He showed the way as the masculine idea of Principle; then woman took it up at that point—the ascending thought in the scale—and is showing the way, thus representing the male and female Principle (the male and female of God’s creating). (DCC. p. 23).

Anna: In this connection, I would like to stress that the world has not yet sensed the debt of gratitude due Mary Baker Eddy for her grand achievement and the unselfed love that enabled her to be the channel, the medium, for the Second Coming of the Christ, the “second appearing *in the flesh* of the Christ, Truth” (1910 ed. 118:7). Her mission was to bring mankind the *impersonal* Saviour, the impersonal Christ, with which we today can identify ourselves because of the enlightenment her writing and teaching brought.

**PERSONAL SENSE SYNONYMOUS
WITH BELIEF**



Moderator: Let’s continue now with our statements from the first edition. Elsie, will you read the next statement you have marked?

P. 14:23: Mind is Spirit, outside of matter, and this is the only mind or understanding; the mind called brains, or matter, is belief only.... Belief is what we term personal sense, and personal sense is a belief. That matter is intelligent... is a belief, error.

Margie: Since Mrs. Eddy uses the term “personal sense” so often in this first edition, we should take careful note in this reference what she means by it. In this first edition “personal sense” seems to be her term for animal magnetism.

Moderator: A very helpful suggestion, Margie. Only by opening the eyes of the people to the devastating effect of personal sense or what is *unreal* can they “attain a mind in harmony with God, in sympathy with all that is right and opposed to all that is wrong, and a body governed by this mind” (*Hea.* 14:26. Note uncapitalized “mind.”)

Johnny, you have something to share?

Johnny: Yes. I would like to read to the class one of the many instantaneous healings Mrs. Eddy could and did perform because her consciousness was so imbued with the conviction that Mind is Spirit, which means it is good alone, and expresses itself in good only. Because her thought moved in the grooves of Science and was in tune with divine Love rather than human so-called love, she could speak to error with complete authority, as in the following instance:

At the time the church at Concord was being built Mrs. Sweet went into the building and slipped on a board and broke her hip. Some workers at Pleasant View tried to help her, but without much success. Mrs. Eddy asked them what was the matter with Mrs. Sweet. They answered that she was all right. Mrs. Eddy said, “She is not all right.” She then asked Mrs. Sweet what the trouble was, and the latter replied that it was being met. Mrs. Eddy said, “It is not being met.”

Then our Leader asked her how she was working. Mrs. Sweet answered that she was knowing that there was no accident in Mind. Mrs. Eddy replied, “That would not heal

you. You were brought here to help me. You are one of my best workers.” She then pointed out that the only trouble was an argument to interfere with her usefulness to the Leader. By the time Mrs. Eddy finished talking to her, Mrs. Sweet was healed. Mrs. Eddy said to her, “I will say for your comfort that if you were brought here with every bone broken in your whole body, you would respond to my treatment.” (Preserved by Carpenter Foundation.)

Anna: Mrs. Eddy, with the Mind of Christ, saw the perfect man. She accordingly taught that mortal mind, the carnal mind, is not mind at all, any more than discord is music, or $2 \times 2 = 5$.

In many different ways Mrs. Eddy teaches us that the mind we now have, when free of mortal beliefs and opinions, is the only mind there is. All will be well “when we learn ourselves Spirit and give up the ghost of error.” Science is the leaven of Spirit which is changing the whole of mortal thought.

P. 56:19: Man never obtains immortality until the standpoint whence he reckons himself in all the summing up of Life and Intelligence is Soul, and not sense.

Mrs. Eddy never failed to correct students who complained of being unable to heal because they did not have the God Mind, the Mind of Christ. The following incident illustrates this point:

In one of Mrs. Eddy’s classes there was a woman who had a strong sense of resentment and condemnation toward her husband, who was very immoral. Mrs. Eddy said to her that Jesus healed the Magdalen by condemning the sin, but not the woman. The lady answered, “Yes, but I have not the consciousness that Jesus had.” Our Leader instantly rebuked this by saying that she could claim the Christ-consciousness, for otherwise she could not heal a single case

of sin or of sickness. (DCC. p. 243).

Moses: Under the sway of animal magnetism's aggressive mental suggestions we think we do not have the Christ Mind, that we are not Spirit, Soul, but are a helpless reflection with no power of our own. This is not true.

P. 56:32: We know the face and form of man reflected from the mirror is not man, that he is not in the shadow of himself; hence the error to suppose the Intelligence, substance and Life of man, are man or in him... man is shadow and not substance.... Mortal man is but a dream of Intelligence, substance and Life in matter, not the man of God [not the expression of our true God-Mind], but the man of man, and shadow of shadows, therefore he reflects no Principle, and is without any real basis.... The ultimatum of being corroborates the statement that man is shadow and not substance.

Abraham: Failure to understand what she is saying here would account for the lack of principle in human affairs today. Mrs. Eddy tells us "the unfolding of being should be a painless development; we furnish our own sorrow by struggling to be wrong" (third ed. Vol. I, p. 97:21).

We struggle to be wrong by maintaining the Adam-dream myth that man is the creator of man. In this Adam dream, cause and effect are mere illusions though seeming very real to the mortal mentality. Thus we continue "to vainly suppose ourself body and not Soul."

Kathleen: Regarding "we struggle to be wrong," Mrs. Eddy declared:

In 1866, when God revealed to me this risen Christ, this Life that knows no death, that saith, "Because He lives, I live," I awoke from the dream of Spirit in the flesh so far as to take the side of Spirit, and strive to cease my warfare. (Mis. 179:31).

It was divinely revealed to Mrs. Eddy that we are Spirit, Soul, Principle, and that the universal belief that we are merely reflection or “man,” is the reverse of Truth and the cause of all inharmony, sin, sickness and death. This “blunder... relating to soul and body... reverses the order of Science and assigns to matter the power and prerogative of Spirit, so that man becomes the most absolutely weak and inharmonious creature in the universe” (1910 ed. 123:5).



“WE ARE SPIRIT, SOUL, AND NOT BODY”!

Anna: Moses, read Mrs. Eddy’s statement from the first edition: “The ultimatum of being corroborates the statement that man is shadow and not substance.” And in the next reference we get a further “ultimatum of being” and “corroboration,” in her statement:

Page 14:4: We are Spirit, Soul, and not body, and all is good that is Spirit; God and the idea of God are real, and nothing else is real It were well to begin from this hour, as you read these pages, to reckon Life only in what is good and true; putting aside evil as unreal.

Moderator: Remember, that “we are Spirit, Soul, and not body” are Mrs. Eddy’s words; and she tells us she was but “a scribe under orders” who could not refrain from transcribing what God indited. (*Mis.* 311:26). Therefore when we read her writings we know God is speaking to us in a language we can understand, and which we should heed.

Bill: In line with this, Mrs. Eddy tells us:

P. 15:26: Things as they appear from the standpoint of personal sense are diametrically opposite to Science, or immortal man seen from the standpoint of Soul; hence the difficulty sensuous man has to understand this Science Mortal man and personal sense are not mind but belief; mind is understanding, belief is ignorance, even the error that Truth consigns to oblivion.

Moderator: There is one thing we should have clear from the beginning: namely, there is one Mind and that Mind is immortal Love.

Bessie: Must we not see error or evil?

Moderator: Yes, we must see error and evil. She says:

A knowledge of error and of its operations must precede that understanding of Truth which destroys error, until the entire mortal, material error finally disappears. (1910 ed. 252:8).

There are many other references in Mrs. Eddy's writings to the fact that evil must be seen, uncovered, and annihilated. She abhorred all hypocrisy, self-justification, or excusing of error. She said she could not teach a person who excused error or closed his eyes to evil. When someone sent her the well-known set of three little brass monkeys: "See no evil, hear no evil, speak no evil," she said emphatically, "That is not Christian Science. It is heathen philosophy. Christian Scientists do not close their eyes to evil, but open them. They open their eyes, spiritual discernment, and are awake to the true nature of evil, and then realize its nothingness, its utter powerlessness to control or to harm."

In Mrs. Eddy's last class, after she had dwelt on Love and the importance of being Love, living Love, being nothing but Love, someone in the class asked if they were not to discriminate between good and evil. To this question Mrs. Eddy responded substantially:

Ah, now you have asked me what is to me the hardest thing in Christian Science! Yes, you must see and denounce evil. The Bible tells us that Jesus was God's chosen because he loved righteousness, but the Bible does not stop there. It says, "and hated iniquity"! So often have I longed to see and know only Love—only the good—but I have not dared. I *must* uncover and rebuke and *hate* iniquity.

Yes, Bessie, we must see error, but see it as a lie, as nothing, just as we see a dream from which we have been awakened. And remember Mrs. Eddy's instruction that unless malpractice is exposed by Christian Scientists, the world will be little benefited by Christian Science.

Tommy: To most of us evil seems more real than good. That's why we have to face it, and argue it down. We know it is a lie; and Mrs. Eddy said: "Tell the truth concerning the lie." The lie, of course, is that we have a selfhood apart from God, infinite good. Actually, the whole of Christian Science is aimed at replacing the personal sense of "I" with the divine "I." We are learning that we don't have a selfhood apart from Mind, Spirit, Soul, Principle, Life, Truth, and Love.

Rookie: In *Unity of Good* we read:

Hourly, in Christian Science, man thus weds himself with God, or rather he ratifies a union predestined from all eternity; but evil ties its wagonload of offal to the divine chariots,—or seeks so to do,—that its vileness may be christened purity, and its darkness get consolation from borrowed scintillations. (P. 17:7).

Abraham: In summarizing Mrs. Eddy's 1887 visions, Mr. Carpenter makes this vital statement which must be heeded:

The doctrine put forth by Christian Science that all evil is unreal is not intended to take from man a sense of the awfulness of the claims of evil, if not met and destroyed. The sum total of evil's attainment is to establish in man the belief that he is separated from God, and no more terrible result than that can be conceived of. Animal magnetism may be a simple thing to handle as cause, but in effect it is deadly serious, because it drives man down into Egypt and keeps him there.

It is an aphorism in Christian Science that no one is ready for the supreme disclosure that animal magnetism is unreal, until he has attained the point of progress where the recognition of its unreality will not retard or lessen his active efforts to overcome it.

The teaching that evil is unreal is not intended to interrupt man's struggles with the belief of evil, but to aid him so that he will wage a successful warfare.

Let no student of Christian Science fear to emphasize the claims of evil and their effects when unhandled, if such emphasis is needed to rouse students from human lethargy, in order that they may engage in an active warfare against evil.

It was an absolute necessity in the orderly progress of Mrs. Eddy's thought that she be roused to a full recognition of the awfulness of evil, and its effects upon man's heavenly aspirations to the point where, when the consciousness of evil's scientific unreality flooded into her thought, she had so pledged herself to war against it that she would in no way lessen her warfare against its claims because of this heavenly disclosure.

A premature consciousness of evil's powerlessness and nothingness is as serious [a hindrance] to one's growth as is an overwhelming sense of its reality, subtlety and inevitableness. When a student begins to discover that, as cause, animal magnetism is no more than imagination, that brings the temptation to overlook the terrible bondage that it enforces upon man. (*EOF*. p. 260 early edition).

Bill: The problem of getting this message across to the bulk of her students was not an easy matter. There were disastrous breakaway movements that were heart-rending for Mrs. Eddy. The splits came

over the question of animal magnetism. The seditious students started publications of their own. One rival magazine openly announced that its pages would not be used for the “consideration of error or error’s way.” These students and their followers did not want to know anything about Mrs. Eddy’s “new devil.”

Danny: They may not want to know about it, but *no one born of Adam’s sin*, human creation, *can escape Adam’s labor* of overcoming the belief in human birth. “To one ‘born of the flesh,’ divine Science must be a discovery” (Ret. 26:22). In all her teaching, Mrs. Eddy makes it clear that we must overcome the instincts of the carnal mind; we must sink to our knees, as it were, and struggle with error until the battle with sense and self is fought and the victory won.

Rocky: Jesus said of his disciples (who were born of the flesh) “Thine they were, and Thou gavest them me.”

Sally: Mrs. Eddy’s revelation that evil—the belief of life in matter—is unreal, and the founding of this fact in human consciousness (together with her seven-fold definition of God) is the greatest blessing ever to descend on mankind. As has been emphasized, it causes “sin and disease [to] lose their reality in human consciousness . . . [and is] a divine influence ever present in human consciousness” (1910 ed. xi:11).

“Spiritual sense [which Mrs. Eddy’s revelation develops] lifts human consciousness into eternal Truth . . . and the human consciousness rises higher” (*ibid.* 95:31; 297:14). The divinely subjective consciousness that sees the new heaven and the new earth is arrived at by means of “the system she denominated Christian Science” (1910 ed. viii:27) to which she reduced the Christ Science she discovered.

Francy: Evil’s unreality has been revealed; however, humanity’s struggle to elude its grasp and prove its nothingness has scarcely begun. The remaining roadblock—and it is a gigantic one—is the lingering mentality that isn’t quite ready to exchange present

“known” misery for an unknown heaven.

Mortals are like Amos who attended Sunday School in the slums of New York. It was hot and stuffy in the class room.

“Let’s go out on the sidewalk,” said the teacher.

There he continued the lesson with, “Now, who all would like to go to heaven?”

All raised their hand but Amos.

“Don’t you want to go to heaven, Amos?” asked the teacher.

“Yeah, but I didn’t know you was gettin’ up a load right now.”

There is a lot of Amos in us all!

P. 38:4: Apprehending God the only Life and Intelligence of man, is the foundation of harmony, but to gain this understanding of Soul, the Principle that gave man dominion over the earth, ’tis necessary to understand one’s-self Spirit and not matter.

Anna: Note here that Mrs. Eddy is not holding out a stick and carrot inducement for humans to gain dominion and control through the understanding of Spirit and Soul (which is the human temptation for the purpose of self-aggrandizement—which is the perversion of divine law—even as Jesus was tempted (*Matt.* 4: 8 & 9). Rather is it the divine demand on man. We gain harmony as we learn Principle is Mind, and “Mind is its own great cause and effect” (*Mis.* 173:12)—the only Life and Intelligence of man. Our only need is to awaken to what is already present.

“Material and finite man,” she explained, “is not the image and reflex shadow of God” (first ed. 222:6) . . . The reflection of an object is by no means the opposite of that object, and we cannot fail to see material man does not reflect Spirit” (*ibid:* 3-6). Since we are Spirit our true body, our true reflection, must be a spiritually mental body of ideas.

Elsewhere she informs us that “the compound idea named man, is unintelligent; it is a lifeless image and reflection of Principle, or Soul” (222:22). And Principle or Soul is the Life, Intelligence, and Substance of this idea. “Principle is expressed in one entirety or full idea” (222:19).

“CHRIST IS GOD” — THE WORD MADE FLESH



Anna: A friend wrote that she had recently read consecutively John’s Gospel and John’s Epistles and that what emerged was that *there was no person named Jesus*. What men witnessed really was “the Word made flesh.”

Moses: What a glorious insight! and how true.

Jesus was not only the symbol, the personal human fleshly representative of the Christ, the highest human concept of the divine idea, but he was also the Christ; and Mrs. Eddy tells us in this first edition that “Christ is God.” Jesus said: “I am the way, the *Truth*, and the *Life* . . . He that hath seen me hath seen the Father.”

Our next reference tells us how Jesus reckoned himself:

P. 39:6: Jesus regarded himself Principle instead of person.

Tommy: Jesus’ consciousness was so in line with reality, with God, or Mind, that it was the one Mind speaking. Personal sense or the mortal mentality cannot regard itself Principle or make the statement, “I and the Father are one.” Christian Science comes to make obsolete, to absolutely vanquish, any sense of a selfhood apart from God, good. “The character of the Nazarene Prophet illustrates the Principle and practice of a true divinity and humanity” (*My*. 179:21).

To provide a Wayshower and great exemplar, the Christ had first to appear in a personal, material form. Two thousand years ago the people could not have understood a *purely spiritual* appearing, such as came with the Advent of Mary Baker Eddy’s writings—the only

material element in the Second Coming was paper and ink. It was her mission to reveal the ever-present *impersonal* Christ or Saviour, the promised Comforter.

Her communion with Mind enabled her to give the full and complete explanation or understanding of God in the form of a Christ Science that all could learn and understand. "We are indeed [greatly] privileged in having the untranslated revelations of Christian Science . . . [that] make even God demonstrable" (*My*. 179:29).

Through the Science Mrs. Eddy discovered and founded in human consciousness we can all learn to "regard ourself Principle and not person," as Jesus gave example, and said, "The works I do ye can do also." It is Principle alone that can do the works; he was no different from us except for his higher understanding, which today Science enables us to attain also.

Abraham: Mrs. Eddy taught her students they could do anything she was able to do. She reminded them that Jesus referred to himself as doing nothing beyond the ability of others to do, and that he said they would do even "greater works."

NO HIGHER AND LOWER PERSONAL MINDS



race: Truth and error never touch. The whole problem of human existence, so-called, is the accepted belief that there is a human mind and that Truth and error are at war. The fact is, Truth is real, and error is the suppositional absence of Truth. When we see this, we don't personalize Jesus or Mrs. Eddy. We honor, revere, and learn from their teaching and their human example which teaches us to turn from person to the idea but we never think of them as having a personal mind that is far beyond the rest of us; in fact we understand they spare us not one individual experience. Mrs. Eddy's personal experience is of no help to us unless the Principle she explained is acknowledged and obeyed. Jesus and Mrs. Eddy were examples of the Mind that is ever-present. We have the same Mind since, in

reality, there is only one Mind.

Margie: Yes, we don't want to give anyone the impression he is way down at the bottom of the ladder. Each one is right where Mrs. Eddy was; but in her case the message broke through to reveal what the real state of being is, and that it is the Science of being. It was loyalty to what appears as Mrs. Eddy's *mission* and holy history, that established the Christian Science movement. It was never person at all. There are not two kinds of persons—one kind that knows, like Jesus and Mary Baker Eddy, and another kind, like the rest of us, who don't know.

THE PURE THOUGHT THAT PERCEIVED THE COMFORTER



Isie: Why do you think Mrs. Eddy was the one chosen to bring the Comforter?

Tommy: We have already covered this in a previous session, but to review briefly, she tells us that from her childhood she had been impelled by a hunger and thirst after divine things—an insatiable craving for something higher and better than matter and apart from it. She had been impelled to seek diligently for the knowledge of God as the one great and ever-present relief from human woe. (See *Ret.* 31:9.)

Bill: She says she “got Mary out of the way.” In her dedicated search for the answer to: “What is God?” she lost all awareness of a personal ego or “I,” and moved into the divine consciousness that transcends the mortal ego entirely. Rising into the divine consciousness she became “a clean slate” that God could write on.

Hundreds of examples could be cited of lesser luminaries who have had extraordinary spiritual insight. The greatest discoveries in all fields have been made through surmounting the mortal ego. In this category we can point to the Beethovens and Bachs, the Shakespeares and Chaucers. In the mathematical and physical science fields, among the great geniuses, there is a consensus that their insight did

not originate in the mathematician or scientist but originated with divinity itself—with their “participation in divinity.”

Children, age 3 to 10, occasionally have this remarkable ability to transcend the personal ego. We hear, for instance of Vito Mangiamele, age 10, when questioned by the French Academy: “What is the cubic root of 3,796,416?” in less than half a minute responded: 156. Asked, “What satisfies the condition that its cube plus five times its square is equal to 42 times itself increased by 40?” Vito, in less than a minute, answered that 5 satisfies the condition. The same almost instant answer, 7, came when Vito was asked to extract the 10th root of 282,475,249.

At the age of six, Little Benjamin Blyth, when asked how many seconds he had lived, instantly gave the correct answer in which he allowed for the two leap years (1820 and 1824), which his father who had calculated it with pencil and paper had omitted.

In the musical field the world has also been blessed with many prodigies. Mozart, able to play the piano at age 3, wrote a concerto for the clavichord at age 4; at age 4 he was also able to play a piece on the violin without ever having been taught how. At age 12 he completed his first opera. It is reported he would stop in the middle of a walk with friends, take out pencil and notebook, and say, to his companions, “Don’t speak to me or interrupt me; they are singing in my ears, I must note it down.”

God spoke to Mrs. Eddy in this same way, and she too was always careful to “note it down.”

Moderator: Thank you, Bill. Yes, Mrs. Eddy had divested herself of all mortal opinions, she had made herself a clean slate on which God could write. It is the same with us, when we are emptied of our little egos God takes possession of us. What distinguished Mrs. Eddy was that her genius lay in the inexhaustible, unconditional love for humanity that motivated and impelled her to patiently persist in her mission to fulfill scriptural prophecy to bring the Comforter, and so

complete the work of Christ Jesus on earth.

Tommy: When Mrs. Eddy first had her great revelation in 1866 she may not have had the full vision of how to make known to humanity this stupendous discovery, but an unquenchable fire burned in her heart—an unequivocal love for God and man; and God used that ineffable, ineffaceable love as an anvil on which to shape and reshape her course in the direction divine Love wanted her to proceed.

Bill: From the start she was divinely driven by a desire to know God both spiritually and scientifically. So, as has been repeatedly brought out, she began her first written manuscript with the question: “What is God?” The three great categories of Being unfolded from what she realized was God’s own self-revelation: (1) the seven synonyms for God; (2) how these seven operate in a divine infinite calculus of Word, Christ, Christianity, and Science; which could be thought of as: revelation, translation, demonstration, interpretation; or as seeking, finding, using, and being; (3) how the seven synonyms operate on the four levels of spiritual consciousness as Science itself, divine Science, absolute Christian Science, and Christian Science.

THE FOUR LEVELS ON WHICH MRS. EDDY WROTE

 **Johnny:** I have never understood the four levels. I don’t think I’m alone. Could we have a brief explanation at this point? Some of her statements have seemed contradictory to me, even though in my heart I know all her statements are correct and divinely inspired.

Abraham: To the humanly logical mind that doesn’t realize Mrs. Eddy wrote on four levels of spiritual consciousness, many of her statements seem contradictory. But when this mind learns even a little regarding the levels, all contradictions disappear and “the divine Science of man is [seen to be] woven into one web of consistency

without seam or rent” (1910 ed. 242:25). *

THE SCIENCE LEVEL



On the level of *Science itself* Mrs. Eddy shows being as that which contemplates itself as itself, as that which is divinely subjective. On this highest level her writings show the synonym as what it is to itself, and not in relation to its operation or to anything else. On this level the synonym has no object; we have only the infinite One—the infinite Principle. Here, for instance, we have her statement: “In Science, Mind is *one*, including noumenon and phenomena” (*ibid.* 114:10). It is Mind as itself. Note the “one” is in italics.

On this level the synonym is All; here she presents the innate, the intrinsic nature, the isness, the inherency of all within the synonym. “Mind has *all* power” (*ibid.* 157:10). Mind is intrinsically the “boundless basis,” which is consciousness; Mind is intelligence; it is the divine will; without this *will* of Mind no action would take place. On this level Mrs. Eddy shows Spirit to be the Only, the reality, good, and the nature of all; Soul is the infinite withinness, the divine Ego, identity; Principle is characterized as absolute, the indivisible whole; Life is characterized as being, isness, infinite individuality; Truth is characterized as divine self-consciousness, the whole; and Love as perfection.

On the Science level we do not get a cause and effect sense or an operational sense; these we will get on the *divine Science* level.

*For fuller explanation see *The Four Levels of Spiritual Consciousness* by Max Kappeler.

THE DIVINE SCIENCE LEVEL



On the *divine Science* level Mrs. Eddy begins to make Science itself understandable to the human consciousness. Here she gives a sense of the coexistence, the oneness of Principle and its idea. On this level she shows, for instance, how Mind expresses itself; she shows *divine Science* as that level which deals with creator and creation, with Principle and idea as a oneness. In *divine Science* the expression of an inner relationship is delineated. Here we get the All-in-all; the infinite reflection; “never without its representative”; all ideas have the same Principle; and we get the interrelationship of these ideas; coexistence, timeless, spaceless, everpresent nowness; wholeness, *the* compound idea; all-embracing, completeness.

Cause and effect are dealt with on this divine Science level but as a oneness. While “cause and effect” seem to indicate a plurality, it is still the one, as a oneness.

Whenever we consider creator and creation as one from the standpoint of Mind, we are considering: “God as the parent Mind and man is God’s spiritual offspring” (*ibid.* 336:30); or she says: “Infinite Mind is the creator, and creation is the infinite image or idea emanating from this Mind” (*ibid.* 256:32). On this level we have the synonym related to its infinite idea. It is more than just a creator related to a single idea, a specific idea; here Mrs. Eddy shows the synonym in relation to the *whole* idea—the *entire realm* of Being is involved on this level. “In the order of *divine Science* God and man coexist and are eternal” (*ibid.* 336:29). “When examined in the light of divine Science, mortals present more than is detected upon the surface . . .” Mrs. Eddy has about 183 references to divine Science in the textbook.

The infinite intelligence and information contained in the one Mind is the boundless basis for what Mrs. Eddy calls “the infinite calculus of Spirit” (*ibid.* 209:29); “order is heaven’s first law,” and “Spirit diversifies, classifies, and individualizes” (*ibid.* 513:17) the

infinite thoughts of the one Mind.

THE ABSOLUTE CHRISTIAN SCIENCE LEVEL



he textbook shows us that *absolute Christian Science* has to do with the *specific* relation of the synonym to each idea. Here we are shown how a specific idea is brought forth—how all that *is* comes into being, how the generic becomes the particular. Here, to denote the level of *absolute Christian Science*, we get terms that show the relationship between creator and creation. To show this relationship Mrs. Eddy, with the synonym Mind, for instance, uses terms like: creates, produces, origin, source, imparts; then we are shown that Spirit brings to birth, unfolds, develops; that Soul is “the seed within itself,” constantly reproducing itself, and is never without its representative; that Principle unites and governs all, interpreting itself in spiritual reckoning; that Life continually, spontaneously, pours out the whole God-nature, it propagates and multiplies spiritual ideas; that Truth expresses itself as specific truths, as “a” compound idea; that Love expresses itself as inexhaustible, as having a plan that cannot escape fulfillment.

The textbook does not have many references to the term *absolute Christian Science*, but there are many statements in the textbook that would fall into the category of absolute Christian Science. For example, her first paragraph in the chapter *Recapitulation* says that “absolute Christian Science *pervades* [this chapter’s] statements.”

These three levels translate themselves to the human, to the level of Christian Science, which Mrs. Eddy says “relates especially to Science as applied to humanity” (*ibid.* 127:15).

THE CHRISTIAN SCIENCE LEVEL



od, of course, doesn’t know levels. Mrs. Eddy reduced the one, the only, divine Being to these levels in an effort to help humanity understand its true divine being. Most of the textbook is written on the level of *Christian Science* where Truth must explain

away, must vanquish, the error that hides the truth from our perception.

The system shows us how to drop the human mortal concept and replace it with the divine, the spiritual concept.

As we study and imbibe the truth of Science itself, divine Science, and absolute Christian Science, and abide in these higher levels, we are illumined; we experience the impact of this truth, of these higher dimensions, on the human situation. Here Mrs. Eddy says: “Know thyself [know what you are divinely], and God will supply the wisdom and the occasion for a victory over evil” (*ibid.* 571:16). Just as we can’t at the same time believe that $2 \times 2 = 5$ and $2 \times 2 = 4$, neither can we continue to entertain two opposite beliefs at the same time in Christian Science. As we abide strictly by what we learn in Science itself, divine Science, and absolute Christian Science, then on the level of Christian Science the healing of the human situation takes place.

Mrs. Eddy discovered Science, which she said “is the Mind of God” (*’01* . 22:4); and we must do the same. By assimilating the truth she has revealed on these four levels of divine, scientific, spiritual consciousness, we gain the capacity and the faculty to do all things through the wisdom this Christ Science freely bestows upon us.

Moderator: Thank you, Abraham.

Marie: Could we have once over lightly just what it was that enabled Mrs. Eddy to have such a stupendous revelation and discovery?

Moderator: Yes, Marie. It was the absolute purity of her thought and desire that made Mrs. Eddy a clear transparency for the light of Truth. She said, “I got Mary out of the way.” This left a “clean slate” for God to write on, and led to her discovery, concerning which she said:

The first spontaneous motion of Truth and Love, acting through Christian Science on my roused consciousness,

banished at once and forever the fundamental error of faith in things material; for this trust is the unseen sin, the unknown foe,—the heart's untamed desire which [breaks] the divine commandments. (*Ret.* 31:13).

God worked through Mrs. Eddy because He could. “The light will come through the window because it will let it, while the wall will not; it would shine through the wall if it could [since] God is no respecter of persons” (*DCC*, p. 31).

Moses: As early as 1844 Mrs. Eddy was beginning to discover that it was all in the mind, and she was “voicing this conviction to druggists.” She was even at that early date beginning to see evil's unreality that, as she later affirmed, error comes to us for life and we give it all the life it has because error of itself is nothing. It only seems to have power when *we* attribute and assign qualities to it. What was happening between 1844 and 1866 was the innateness, the naturalness of Mind breaking through, causing false beliefs to fall away. Through her experiments with medicine, her acquaintance with medical methods, and her reasoning power, these false beliefs were being debunked, unmasked.

Mind, consciousness, is always natively divine; it can't be anything else because there is no intelligence in matter and there is only one Mind; therefore as the false beliefs fall away what is native to Mind is naturally present and undisturbed. This led to the great discovery and revelation in 1866, which then continued to unfold uninterruptedly through her personal teaching, her manuscript, *Science of Man*, the 432 editions of *Science and Health*, *Prose Works*, the *Manual*, *Christ and Christmas*, and *Poems*, until she, personally, left us in 1910.

HOW I KNOW THERE IS GOD



anna: Truth is revealed to each one of us but the unfoldment is individual. As we reason, and ponder the *facts*, false beliefs

fall away, and reality or the spiritual facts become clear. “All consciousness is Mind.” We couldn’t be conscious if it were not for Mind being conscious. This is the great starting point: namely, that the one thing that I know of myself is that I am conscious, that I consciously am, as Mr. Eustace put it in his *Clear Correct Teaching*.

The one thing we know of ourself is that Mind *is*, meaning consciousness *is*; and all consciousness is Mind, capitalized. This proves to us that God is. God is this Mind, this consciousness that we are; and from here on, in Science, we always start with this Mind, God, the infinite changeless omnipresent good, as the I AM THAT I AM.

Like Jesus and Mrs. Eddy we are coming out from the world of misstatements, misconceptions; coming out from the world of mistaken sense, and being separated from it. When we learn mathematics we come out from a world of ignorance into a world of mathematical truth and light with which we can solve mathematical problems.

Sally: This would be analogous to the way we approach divine subjectivity, and see reality as it *is*, and not as it is objectively, erringly, presented by the physical senses.

Mrs. Eddy states: “we are Principle, . . . and Spirit is ours only as we are good.” She further states in this first edition:

P. 34:29: The infinite is achieved only as we turn from the finite, and from the personal error to the impersonal Truth of being. Until the scientific relationship between God and man is perceived, and its radical points admitted, we cannot reach the demonstration of which it is capable.

Its radical points, as plainly stated in the first edition, are that we are Spirit, Soul, Principle, and that we shall find ourselves to be Love, Life, and Truth when we understand them.

To Mrs. Eddy, Principle was Mind, the divine Mind that was and is the only cause or Principle of existence. It was the creative Principle,

Life, Truth, and Love. “The name, I AM, indicated no personality that could be paralleled with it; but it did declare a mighty individuality [yours and mine] . . . as infinite consciousness, ever-presence, omnipotence; as all law, Life, Truth, and Love” (*Mis.* 258:21).

THE MEANING OF LIFE, TRUTH, AND LOVE



Bessie: Would you explain in a word or two what Life, Truth, and Love mean?

Danny: Life is that which continually brings forth a new idea. Truth characterizes that idea as right, true, up to the divine standard. Love sees to it that the idea meets and satisfies the need in the best possible way. Life, Truth, and Love are the way Principle operates and expresses itself as one operation.

THE DIVINE METHOD OF RECKONING



Moderator: In the next reference note Mrs. Eddy’s use of the word “reckoned,” which she frequently used in the first edition:

P. 41:21: Life, Intelligence and substance . . . to him [to Jesus] . . . were God, the Truth of man; therefore he reckoned himself not matter but Spirit; not sense, but Soul . . . Understanding himself Soul instead of body, and that Soul was God, brought down upon him the anathemas of a world.

Rookie: Webster says “reckon” means to calculate. The word calculus comes from stone—a small stone used to calculate. Mrs. Eddy tells us material substances, etc. will all “ultimately vanish, swallowed up in the infinite *calculus* of Spirit.” She states thought will accept “the divine infinite *calculus*” (1910 ed. 209:28 and 520:14). When Jesus reckoned himself Principle he was using this divine calculus of Spirit and Truth to calculate what was already latent in the divine infinite Mind. Spirit orders “diversifies, classifies . . .

individualizes” and calculates what is in the “unfathomable Mind.” (1910 ed. 513:17 & 520:3).

Moses: We know the symbolism of the Bible culminates in Revelation with the city foursquare typifying a four-dimensional calculus of thought and demonstration. The four is said to be adopted from the four points of the compass—north, east, south and west—illustrating a definite process of divine calculation. As Mr. Doorly explained, once we have learned the categories of divine metaphysics in which the numerals of consciousness—the seven synonyms for God—can be combined, the infinite relationship of Principle and its idea can be scientifically understood, spiritually calculated or reckoned, and so demonstrated.

Rocky: In mathematics, for instance, we can learn to intelligently combine numbers through a fourfold calculus of addition, subtraction, multiplication, and division. Jesus spiritually computed himself, calculated or reckoned himself Principle. “Christ Jesus reckoned man in Science, having the kingdom of heaven within him” (’02: 8:26). This is what is meant by “generic man,” which is another name for the coincidence of the divine Principle and the divine idea. (See 1910 ed. 561:22.)

Grace: The divine Principle of all being is Love, the only I or Ego. And because it is the only real I or Ego, it must become the sole law of our being, its beginning and end.

Principle, understood, is the only Father. Our “Father” is that “spiritual sense [which] is a conscious, constant capacity to understand God” (1910 ed. 209:31). This Spirit, or spiritual consciousness, is the Father and Mother of the divine image we project. The demonstration of this Principle or spiritual consciousness is dominion or the “Son.”

Jesus’ consciousness, his spiritual understanding that Life and intelligence are purely spiritual, gave him the dominion that enabled him to rise from the tomb and present his body unchanged to the

disciples.

Moderator: Elsie, will you read our next reference?

P. 39:28: To know we are Soul . . . is starting right.

To know we are Soul means to know our immortal identity is constituted of spiritual understanding, which is tangible and definite to spiritual sense, and is changeless bliss. As the great truth that we are Soul is *understood* the false sense of a mortal “I,” or “we,” or “us,” fades away, since the mortal “I” is no more real than the “I” in a sleep-dream which disappears with the waking. The total unreality of the mortal and physical is not something the human can understand without the change in standpoint which comes only through cultured spiritual understanding.

Our next reference asks:

P. 46:7: But how are we to escape from the flesh or mortality? . . . By understanding we never were flesh, that we are Spirit and not matter.

Tommy: “That we are Spirit” is the first edition standpoint. Spirit must be understood as infinite self-containment, eternally self-existent and self-fulfilling in accordance with this edition’s statement, p. 223:15:

When realizing Life as it is, namely Soul, not sense, or the personal man, we shall expand into Truth and self-completeness that embrace all things, and need communion with nothing more than itself, to find them all.

Remember also her statement in this edition, p. 280:27:

The belief that Life and Intelligence belong to the body is the source of all wrong-thinking and wrong-acting; it takes away from Soul and gives to sense, and is the fountain of sickness, sin, and death. All formations are shadows of

being, and we their Soul and substance.

We can escape from the flesh only as we get into the Truth completely, and abide on the Rock. Proportionately as we lay up our treasures in heaven, the Christ Science is assimilated, and we make our escape from the illusion of living in a matter body. As we lay off ignorance, our true divine mind expands limitlessly.

CHANGING VIEWPOINTS BRING REVOLUTIONS

Bill: In her *Preface* to this first edition she calls for “thinkers,” saying “the time for revolutions, ecclesiastic and social, must come.” These revolutions, this “overturning, overturning,” is the process by which we lay off ignorance. Today, “as truth urges upon mortals its resisted claims” (1910 ed. 223:29), we are literally engulfed in revolutions, ecclesiastic, social, economic, and political. Few like the discipline of watching their thinking.

But “man’s extremity,” she said, “is God’s opportunity.” Man’s extremity today has become the whole world’s extremity. Not only does the fear of nuclear war grip humanity, but the population explosion is leaving in its wake hunger and starvation, rapid depletion of the earth’s resources, air and water pollution, urban sprawl, and crime, to name only a few of the “extremities” for which mankind fears it has no solution.

Remember that Mrs. Eddy said, “Mankind is face to face with the last enemy, human birth, and knows it not,” should we not ask: Is there a divine purpose behind this “extremity” with which humanity finds itself confronted today? Are we, at an accelerating pace, being forced to come to grips with the “*last enemy*”?

Moses: Mrs. Eddy was obviously convinced that we were and are.

When James Gilman, the artist for *Christ and Christmas*, filled the sky of the last picture with cherubs, Mrs. Eddy chided him, explaining that heaven is not a breeding ground for mortals. He writes:

She said she “*would not have anything of this personality represented [in the picture] which was according to the old idea, as if heaven was a breeding place of personal forms as this world of belief is. (Recollections of Mary Baker Eddy, p. 52. Emphasis is Mrs. Eddy’s.)*”

Yes, there is a divine reason and purpose behind this extremity; there can be no doubt that it is divine Love’s way of teaching “mortals to lay down their fleshliness and gain spirituality” (1910 ed. 266:17). Given “the fixedness of human illusions,” it may be the only way in which divine Love can arouse mankind out of the Adam-dream that man, “the shadow,” the “image,” is the producer of man, when all the while Mind is the only cause, producer or creator.

Abraham: Two thousand years ago Jesus was put to death when he stirred the storm clouds concerning “marriage synonymous with legalized lust” and unleashed his bolt of lightning concerning human progeny. A century ago Mrs. Eddy was burned in effigy in the Boston Square for her wholehearted espousal of his teaching and warning. Today, survival of the human race dictates the learning and acceptance of the truth that man is a mental and spiritual proposition.

Rookie: Where, then, does man’s safety lie?

Moderator: Mrs. Eddy tells us that to break this earthly spell of fear for present and future world-salvation “mortals must get the true idea and divine Principle of all that really exists and governs the universe harmoniously” (1910 ed. 39:25). Elsewhere she says our safety lies in keeping our minds so filled with Truth and Love that error cannot enter them. Good thoughts are an impervious armor, she says, that will shield you from all attacks. (See *My*. 210:2.)

Tommy: Original, novel ideas can appear at any time as in the case of Jesus and Mary Baker Eddy, where an idea seemed at first to come into one individual’s consciousness. But as that idea is taught to others a mutation in world consciousness takes place. It transforms

the consciousness of society, causing an irreversible forward step in civilization. Of this onward march, Mrs. Eddy states:

Transcending the evidence of the material senses, Science declares God to be the Soul of all being, the only Mind and intelligence in the universe . . . the substance of Truth transcends the evidence of the five physical senses, and is discerned . . . through divine Science. [Through the leavening effect of this enlightenment man transcends the past.] (Un. 29:9; '01. 18:14).

Sally: Mind's creations are not flesh and bones, matter entities. Our safety lies in preserving "a scientific, positive sense of unity with our divine source, and daily demonstrating this . . . Who lives in good, lives also in God" (*Pul.* 4:10).

If we understood, and always went out from, the first edition standpoint that "we are Soul, we are Spirit," and what is called "man" is our expression, our manifestation, all would be well. It is the belief that we are man, the "shadow," that reverses the order of Science, and brings discord and fear. Knowing we are Soul which "shadows forth" man, or manifestation, brings safety and sets us free.

Anna: The cause of the global crisis lies completely in false consciousness.

Bessie: What is this false consciousness?

Anna: On page 10 of the first edition we read: "Opinions and beliefs regarding God and man, or Soul and body, are the foundations of all error."

Bessie: What is the error?

Anna: The individual and collective universal error is that we believe we are man. The plainly-stated truth in the first edition is: "We are Spirit, Soul, and not body, and all is good that is Spirit" (14:4).

Tommy: We should often remind ourselves that the Ptolemaic

blunder regarding the relationship of the sun and earth could not damage the harmony of being as does the error relating to Soul and body.

Moses: Yes, the world crisis is due to the illusion that we live as man instead of as God. "To admit one's self Soul instead of body, sets us free" (p. 76:32). If our life depends upon something external, then there is no way out of the dilemma mankind has reached at this point. But if this extremity is only the outcome of a misconception of what the "I" is, then we have at hand the way to resolve this zero hour.

Bessie: How?

Moses: By realizing that the whole belief of a matter body and an external world, an objective world, is an illusion. In reality we are Spirit, Soul; and Soul is that infinite withinness that includes within itself the immortal, unchangeable identity of all phenomena which is forever intact. Soul is never without its representative which testifies to our true selfhood through spiritual sense and spiritual understanding. Discord arises "from a *supposed* standpoint outside the focal distance of infinite Spirit" (1910 ed. 301:26). From this material standpoint we are mired down in delusions, sin, disease, death.

So regardless of how hopeless, how last ditch, everything looks, it still is only illusion we are faced with. And "the aggravation of error" she informs us, "foretells its doom."

Margie: We are indeed fortunate that the teachings of Mary Baker Eddy have given the answer for today's horrendous global problems. She has shown us the nature of omnipotent, omniscient, omnipresent, and omni-active Being, and how it touches every level of consciousness. But it is up to us to assimilate that teaching so our consciousness conforms to it.

Moderator: Yes, the world-wide false consciousness must and will change through the leavening power of the Christ Science.

Sally: On page 97:1 of our present textbook Mrs. Eddy tells us: "Those who discern Christian Science will hold crime in check." As

we continually go out from the whole—from Mind, Spirit, Soul, Principle, Life, Truth, Love—we are effectively working for a total world solution.

WHY JESUS WEPT AT TOMB OF LAZARUS



Jesus wept at the tomb of Lazarus. No doubt these tears came because he felt the weight of the whole world's false consciousness—all mesmerized to think that neither individual nor world salvation was possible. Jesus knew he would have to meet and overcome this individual and collective, this global, misconception, first for Lazarus, through the proof he gave in raising Lazarus, then for himself. This was necessary in order to demonstrate the truth he had been teaching about God, good, as the only Life.

Elsie: He knew what was in store for him, didn't he?

Sally: Yes, he knew his teaching "of human, material nothingness which Science inculcates, enrages the carnal mind" (1910 ed. 345:28) and it would seek revenge. But throughout his ministry Jesus had held to nothing except his knowledge of God. He let everything else go. "He knew he was Christ, and Christ is God" (first ed.). The example he set is the answer for today's seemingly horrendous problem.

Elsie: In the case of Lazarus why did he wait four days?

Sally: There is no doubt that the raising of Lazarus was a prelude, a preparation, for his own resurrection. By meeting the claim of mortal mind that after a long time, such as four days, it would be impossible to raise the dead, he was beginning to break the world's mesmerism regarding his own resurrection and demonstration over death.

Tommy: The raising of Lazarus was important, because after Jesus rose, the ecclesiastical powers tried to make the people believe Jesus had not risen, that his body had been stolen. But Jesus had prepared for this lie, because through the raising of Lazarus (after four days) he had already somewhat broken the mesmerism and alerted the world to the possibility of raising himself.

As the crucifixion neared, Jesus could be “silent before envy and hate” (1910 ed. 48:20) because the force he trusted was the impersonal Truth, the fact of being. He could be silent because he relied totally, unreservedly, on the kingdom of heaven within his consciousness to see him through the seeming ordeal. He could be silent because he “regarded himself Principle”; he “understood himself Spirit, Soul, and not matter” (first edition). He realized the sublime benefaction to the human race that would result from the working out of his individual salvation—particularly “his mighty, crowning, unparalleled, and triumphant exit from the flesh” (1910 ed. 117:21).

Today we too can silently rely on the teaching of the Second Coming of the Christ, and understand that man is spiritual. As we cease being mesmerized by seeing man as a flesh and bones, matter being—something going on in time and space—the fear of nuclear annihilation can no longer lodge itself in our consciousness.

Seeming dangers exist only in the world of illusions. They cannot touch reality. The great blessing behind these threats of disaster is that we are being forced to accept the change from a material to a spiritual standpoint. As material elements fall away from reason, we see that we are spiritual beings here and now, that we are always “alone with our own being and with the reality of things,” and, in reality, we are Love “imparting a sense of the ever-presence of ministering Love” (1910 ed. 567:2).

Moderator: Thank you, Tommy.

THE ONCOMING CHANGE OF THOUGHT

 Both Jesus and Mrs. Eddy gave God all glory and honor, but they both found their students and followers would often rather believe in them, personally, than in the message God was revealing through them. Nevertheless they were confident that:

P. 32:11: Phenomena illustrative of [their] views will appear as the ages waken from the dream of Life in matter.

Margie: Mrs. Eddy knew the leavening power of Science would bring about a radical departure from ignorance, and would supply the needed motivation for the acceptance of universal salvation. Jesus admonished: “Repent,” which has been translated: “change your way of thinking.” There is evidence, however, that the masses today would still risk nuclear annihilation rather than make a fundamental change in their thinking.

Bill: On the other hand, Christian Science encourages us that such conflicting forces as loom on the horizon indicate the breaking up of mortal mind’s long-cherished beliefs. The increasing severity of error predicts its demise, and “he who has shaped his course in accordance with divine Science will endure to the end” (1910 ed. 96 & 97).

Francy: In *No and Yes* we read “material history is drawing to a close.”

Elsie: Why?

Francy: Because “the spiritual status is urging its highest demands on mortals” (*No.* 45:25)—is urging a whole new type of consciousness.

THE POWER OF THE I AM



Bessie: *Why* can mortals today yield to this “spiritual status” which is being urged on them?

Francy: Because for the first time in human history God has been explained. God has been defined as “incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love.” (1910 ed. 465:9). And we have been taught that this is what we are. These seven synonyms are the only “I or Us.” They are the “I AM THAT I AM.” This “I AM THAT I AM” does not signify something up in the sky; it applies to the reader—to us, here and now, in reality.

Anna: Christian Science shows us how to take everything back to Mind, Love. It shows us that we are Christian Science in operation,

just as when we work in mathematics we are math in operation—we are the principle of math in operation, the principle of math is operating as us. Each individual is Mind, Spirit, Soul, Principle, Life, Truth, and Love incarnate. What we see and are aware of is our Mind in expression, in operation, manifesting itself; it is “the Word made flesh.”

Bill: Mrs. Eddy declared and advised her students to “take time each day to [ask]: ‘What is the most powerful thing in the world?’ It is God saying I AM in His own creation.” In this way she was instilling, impressing the fact that each time one uses the pronoun “I” he must be aware of the truth that it is really the one Mind, his Mind, “saying I AM in His own creation.” How much power, then, does this give to the “I”? Infinite power; all the power there is—all the power and intelligence of infinite Love. The “I” and infinite divine Love are one.

We must go alone, as Mrs. Eddy told Calvin Frye, “and close [our] eyes, and in the depths of [our] own consciousness say over and over again, I am, I am, I am. [Our] whole being will be filled with a sense of power to accomplish, the power to overcome, the power to do all things . . . ‘I am’ spoken upwards towards the good, the true, is sure to out-picture in visible good, in success, in happiness, in abundance” (Frye Diary).

THE LOVE THAT VOIDS THE ERROR



oderator: Mrs. Eddy awakened in 1866 from the dream of life in matter to Life in and of Spirit as the only reality. From that time on, no outside influence could turn her from her mission to tell us the truth about ourselves.

Can a Christian Scientist doubt that her discovery will lead to the needed change of human consciousness?—to a whole new, divine structure of consciousness that conforms to reality, to the understanding that God is our own right and true Mind? Again, can a

Christian Scientist doubt that her discovery will prove to be the watershed in mankind's history?—that as a result of her great revelation mankind is today experiencing a rapid falling away of all that blinds it to ever-present Love, and to spiritualized consciousness, a consciousness in which gradually sin, sickness, death, and discord will become unknown? This understanding of God is reality appearing. Reality appears as the false viewpoint yields and fades out.

Our next references from the first edition help us understand this:

P. 54:11: To be recipient of Truth we must begin to recognize ourselves Soul, and not body. . . . [and we] must avoid the yielding to error demanded by error.

P. 56:19: Man never obtains immortality until the standpoint whence he reckons himself . . . is Soul, not sense.

P. 59:24: We must recognize ourself Soul, and not body. . . but in order to do this we must grow away from all that is error and become pure in Spirit to receive or impart the lessons of Spirit.

We receive and impart the lessons of Spirit when we, like Jesus and Mrs. Eddy, trust the power of good only, and demonstrate it in the healing work. Mrs. Eddy knew that all that was needed to make her students “a power that would put to flight the aliens [was] the whole substance of Science, viz., Christianity, seen in unselfish love cross-bearing” (early *Collectanea*). She showed her students their Principle was Love—Love that never lost sight of loveliness.

A student noted: “She showed us that Love must become the sole law of our being; we must bend every effort to achieve perfect love in thought, word, and deed. We must strive to behold in Science the perfect man, to see each individual as having every quality and attribute of God latent within. This would be how we “grow away from . . . error and become pure in Spirit to receive or impart the lessons of Spirit.”

Francy: When a patient walks in we must see God and only God before us. In the *Book of Revelation* Jesus promised to give “the morning star” to him “that overcometh” what physical sense testimony tells us.

Since God is All and All-in-all, Mrs. Eddy urges:

If mortals could grasp [the] two words *all* and *nothing*, this mystery of a God who has no knowledge of sin would disappear, and the eternal infinite harmony would be fathomed. (No. 17:21).

There is nothing beside this infinite good we name God. When we go to a patient we must go with the thought that he is well now, and we are going to show him that he is well now. In giving a treatment we must know God speaks *as* us. It is *God* speaking, *God* hearing. Then we can do more for the patient than the little girl who took such a long time to come home from the store. Her mother asked her where she had been and she said she was helping a friend who had a broken doll. Her mother wondered what she could do about a broken doll. The little girl said, “I just sat with her and helped her cry.”

This is in no way belittling the child’s loving action. Sometimes this is all that is necessary to start the healing process. Many times quietly listening, detaching mortal thought from its material conceptions, knowing good’s omnipotence—while patients pour out their troubles—begins the healing process. “If we would open their prison doors for the sick, we must first learn to bind up the broken-hearted” (1910 ed. 366:30). We do it—not with gushing theories—but by starting with God, infinite good. Then the veil is lifted, and we deal with reality, not with myths, illusions, misconceptions, and misunderstanding, as our next reference confirms:

P. 24:5: Personal sense is the dream of Life in matter, a supposition only of reality and substance, of Life and Intelligence, of good and evil, that would limit Soul, and doom all

things to decay.

P. 62:17: Our present standpoint is body not Soul, personality instead of Principle, hence our mistaken views and their consequences in sin, sickness and death.

Anna: This is what we talked about a few minutes ago and agreed was the cause of today's so-called insoluble problems, namely, that "our present standpoint is body not Soul, personality instead of Principle." These mistaken views have today brought us to the brink of total disaster.

Florence: Mrs. Eddy is saying that our present standpoint is animal magnetism. Animal magnetism has to have a body, has to have matter to hide behind in order to afflict humanity with sin, disease, discord of every nature.

For a better understanding of animal magnetism, three excellent helps are Ann Beals' concise pamphlet, *Animal Magnetism* (available from The Bookmark); Gordon Brown's *Summary of the Chapter "Animal Magnetism Unmasked"* in *Science and Health*, Cassette Series No. 8 (available from Gordon Brown); and Max Kappeler's book, *Animal Magnetism Unmasked* (available from The Kappeler Institute).

Animal magnetism, error, can only be unmasked and seen to be nothing through the adoption of the first-edition standpoint, which we gain as we learn and understand the system of Christian Science which Mrs. Eddy perfected in the 431 editions which followed the first.

If we look from Soul-sense, then the thought-forms, the Soul-created forms we see, are always harmonious and lovely because they are created by Life and Love whose fruits are Truth, namely facts that are permanent. There are no personalities, for God, Truth, our real being, is *impersonal*; and like produces like.

Moderator: Thank you, Florence. Our next reference has to do

with personality and we should remember that Principle, Mind, is always active as its own idea:

P. 20:19: God [“the Mind of man”] produces His own personality and cannot get into it because it is in Him the circumference and infinite Soul outside of matter and man.

In our present edition (262:14) Mrs. Eddy states: “clearer, higher views inspire the God-like man to reach the absolute centre and circumference of his being . . . [and] God [“the Mind of man”] is at once the centre and circumference of being” (*ibid.* 203:32) in which all divine personality resides.

Abraham: The “clearer, higher views” come as we begin to understand the divine system which Mrs. Eddy built into the textbook, and which constitutes our impersonal divine being.

Sally: Are you saying that the Christ Science God revealed to Mrs. Eddy constitutes our impersonal true divine identity?

Abraham: Yes. Mrs. Eddy said: “God wrote the textbook; study it; when you read this book you hear God speaking to you.” Like speaks to like. We *can* hear God because the elements that constitute our being are the seven synonyms for God: Mind, Spirit, Soul, Principle, Life, Truth, Love, which operate through the divine infinite calculus of the Word, Christ, Christianity, and Science; and as thought accepts this divine infinite calculus all sense of error forever disappears. (See 1910 ed. 520:13.)

DIVINE SCIENCE INCLUDES BIBLE TEACHING



ocky: The divine Science Mrs. Eddy discovered, revealed, and founded includes the teachings of the Bible, doesn't it?

Abraham: Yes, the Comforter promised by Jesus includes the teaching of the masculine representative of the spiritual idea, as Jesus prophesied it would when he promised his disciples that “the Comforter . . . shall teach you *all* things, and bring all things to your

remembrance, whatsoever I have said unto you” (John 14:26). The teaching of Jesus, in turn, includes the teaching of the Old Testament. He said he had not come to destroy the law and the prophets but to fulfill them.

Danny: In this chapter, *Natural Science*, Mrs. Eddy has shown us our foundation is at the top, with God. This foundation is a “boundless basis” of *omnipresent* good. When we start there, i.e. as Mind, as divine consciousness, we are taking the end from the beginning, and we find our God-being in an unbroken circle of divine Life where the beginning and the end are one. Thus, what looks like a problem or evil, can only appear when we start from a false basis, “from a supposed standpoint outside the focal distance of INFINITE Spirit” (1910 ed. 301:26).

Anna: The Science of being shows Life is structural not linear, whereas mortal life has a beginning and an end. She therefore bids us entrench “ourselves in the knowledge that our true temple is no human fabrication, but the superstructure of Truth, reared on the foundation of Love, and pinnacled in Life. . . . Who lives in good, lives also in God,—lives in all Life, through all space. His is an individual kingdom, his diadem a crown of crowns. His existence is deathless, forever unfolding its eternal Principle” (*Pul.* 2:28-4:23). This kingdom is ever-present. It is reality, here and now. We only need awaken.

THE AUTOBIOGRAPHY THAT BRINGS HEAVEN TO EARTH



Margie: When Mrs. Eddy repeatedly states: We are Spirit and Spirit is God; we are Soul and not body, and Soul is God, etc., we see the fulfillment of Jesus’ prophecy to St. John (Rev. 10:1): “And I saw another mighty angel *COME DOWN from heaven.*”

Mrs. Eddy’s God-anointed task was a descending, encompassing mission. Jesus showed the Way, the steps *to* heaven; Mrs. Eddy’s

work encompassed his mission; and when her teachings are understood they bring heaven DOWN TO EARTH.

Interpreting Revelation 10:1, Science and Health explains: "This angel or message which comes from God, clothed with a cloud, prefigures divine Science. To mortal sense Science seems at first obscure, abstract and dark" (1910 ed. 558:3). We can't believe it is true that we are Soul and not body, God and not man. In fact, many—because they are looking from the mortal point of view—feel it is blasphemous to make this admission.

This angel had in his hand "a little book"—the "little book" brought by God's great Scientist, the revelator to this age. We must understand that this "little book" was Mrs. Eddy's autobiography and it shows us how to make it our autobiography also. When we take its message to heart we realize it is revealing our true identity, our infinite individuality.

INDIVIDUALITY GUARANTEED



A **anna:** Today individuality is under fierce attack by the anti-Christ, that would annihilate any "gleam of reality. . . [any] sanity and something from the individual, stupendous, God-like agency of man" (*My.* 14:6). One God can have but one infinite individuality which the minutiae of lesser individualities reflect. Since the first edition standpoint is that we are "Spirit, Soul, Principle, Love, Life, and Truth," we are that infinite individuality, that self-existent and eternal individuality or Mind that is good alone.

Moderator: Proportionately as we assimilate the "little book" we lay off the mortal, and our true God-individuality *reappears*. It was always there, but hidden by illusions and false beliefs.

As we free ourselves of the illusions, Jesus' prophecy will be fulfilled on earth: "The tabernacle of God is with men. . . . And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more

pain; for the former things [the illusions] are passed away” (Rev. 21:3,4).

In Christian Science there is never a retrograde step, never a return to positions outgrown. [Through what we have learned in Science an irreversible mutation has taken place and we cannot return to an ignorant outmoded way of thinking.] (1910 ed. 74:29).

READY NOW TO PROBE EVIL’S NOTHINGNESS

 n Chapter II, *Imposition and Demonstration*, Mrs. Eddy will bring to the surface the deep hidden false beliefs and illusions which lie in the depth of the mortal psyche, in the substrata of mortal consciousness, where they color the whole collective or cosmic unconscious. Chapter II will point out, will make clear, the remedy for this “elementary, latent error, the source of all error’s visible forms” (1910 ed. 559:5)—the latent error that has held us in bondage to matter, to the belief that we are body rather than Soul, that we are man rather than Mind whose expression is “man.”

Remember, this “blunder,” this “error relating to soul and body” has reversed the order of Science and has assigned to matter the power and prerogative of Spirit, so that man has become “the most absolutely weak and inharmonious creature in the universe.”

We approach Chapter II in our next session with a feeling of deep gratitude that Mrs. Eddy allowed nothing to deter her from probing the depth of mental action and revealing the perfection of divine government. This divine government “indicates the rightness of all divine action, as the emanation of divine Mind, and the consequent wrongness of the opposite so-called action [of the impositions of mortal mind]” (*ibid.* 104:14). It is the impositions of mortal mind that hide from us the glorious truth that we are Soul and not body, that “we are Spirit, and Spirit is God.”

We opened this session with Mrs. Eddy’s letter to a friend, in

which she confided her spiritual state at the time of the great revelation—how she had no struggle to meet, but stood on the height of its glory a crowned monarch triumphant over sin and death.

But the letter goes on; it describes her yielding to the divine demand to probe the utter nothingness of evil, and speaks of her later experiences in “learning little by little . . . the nothingness of matter, yea, the absolute nothingness of *nothing* and the infinite somethingness of ALL. [It ends:] “O bear with me, loved one, till I accomplish the height, the depth, the Horeb light of divine Life,—divine Love, divine health, holiness and immortality.”

In Chapter II, *Imposition and Demonstration*, which we will discuss at our next meeting, we will learn of “the absolute nothingness of nothing and the infinite somethingness of ALL.”*

CONCESSIONS FORCED BY “OUR” CONCEPT OF MRS. EDDY



Moderator: As we conclude our discussion of Mary Baker Eddy’s Chapter I, *Natural Science*, it becomes apparent how little God’s great Scientist, the Discoverer and Founder, the Revelator and Demonstrator of Christian Science, is understood by the world. To overcome this lack of understanding the urgent need of this period is for more consecration to healing, for “an honest wise zeal, a lowly triumphant trust, a true heart and [the ever-ready] helping hand” (*My*. 259:18). In her *Prose Works* Mrs. Eddy tells us “a deep sincerity

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is sure of success [It] is more successful than genius or talent.”

Moses, I see you have another excerpt from Alice Orgain. Please read it.

Moses: Under the heading: *Mrs. Eddy's Latter Concessions*, Mrs. Orgain writes:

If there is anything in the so-called human life of Mrs. Eddy that we do not understand, it is because we do not understand *ourselves*. Her humanity was *our* humanity, not her own; and she struggled hard for *our* salvation—not her own.

As it was [also] said of Jesus, in all our afflictions, she was afflicted in exploring a way for our relief. Isaiah's prophecy, which meant her as well as Jesus (as Isaiah did not prophesy of a man, but of the reception accorded Truth by error), paraphrased might read: "She was wounded for our transgressions; she was bruised for our iniquities; the chastisement of our peace was upon her, and with her stripes we are healed" (Isa. 53:5).

This is true of every unselfed worker for Truth, and only one who has been measurably in Jesus' place and Mrs. Eddy's, could realize the great truth thereby set forth. But no one could be more than *measurably* there, as no one could ever again experience the agony of the "last Adam," Jesus—"the last Adam was made a quickening spirit" (I Cor. 15:45): or the agonizing birth-throes of the last Mother-consciousness, which Eve feebly started [and which Mrs. Eddy brought to a sublime conclusion].

These agonies were occasioned by the annulment of the two separate and distinct curses on "man" and "woman." The Fatherhood of God could not have lifted the curse without man's consent, as He did through Mary's inspirational

conception and man's willingness to rise "to a higher concept than that in which he appeared at his birth" (*No. 36*), which forced him to rise beyond even the vision of the "mother" conceiving him.

And man could never have lifted the curse on woman; Woman, in the name of all Womanhood must do this. It is done, and the dear Mother has found "her home and heavenly rest" in a higher *consciousness*, not in man! for even now the world attacks and maligns this pure Mother-consciousness.

Why?

Because we are clinging to her humanity (which was and is our own) as a cover for our own shortcomings, which were never hers, but *ours*. (*As It Is*, p. 418).

Moderator: Thank you, Moses.

THE SOLECISM OF "EARTHLY JOY"



Returning to the first edition, many encumbered travelers, not yet willing to part with speculating in worldly policy, religion, politics, finance, and the quest for wealth and fame, ask for an easy route. On page 146:3 Mrs. Eddy confronts this mortal desire to evade the necessary spiritualization by asking:

"But is there not a smoother and broader path to harmony or heaven; and cannot Christianity be coupled with worldly peace and prosperity?"

Mrs. Eddy answered forthrightly and to the point:

146:5: The very nature of it is peace and blessedness, but its joys and triumphs are not earthly, they are passing away from matter to Spirit. By this we do not mean death, nor a

sudden ecstasy; but the gradual fading out of material things, of earthly desires, possessions and pleasures, and the coming in of purity, Truth and immortality.

The demands of personal sense will grow less, the appetite become simple, pride, malice and all sin yield to meekness, mercy and Love, until finally the belief of Life in matter yields to the consciousness that Life is Spirit, and Spirit, God. All good thoughts and deeds are Science that proceeds not from a doctrinal basis, but is Soul subduing sin, personal belief, personal pleasure, or pain; and revealing all harmony, righteousness and blessedness in our God-being.

Anna: Here we are told that all good thoughts and deeds are Science, are Soul subduing sin; and one realizes that a deep sincerity alone is assured of success. It means learning to love—to love Truth. In the consciousness of Love, error is silenced, and this is the reason why in our present textbook she could dismiss evil as merely “a suppositional lie.”

Moderator: That’s correct, Anna. We must bear in mind that in arriving at the discovery of evil and error’s total unreality she, like Jesus, was treading alone her loving pathway, courageously exploring the way for us. Her life, exuding the fragrance of goodness and love, could unconsciously rely on Love’s compensation since she was not unaware of the great spiritual legacy God had bequeathed humanity through her lifework.

THERE WILL BE NO THIRD COMING



braham: Yes, Mrs. Eddy knew the Science she was founding was the Second Coming of the Christ, and it would be the last.

An early *Collectanea* records her statement:

This is the Second Coming of the Christ and it will be the last. (p. 47).

Kathleen: The “Second Coming” is not to be confused with what she writes on page 205 of Miscellaneous Writings regarding the third *baptism*.

Mrs. Eddy tried hard to get her students to see that they were Spirit **now** and so should begin to experience the Second Coming. Several instances are recorded of conversations in which she tried to teach Adam Dickey this fact. A Carpenter-preserved item records:

... Then another time she looked at him and said, “You are Spirit.” and he said, “No, Mother, I am spiritual.” She said in a very emphatic way, “You are Spirit.” And he said, “Mother, I do not see that.” She said, “You are Spirit,” the third time, but he said he could not see it. (*Early Collectedanea*, p. 48).

Once we understand we are Spirit, we will be purity’s selfhood, we will “expand into truth and self-completeness that embrace all things and need communion with nothing more than itself, to find them all” (223:17). This is where Science takes us, and there can be nothing beyond the range of all-inclusive infinity that characterizes Spirit. This is why Mrs. Eddy could state unequivocally: “This is the Second Coming of the Christ and it will be the last.”

Henceforth what she discovered and revealed needs only to be accepted, learned, and practiced in order for us to gain “the baptism of Spirit, or final immersion of human consciousness in the infinite ocean of Love” (*Mis.* 205:13). This “baptism of Spirit” brings to view generic man, Mrs. Eddy’s successor. (See *My.* 347:3.)

Moses: Mrs. Eddy is quoted as saying: “When we work together as one it will be seen as the Son of God” (*DCC* p. 82); the Son of God is Christ; and “Christ is God,” she tells us in this first edition. So again we are reminded that “God is All.”

Florence: We should often remind ourselves that one infinite God can have but one infinite reflection. This is why we will eventually all

work together as one. In God's universe there can be no fragmentation.

**RECOGNITION OF THE FOUNDER'S
PLACE IS ESSENTIAL**



Abraham: This brings up the super-important point: Without a true sense of its Leader, Christian Science cannot prosper. Mrs. Eddy knew this. In all humility she set it forth candidly and incisively in a letter written in 1899:

All the people need, to love and adopt Christian Science, is a true sense of its Founder. In proportion as they have this true sense will our cause advance.

Tommy: In 1893 she wrote Edward Kimball:

For the world to understand me in my true light, and life, would do more for our Cause than aught else could. This I learn from the fact that the enemy tries harder to hide these two things from the world than to win any other points . . . I regret to see that loyal students are not more awake to this great demand in their measures to meet the enemy's tactics. (DCC. p. 111).

She wrote Judge Hanna a similar letter, stating:

. . . The united plan of the evildoers is to cause the beginners either in lecturing or teaching or in our periodicals to keep Mrs. Eddy as she is—what God knows of her and revealed to Christ Jesus—out of sight, and to keep her as she is *not*—just another white-haired old lady—constantly before the public . . . Keeping the truth of her character before the public will help the students, and do more than all else for the Cause. (*Ibid.* 109).

When Judge Hanna asked Mrs. Eddy why students were not more grateful to her, she replied: "Because they have not grown to it."

We must all be more alert to know we can "not be made to forget nor to neglect [our] duty. . . to [our] Leader" (*Manual* p. 42).

Since Mrs. Eddy can only be found in her writings, loyal Christian Scientists know that with every passing century there will be a grander concept of her spiritual leadership.

A student who knew and loved Mrs. Eddy wrote:

Through her discovery of Christian Science, God is today proclaiming His own government of the universe, and in resistance to this sublime government we hear one human voice after another crying, "No, I shall rule the world." This clamor will cease, and out of the fire shall emerge a purified consciousness more ready to learn the way to live. Our Leader encourages us to seek and find her in her writings. The hostility of mortal mind endeavors to separate her from her writings and so keep us from more intimate communion with her. Perhaps we sometimes read Science and Health without a thought of the author. May we not rather realize that we are not only reading the word of God, but that our communion with [Love divine] is through the message written by [Love's] chosen scribe? Also, in turning our thought to our Leader's other writings, when we seek the teaching contained in her Prose Works, is it not heart-warming to know that she is herself instructing us on practically every subject and situation in life, just as truly as though we sat in her classroom? We may still feel her vital interest in each one of us which we always felt when looking into her face and feeling the warm clasp of her hand.

Sally: Apropos of what Tommy has just read to us, is Mrs. Eddy's own assessment of the patience she needed in the face of the vicis-

situdes attending her founding. Near the end of “the precious volume” she gives us a penetrating glimpse into her experience:

Pioneering what is new, or of great value to the world, is like a traveller on the desert of Arabia in company with one who becoming alarmed, his heat and sufferings increase and his courage fails; but the explorer, despite the hardships, and convinced he will come out right, accepts the situation more calmly, and encourages his friend, assuring him the only danger is his fear, then points anew the path; at length they reach an oasis, where, resting and slaking their thirst, they are ready with new vigor to push on. But here the more helpless traveller turns to his guide, saying, are you not sometimes alarmed on this desert route? “Yes,” is the ready response; but, replied the other, you told me my danger consisted in my fear, therefore you have no more practical Wisdom than myself; forgetting his guide carried the baggage, met the intricacies of the way, and was attacked by brigands, plundered, and hindered in his course, his fellow-traveller following not, until the danger was over. Bearing others’ burdens, if you undertake more than you can well carry, and are tried or over-wrought, they name it a hopeless task, and desert you; few arms are extended to your support, until you can help yourself and others, and have *no* need of aid. (p. 404:4).

Margie: Our Leader kept the high goal always before her, and though she gazed at the stars she was never at the mercy of the puddles in the road. Ever true to her highest convictions, she knew Mind is the architect that builds, and builds that which reaches the divine. The building must be done in the hearts of Christian Scientists. The building material must be “the unselfed love that builds without hands, eternal in the heaven of Spirit” (*My*. 195:27). The higher the

building the deeper she had to lay its foundations, and therefore she laid the foundations in heaven "on a boundless basis."

We follow and revere our Leader because she allowed God to lead her, and thus she leads us back to Love, to the regaining of our God-being.

RADICAL AND IRRESISTIBLE



Moderator: We have come to the end of Mrs. Eddy's first chapter in the first edition, but at this point I would like to read how Mrs. Eddy ends this "precious volume":

It was said to us, "The whole world feels you, and why are you not more widely known?" Could they have seen the little time we have to be known, and how our work is done, in the closet with the door shut, "seen by Him who seeth in secret," they would have understood why.

To make a specialty of healing is really impossible for us, when our time, means, and health are required for the fuller investigation of this subject; to teach, write, establish practices for students, or halt, perhaps, at measures to be adopted, because of persecution.

None should reject Truth because it exposes some past poverty of opinion, or requires the surrender of present beliefs. Indifference to Christian Science surprises one when we know it is the eternal right in which God holds the scales, and adjusts all harmonious balances.

Even doctrines and beliefs are today reaching forth their hands for the Science of being; and that which reveals Truth ought not to be misjudged because of ignorance or prejudice.

Some of our present readers may wish to tone down the radical points in this work, others to cast them overboard; yet Science will reproduce itself, and as mind changes base

from matter to Spirit, there will be severe chemicalization. Truth cannot be lost; if not admitted today in its fullness, the error that shuts it out will occasion such discord in sickness, sin, etc., that future years will point it out, and restore at length the fair proportions and radical claims of Christian Science.

Anna: A sense of awe overpowers us as we ponder the “radical claims of Christian Science,” and the fruit they bore in the life of the Discoverer and Founder of Christian Science. Consider the truth set forth in the following statements, written in **1907 and 1908** concerning Mrs. Eddy’s stay with us on earth:

A reporter who interviewed Mrs. Eddy in 1907 wrote:

Forty years ago, when Mrs. Eddy lived in a garret-like room and told what she believed to be the Truth to a world that would not yet listen, stones were thrown through her windows. She spoke of this with sad patience and forgiveness.... Now Mrs. Eddy’s thought has spread all around this world. It has found expression in heavy stone churches and great audiences from Maine to California and across the oceans. (Published in the August, 1907 issue of *Cosmopolitan* magazine).

And in a 1908 *Journal*:

Forty years ago there was *one* Christian Scientist in the world; today they are to be counted by the hundreds of thousands. Forty years ago there was not a single Christian Science church; today Christian Science services are held in thousands of cities, towns, and villages strewn completely around the world. Forty years ago one woman had been healed by Christian Science; today millions of grateful people are giving God thanks for healing through it. (*The Christian Science Journal*, 1908, Vol. XXVI).

Tommy: That was the story and stature of the Christian Science movement as Mrs. Eddy left it seventy-five years ago. It has been said of her that she is easily the most imposing figure to have cast its shadow across the globe since the inauguration of the Christian era. Her life on earth, like that of Jesus, has already affected and blessed all civilization, and will continue increasingly to do so in the ages to come.

Sally: The secret of her great achievement can be explained in no other way than on the basis of her at-one-ment with God, and her boundless spirit of universal love for all mankind.

We look for the sainted revelator in her writings, and there we find her. Again, "There is no way in which one *person* among other persons can be deified. But the Author of Science and Health, the Woman of the Apocalypse, the eternal Pastor Emeritus, Christian Science as depicted in *Christ and Christmas*, is the same one 'God with us'" (*Six Days*, p. 2).

CONCLUDING HOPE



Moderator: Chapter I of this book opened with Mr. Carpenter's account of the day in 1905 when Mrs. Eddy received a copy of the first edition of *Science and Health*—returned by a student who mistakenly thought he should turn it in—how she held it tenderly, knowing it was the “little book” Jesus had prophesied to St. John. It was to be the opening wedge in God's plan to break the aeons-old despotic fetters of the flesh with its sin and misery.

The leaven of Truth contained in the “little book” has the sublime destiny of destroying all error in order that at long last man is set free.

It is our hope that the truth brought out in this study group will help put Mary Baker Eddy, God's great Scientist, on the spiritual zenith where she so truly belongs, that mankind may know who was and *is* among us.

End of Volume I.

Note to reader:

This book and Vols. II & III of *Mary Baker Eddy: God's Great Scientist*; Vol. IV, *Mary Baker Eddy Reveals Your Divinity*; Vol. V, *Humanity's Divinity*, along with my other books are available from:

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