

SIXTH EVOLUTIONARY PERIOD: 1902-1907

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

TRUTH: Integrated wholeness.

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

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

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

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

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

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

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

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

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

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

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

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

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

TRUTH as Mind: proposal to build Mother Church Extension;

TRUTH as Spirit: land bought for Extension;

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

TRUTH as Principle: Concord cornerstone laid;

TRUTH as Life: Extension cornerstone laid;

TRUTH as Truth: Concord church dedicated;

TRUTH as Love: Extension dedicated.

TRUTH as Mind: January–September 1902

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

TRUTH as Spirit: October 1902-February 1903

<i>Gen 1:25</i>	God makes beast, cattle, and creeping thing.
<i>S&H 513:28-515:10</i>	Qualities, "God's thoughts are spiritual realities."
<i>Events</i>	Article: "Capitalization"; fifth director appointed.

The second section of the sixth day enlarges on the topic of the living creatures which were presented in the first. Whereas 'Truth as Mind' states that the wholeness of Truth is made up of infinitely diverse ideas of Mind (symbolized by the creatures), 'Truth as Spirit' elaborates the point and explains that these living ideas are *qualities of Spirit* and are never animality. So the text translates the lion as moral courage and the cattle as perseverance; even the serpent – seen aright – is wisdom, "and a little child shall lead them." These are the moral and spiritual values that comprise God's man who will appear in the next section. 'Truth as Spirit' is saying that the actuality of Truth itself is reflected through the quality of Spirit; for example, God is not reflected as lots of little gods but as the ideas, qualities and attributes that express Him.

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

It seems that some of Mrs. Eddy's students in their writings have been blurring the distinction between primaries and secondaries – between the capitalized terms for God and their uncapitalized ideas and qualities. To write of God as the principle of our being, for instance, or to write of Man or Joy or Energy, would confuse the language of Spirit. For Science to be understood correctly, its ideas must have proper categories. The letter must accurately state the spirit, so that the quality

of true humanity (uncapitalized) can be born of divinity (capitalized). Therefore in October 1902 she publishes the article CAPITALIZATION (My 225), so crucial to scientific understanding. "A correct use of capital terms in composition caps the climax of the old 'new tongue.' Christian Science is not understood by the writer or the reader who does not comprehend where capital letters should be used in writing about Christian Science." She explains that "Christian Science names God as divine Principle, Love" and then goes on to spell out the seven capitalized synonymous terms, "which combine as *one*. The divine Principle includes them all." From this viewpoint, "What are termed in common speech the principle of harmonious vibration . . . *etc.*, are but an effect of one universal cause - an emanation of the one divine intelligent Principle that holds the earth in its orbit by evolved spiritual power."

Following the publication of that article Mrs. Eddy goes through the textbook and revises certain terms for God which hitherto have been capitalized. In the course of 1903 the words creator, wisdom, intelligence, substance and good are reduced from upper case to lower. They are still God, of course, but are not of the same status as the seven synonymous terms. Further similar changes are made in the phrase "Science of Being," and to most of the instances of "Being," which now become "being," as though saying that absolute Being must be found to be our being. Man is being born of God. What is happening through these reclassifications is that the voice of Truth through the language of Spirit, is being refined and systematized and brought close to its final form. "The liberty that I have taken with capitalization, in order to express the 'new tongue,' has well-nigh constituted a new style of language" (My 317).

We noted in the previous period that Mrs. Eddy was about to appoint a fifth director and on February 5, 1903 she writes asking them to vote on new By-Laws. The wording of a new Section, "Directors" in the 28th *Manual* (p 24) states: "The Christian Science Board of Directors shall consist of five members. They shall not fill a vacancy occurring on that Board, except the candidate is approved by the Pastor Emeritus and the remaining members of the Board." It continues: "This By-Law can neither be amended nor annulled except by the written consent of Mrs. Eddy, the Pastor Emeritus." They urge her to amend these requirements but she cannot go against the divine order and now writes to them on February 27th, "Never abandon the By-laws nor the denominational government of the Mother Church. If I am not personally with you the Word of God and my instructions in the By-laws have led you hitherto and will remain to guide you safely on" (Powell, plate 204). It is by faithful obedience to these By-Laws and childlike trust in their unerring divine wisdom, that the student is led to spiritual manhood, as the next section reveals.

TRUTH as Soul: March 1903-May 1903

<i>Gen 1:26</i>	Man in God's image, having dominion.
<i>S&H 515:16-516:23</i>	God images forth His own reflected likeness - Life in existence, Truth in truthfulness, Love in beauty.
<i>Events</i>	Deeds conveying land for Extension. Christian Science Hall, Concord, pulled down to make way for a church. <i>Der Herold der Christian Science</i> .

At last the term 'man' actually appears in the Bible text. The days have unfolded in the idiom of light, firmament, seed within, heavenly system, abundant life, and the creatures, and from the beginning these have been symbols for man as the total idea of God. "Man is the family name for all ideas" (S&H 515), yet we must not become too excited by the word 'man.'

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

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

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

In June 1902, during the "Truth as Mind" period, the members of The Mother Church pledged two million dollars to build an extension to the original church edifice. The deeds for the purchase of all the land necessary for this project were completed by the end of March 1903.

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

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

TRUTH as Principle: June 1903-March 1904

<i>Gen 1:27</i>	Man in God's image.
<i>S&H 516:27-324</i>	Because the ideal man reflects the one person, Principle, his manhood and his womanhood are also at one.
<i>Events</i>	Cornerstone of Concord church. 29 th <i>Manual</i> Divinity Course in home. Title 'Mother' yields to 'Leader.'

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

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

At times over the years Mrs. Eddy has invited the members of The Mother Church when assembled in Boston for the Annual Meeting, to come *en masse* and visit her in Concord. In June 1903 she addresses ten thousand gathered on the lawns of Pleasant View; this is the occasion of the famous balcony photograph of her, with its open-handed gesture of giving. She says to them (My 170), "I would present a gift to you today, only that this gift is already yours. God hath given it to all mankind . . . This gift is a passage of Scripture: . . . 'Trust in the Lord, and do good . . .' I repeat . . . *Trust in Truth and have no other trusts.*" Behind her remark is the knowledge that many of the students have speculated in the New England 'Ship Trust,' and lost money when it collapsed. She must also be conscious of the ever-present threat to Christian Science of proposed doctors' trusts that would restrict healing to their guild. But underlying these outward signs is the human habit of trusting one's welfare to others instead of understanding the inner dominion bestowed by Truth. From the first, the great purpose of Christian Science has been to make Truth available as a Science where it is open to every man, rather than leave it to a few inspired persons who seem to have a 'hot line' to God. Accordingly the first *Concordance to Science and Health* is issued now, in June 1903.

A major event of this period is that on her birthday, July 16th, the cornerstone of the new Concord church is laid. The rock on which the church is being built is that each individual has equal access to the divine Principle of man, without timidity or doubt or needing control by others. Her inspiring address for the occasion (My 158) says, "We live in an age of Love's divine adventure to be All-in-all. This day is the natal hour of

my lone earth life; . . . it points to the new birth, heaven here, the struggle over." The exemplary Concord church represents the birth of the ideal individual Scientist under the direct government of Principle; this enables her to add, "The burden of proof that Christian Science is Science rests on Christian Scientists."

Nevertheless, despite the great emphasis being given to it, individual freedom is only part of the picture, and requires to be balanced by interdependence within the whole. As she writes in a letter to First Church in New York (My 194), "Only those men and women gain greatness who gain themselves in a complete subordination of self." The sixth day text indicates at this point that the ideal of Principle is manhood (individuality) *and* womanhood (universality). So we observe that the building of the Concord church is supported by generous donations from other branches, as well as from The Mother Church (see My 164-167), demonstrating through this mutual love and respect that "conflicting elements" are being "mastered," as Principle demands.

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

As true individuality is indivisible from the collective, work on The Mother Church Extension goes on simultaneously with that on the Concord branch. Land for the Extension has already been acquired (see My pp 10-12) and a copy of the deed for one of the plots is published in this 29th edition of the *Manual* (p136). It shows that these deeds have been made subject to the trusts in the 1892 deed for the original edifice and also to two "further trusts that no new Tenet or By-Law shall be adopted, nor any Tenet or By-Law amended or annulled" except with her written consent. "And that the same inscription which is on the outside of the present church edifice shall be placed on any new church erected on said lot." Human law thus enforces obedience to the *Manual's* divine law.

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

This change is also emphasized in another new By-Law: "Opportunity for Serving the Leader." Mrs. Eddy needs dedicated students who will selflessly serve the Cause by helping in her home; she can use only those who will rise above personal sense of her and work for the 'Author of *Science and Health*.' All those who were called in this way were experienced practitioners in the Field, and they did sterling metaphysical work under Mrs. Eddy's direction, as well as serve in the capacity of cooks, maids or secretaries. In the home they were being taught the "Course in Divinity" which, they came to understand, was no formal course of instruction but learning to perform *all* the tasks of the day by demonstration. They had to gain their understanding not

through brain but through inspiration, and do their work not by personal ability but by reflecting Mind. The focus on the home is significant too, for 'dominion' comes from 'domus,' the Latin for home, and the Divinity Course represents the Scientist attaining dominion over his own home-consciousness. Because many a starry-eyed student would have loved to be among those chosen few, the article significant questions (My 228) deals with this question of "who shall be called to Pleasant View?"

It was for the purpose of ensuring these demonstrated relationships that this major revision of the *Manual* was published. However, some unregenerated persons find them hard to stomach. This particular edition becomes known as "the twentieth century Church Manual" because its new features set the spiritual tone for this century. Its publication is warmly greeted by most of the field, but Mrs. Eddy laments that it was ever necessary. In an article in the *Journal MENTAL DIGESTION* (My 229) she writes that "Heaps upon heaps of praise confront me, and for what? That which I said in my heart would never be needed - namely, laws of limitation for a Christian Scientist." The irony is that if the students were truly being governed by divine Principle, Love, they would inevitably be complying with the provisions even if the *Manual* had never been written. Hence her explanation to the First Church in Washington, D.C. (My 203) that "Church laws which are obeyed without mutiny are God's laws." The underlying Science of this episode is seen in the period structure, for 'Truth as Principle' indicates man directly under the government of Principle.

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

TRUTH as Life: April 1904–July 16, 1904

Gen. 1:28 Be fruitful, and multiply, and replenish the earth.
S&H 517:30-4 Man's individual birthright is dominion not subjection.

Events Detached branch. Extension cornerstone.

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

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

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

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

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

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

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

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

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

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

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

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

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

Events Concord church dedicated.

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

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

been generous donations from other churches too because “The rich in spirit help the poor in one grand brotherhood . . . seeking his own in another’s good” (S&H 518). Hence this model branch reflects in an individualized way the world-wide compound idea. The “Message on the Occasion of the Dedication of Mrs Eddy’s Gift, July 17, 1904” (My 159) is read in her absence by Bicknell Young. The heart of her remarks is at the same time her glorious definition of what each Scientist and each branch church is: “To live so as to keep human consciousness in constant relation with the divine, the spiritual, and the eternal, is to individualize infinite power; and this is Christian Science.”

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

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

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

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

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

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

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

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

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

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

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

TRUTH as Love: June 10, 1906-June 9, 1907

- Gen. 1:31* God saw everything that He had made, and it was very good.
- S&H 518:27-6* "Perfection of creation" (MH). All is as perfect as Deity who conceives it.
- Events* Extension dedicated.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

SEVENTH EVOLUTIONARY PERIOD: 1907-1910

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

LOVE: Universal perfection.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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