

Now March, 2013, we bring you the second installment of John Morgan's book "Mary Baker Eddy's Other Writings."

We finished in February at the top of page 76" with "The Third Evolutionary Period." This month begins with "The The Fourth Evolutionary Period.

FOURTH EVOLUTIONARY PERIOD: 1886-1890

Fourth day of creation: Celestial system of greater light and lesser light set in heaven and governing earth.

PRINCIPLE: Human organization yielding to divine system.

In the third day, when the earth brings forth from within, the student has the joyful experience of discovering that he has the capacity to do, to produce, to accomplish. This keynote of 'I can' is one of the vital points

to be gained in any educational process. But immediately one needs to understand that it is not the personal 'I' who is clever. 'I can play the piano' we say, or 'I can calculate,' or 'I can hit the ball where I want it,' only because of obedience to a principle. So the office of the all-important fourth day is to state the supra-personal system of God's Science, to teach how to work from the heavenly Principle rather than to reason from earth itself. Therefore the Biblical symbol changes now from earth to heaven to explain *how it is* that the earth brings forth.

Not surprisingly when we examine the fourth period of Mrs Eddy's work we find that it focuses on teaching, and especially on teaching the nature of divine oneness. The teaching of what Principle is and how it is self-operative as its own unified system gives us the scientific means for divine self-government, internally as well as externally. In a statement published at this time and characteristic of the whole period Mrs Eddy writes, "In the spiritual Genesis of creation, all law was vested in the Lawgiver, who was a law to Himself. In divine Science, God is One and All; and, governing Himself, He governs the universe" (Mis. 258). The passage affirms that government is not a matter of one thing governing others but rather of everything being at-one with the One and thus self-governed. For instance, there is no governing body over all the mathematicians in the world because each one is spontaneously controlled by his adherence to the one common principle. The issue that faces Mrs Eddy now is how to give the students a subjective understanding of the divine Principle, so that they are all in obedience to the impersonal One and therefore God-governed without the need for an external personal authority. Precisely the same issue faces the prophets in the fourth thousand years of the Bible, where a split from Principle will mean a split within the nation and the consequent captivity of both Israel and Judah. In the case of Christian Science, Mrs Eddy will take spiritual steps to prevent her movement being taken captive by aggressive personal sense.

PRINCIPLE as Mind: January–May 1886

- Gen. 1:14* Let there be lights in the heaven and let them be for signs, seasons, days and years.
- S&H 509:13-5* Principle's universe is the harmonious system of divine metaphysics.
- Events* *Science and Health* 16th edition. National Christian Scientist Association formed. Degree of DSD offered.

The fourth evolutionary period is launched in 1886 by the new sixteenth edition of *Science and Health* which, as though to signify the

unity of earth and heaven under God's government, is now in one volume for the first time since the first edition. In line with the emphasis on teaching we find that the chapter HEALING THE SICK has become HEALING AND TEACHING; the term "Science" is now everywhere capitalized, the scientific terms matrix and calculus first appear, and the flyleaf text "God is Love" is replaced by "Ye shall know the truth, and the truth shall make you free." In addition, because Principle is impersonal, the chapter DEMONOLOGY is now pruned of all personal references and is re-titled ANIMAL MAGNETISM.

The major change introduced by the sixteenth edition is the addition of three more chapters bringing the total up to sixteen, plus an Index, which is an essential aid for a student. Chief among them are the two new chapters added to the "Key to the Scriptures," – GENESIS and THE APOCALYPSE. The material in GENESIS, comprising the seven days of creation and the corresponding Adamic account of creation, has been extracted from the chapter CREATION and is made a chapter in its own right. The material in THE APOCALYPSE however is entirely new, and consists of the spiritual interpretation of chapter twelve of the book of *Revelation*. We are told that "there is one distinctive feature which has special reference to the present age, and the establishment of Christian Science in this period" (S&H 16th edit. 511). This feature is the God-crowned woman who brings to birth the man child destined to rule all nations, while the great dragon that would devour her child is himself defeated by the angels of Truth and Love.

A curious feature of the new "Key to the Scriptures" is that the chapter PRAYER AND ATONEMENT has been removed from the first part of the book and is now placed between the new GENESIS and THE APOCALYPSE chapters: this is only a temporary allocation, because in the next evolution GENESIS and THE APOCALYPSE are brought together and PRAYER AND ATONEMENT returns to the main body of the book. The significance is that throughout this fourth period *prayer* is being voiced for the *at-one-ment* of what GENESIS and THE APOCALYPSE stand for. The former with its linear and creative aspect suggests the masculine thought, while the latter unquestionably depicts the feminine. What the fourth period is praying for is the union of manhood and womanhood, alias teaching and living, alias theory and practice – a union demanded by the fact that Principle and its idea is one.

An encouraging glimpse of this state of union as a present possibility is provided by the third new chapter, a short one entitled WAYSIDE HINTS. Somewhat academically it outlines the idea of the city foursquare, the holy city of heavenly harmony. At this stage the city can be no more than hinted at, rather as the Old Testament prophets look towards the New

Testament experience of the Messiah. Nevertheless, the little chapter contains valuable pointers on matters with which the movement must now be concerned, notably *association*: “the Scriptures compare the heavenly kingdom or association to a city, in which Christ bears rule” (S&H 16th edit. 225). To give expression to this ideal of association under the common Principle, Mrs Eddy now forms the National Christian Scientist Association, a body which comprises her own students in the Christian Scientist Association as well as the members of *their* associations. “The purpose or object of this National Association is to place students’ students on equal footing with others in Christian Science, and to promote unity and brotherly love” (CSJ Feb 1886). While Mrs Eddy herself is type of the individual, and the CSA type of the collective, the NCSA typifies the universal. It is formed, therefore, with thirteen students from thirteen states – like the original United States of America. (The USA is representative of the world because it includes people of all nations.) This NCSA is charged with the responsibility for church work and organization, as nothing less than equality and wholeness can sponsor the idea of church. We observe that as the years go on Mrs Eddy’s annual message to this Association is always on the theme of unity, which in turn demands honest self-examination to root out selfish desires. Genuine oneness with Principle must involve Christian relations with others. She tells them in 1887 “I have gotten up this NCSA for *you* and the life of the cause.”

Because the greater light and the lesser give light upon the earth without an intermediary, the fourth thousand years in the Bible is prefaced (in the book of Judges that concludes the third period) by the repeated remark that “In those days there was no king in Israel, but every man did that which was right in his own eyes” (Judg. 17 etc.). But how can one make sure that this text is not misconstrued as a recipe for anarchy? By means of Principle’s system of spiritual ideas, or metaphysics, represented in the fourth day by “signs, seasons, days, and years.” Accordingly when we turn to the *Journal* articles in this opening tone of the fourth period we find a great number of references to “divine metaphysics.” The very first article, THE CRY OF CHRISTMAS-TIDE (Mis. 369), begins just like the fourth day itself: “Metaphysics, not physics, enables us to stand erect on sublime heights, surveying the immeasurable universe of Mind, peering into the cause which governs all effects, while we are strong in the unity of God and man.” What a perfect correlation! Another one is Question and Answer no. 63, “*The Rev. ——— said in a sermon: A true Christian would protest against metaphysical healing being called Christian Science . . .*” (Mis. 68). The answer is a masterly statement of divine metaphysics, employing the terms Principle

and Mind to define it as the unfolding of God and His attributes (see particularly Mis. 69:1-9).

But what of the student whose version of metaphysics does not derive purely from the divine Mind? Diverging a little from Principle, he will diverge more and more in practice. (Such a one was mentioned in the previous 'Soul as Life' period, an able woman who had edited the *Journal* for Mrs Eddy but who was seduced by the flattery of a scheming promoter into setting up on her own, taking with her copies of the mailing list and of Mrs Eddy's plans for church, college and association.) This is the background to the article WELL DOINGE IS THE FRUITE OF DOINGE WELL (Mis. 253) which identifies *envy* as the "great red dragon of this hour." Not that errors such as mad ambition or envy are things in themselves; they are simply thrown up as what Principle *is not*, and are the specific counterfeit of Principle operating as the one Mind.

Mrs Eddy refers in the same article to her "loving warning, the far-seeing wisdom, the gentle entreaty, the stern rebuke," and it was the latter that so stirred up the disobedient; they failed to discern that it was not person but Principle making demands on them, for it is the nature of Principle that it cannot pass over an error. To rebuke is the function of the prophet, as we see throughout the fourth thousand-year period of the Bible; because he so loves righteousness he must uncover and rebuke and hate iniquity.

Other Questions and Answers refer to Christian Science instruction (nos 59-61, Mis. 64-67), and make it plain that the proper way to approach Science is to come out from the Science standpoint and not to reason our way there from the delusive basis of material sense. Question and Answer no. 61, "*Have you changed your instructions as to the right way of treating disease?*" (Mis. 65) was originally ". . . as to the right way of meeting malicious mental malpractice?" The change in the wording here is very informative, for it indicates that 'disease' is really malpractice, or practising personally, while health is working strictly from Truth and Love. The answer is entirely concerned with the phrase "both law and gospel," meaning both the scientific fact and its ethical demands, and again these two aspects illustrate the greater and lesser lights of the fourth day. Adhere to the absolute spirit of the law and we will not be in danger of breaking its letter; abide by the laws of Life, Truth and Love, and they will heal sickness and destroy sin. If we are faithful, human experience itself is then translated, as we learn from the next Question, "*Do you believe in translation?*" (Mis. 67). The careful answer concludes that "This translation is not the work of moments; it requires both time and eternity. It means more than mere disappearance to the human sense; it must include also man's changed appearance and

diviner form visible to those beholding him here.” In this wise answer balancing heaven and earth, we have a good description of the purpose of the Other Writings as a whole.

Finally the February issue of the *Journal* carries an item about the classification of degrees conferred by the Massachusetts Metaphysical College for the graduate in divine metaphysics. As already noted CSB is offered for healing and CSD for teaching, but now for the first time there is offered the Doctor of Divine Science – for living. It is “given after the Course of Theology, combined with three years of practice, to those who have obtained a correct knowledge of the spiritual signification of the Scriptures, and conformed their lives to the teachings of Christ Jesus.” No one was ever awarded this degree by another human being, and it seems to signify that those who are truly taught by divine Principle know within themselves whether they “graduate under divine honors” (Mis. 358). The only instance where DSD appears is in the case of Mrs Eddy herself on the covers of the *Journal* in 1891, later in the story. But it is offered here because if instructed by Principle as Mind one is taught of God.

PRINCIPLE as Spirit: June 1886–October 1887

- Gen 1:15* Let them be for lights in the heaven to give light upon the earth.
- S&H 510:9–12* Principle’s government reflected on earth as it is in heaven.
- Events* Articles on philosophy. *No and Yes*. Obstetrics course.

In astronomical terms the earth is totally dependent upon the sun for its energy, its motion and its fruitfulness; similarly man without his divine Principle would have neither being nor ability. Once Principle’s system of divine metaphysics begins to be explained (‘Principle as Mind’), we can see how these divine ideas are reflected spiritually on earth and embodied in the Scientist. ‘As above, so below’ would describe the tone of ‘Principle as Spirit,’ for it means that according to Science man is the reflection of divinity, one with it in quality. To experience a true humanity we must work from the divine.

In the twenty-first edition of the textbook, in 1886, a new frontispiece appears. For the first time a portrait of Mrs Eddy, which remains there until almost the end of the Principle period, challenges us to understand its significance. A metaphysician learns not to read from matter, and to look *through* person rather than *at* it. When Jesus said, “he that hath seen me hath seen the Father” (John 14) he could hardly have meant that his

corporeal person depicted God but rather that reality was seen in the spirituality, the power and the love that shone through his life and character. In viewing the human we have to be able to see not material person but God, meaning that where personal sense sees only another person, spiritual sense discerns God-in-expression. Thus our reaction to the portrait is a test of Soul-sense. Mrs Eddy was always insistent that unless the students could understand her in her true light – as transparency for the source – they would not truly understand Christian Science.

In this period there is not much in the way of outward happenings to illustrate the text, but its tone is felt strongly in most of the *Journal* articles. One of the first is LITTLE GODS (Mis. 255), in which we read that “man ... has no underived power.” Man is not a little god but man is *as God*, in the sense of reflection. As always, the same tone is evident in the parallel place in the Bible; in the second stage of the fourth thousand years (‘Principle as Spirit’) the egotistical Saul is replaced by the spiritually-minded David, who asks for nothing but to be God’s servant.

A noteworthy period feature is that several of the articles are written in philosophical terms, and yet they are the very opposite of the dry and sterile logic-chopping of academic philosophy. The idealism of divine Science, reasoning from the spiritual Principle alone, has a vivifying effect upon these dry bones, bringing to them life and beauty. The case for spiritual logic is brilliantly argued for instance in SCIENTIFIC THEISM (Mis. 216): God, the heavenly Principle, is the *noumenon* while earth and man are the *phenomenon*. Furthermore, because like can only produce like, where the Principle is *Spirit* its phenomenon must necessarily be *spiritual*; to believe that man is God’s likeness and yet can be material and personal is illogical and is to rebel against his Maker. This article arose when a learned theologian, Dr F. E. Abbott, had written a book entitled *Scientific Theism* from the conventional standpoint of Spirit as cause and matter as its effect. The editor of the *Journal* at the time was the Rev J. H. Wiggin, a Unitarian clergyman who was friendly and helpful to Mrs Eddy but who never became a Christian Scientist. He would contribute items to the *Journal* under the whimsical pseudonym ‘Phare Pleigh,’ and in the May issue had reviewed Abbott’s book and defended the logic of Christian Science. Following Wiggin’s ineffectual effort, Mrs Eddy’s inspired statement demonstrates the radical idealism of divine Science in which Spirit is both noumenon and phenomenon; the text abounds with the synonyms Spirit and Principle.

The same line of thought is found in TRUE PHILOSOPHY AND COMMUNION (Mis. 344), written to counter the suggestion that Scientists should also study philosophy, medicine and so forth. Because human

knowledge is based on material premises, she writes, "Such philosophy can never demonstrate the Science of Life . . . Christian Science . . . insists on the demonstration of moral and spiritual healing as eminent proof that God is understood." Simultaneously in the summer Communion Service she says that the communion with God "can come only by regeneration" and that this "recognition is never grasped by intellect, but by the humble heart" (Coll. 142).

Another powerful article on the futility of treating Christian Science as though it were a university subject is SCIENCE AND PHILOSOPHY (Mis. 359), perhaps her most important statement on the topic. "No advancing modes of human mind made Jesus" she writes; "rather was it their subjugation, and the pure heart that sees God." The "modes of mind" represented by Paul and Jesus could never have been produced by philosophy or by trying to educate the human mind stage by stage upwards; they were "stars of the first magnitude - fixed stars in the heavens of Soul." When thought works outwards from the stars, from Principle's own revelation, "and man's reason is at rest in God's wisdom," then "mortal mind is silenced by the 'still, small voice' of Truth that regenerates philosophy and logic." God's "Word corrects the philosopher." Thus "Christian Science refutes everything that is not a postulate of the divine Principle, God. It is the soul of divine philosophy, and there is no other philosophy. It is not a search after wisdom, it is wisdom." The occasion for this inspiring piece is that another editor of the *Journal*, Rev William Gill, in his pre-Christian Science days had written a book *Philosophic Realism*, which he now presumptuously advertises in the *Journal* "as a metaphysical foundation for Christian Science," unaware that philosophy is essentially a *mental* view of the universe while Science is *spiritual* substance and power. Perhaps we should be grateful to Gill for helping to draw forth this magnificent exposition. Almost immediately Mrs Eddy publishes the similar article TRUTH-HEALING (Mis. 259) hammering home the same distinction and emphasizing the divine Mind as the only potency and that "pure Mind is the truth of being that subjugates and destroys any suppositional . . . opposite to Him who is All. . . . Pure Mind gives out an atmosphere that heals and saves." Only the lights in the heavens can give light, healing, and moral power on earth.

Yet another major piece still reinforcing the 'heaven view' is SPIRIT AND LAW (Mis. 256). "Whatever appears to be law, but partakes not of the nature of God, is not law." "The law of God is the law of Spirit, a moral and spiritual force of immortal and divine Mind." The whole article, with its combination of power and beauty, is reminiscent of the Psalms of David, who so loved the law of the Lord. The corresponding

tone of the fourth period in the Bible is the reign of David in the second book of Samuel.

Among the Questions and Answers in this period is no. 68, "*What is meant by regeneration?*" (Mis. 73). Regeneration is important enough in its normal Christian sense, but because nearly all the references to it are found in this 'Principle' period it indicates something more than the moral and spiritual improvement of a mortal; it signifies rather the outcome of practising Principle's viewpoint, so that humanity is understood to be divinely generated – the phenomenon of Spirit and not of material sense. This Answer continues, "The phenomena of Spirit in Christian Science, and the divine correspondence of noumenon and phenomenon understood, are here signified." Thus philosophical concepts too are regenerated, including "all human systems of etiology and teleology" (i.e. causes and finalities), because thought is no longer speculating but is working out from a demonstrable revealed Principle. Similarly Question and Answer no. 71, referring to the story in chapter 8 of Acts, explains that "the salvation of the eunuch" did not "depend merely on his believing that Jesus Christ was the Son of God" (Mis. 77), because in place of *belief* a diviner *understanding* was dawning on him – "even the eternal unity of man and God, as the divine Principle and spiritual idea; which is the indissoluble bond of union, the power and presence, in divine Science, of Life, Truth, and Love, to support their ideal man."

In this short period we have an astonishing concentration of articles in which Mrs Eddy is emphatic that Christian Science is not an academic philosophy but is spiritual Science, or "divine philosophy." This idea explains why the keynote is 'Principle as Spirit,' meaning that the power of Principle must be apprehended *spiritually*. Mrs Eddy has seen the great danger to Christian Science of reducing it to an intellectual construct, which would rob it of its spiritualizing and regenerating force.

'Principle as Spirit:' Principle operates spiritually, demonstrating that good is the only real power, which man reflects. Principle explaining itself as the supremacy of good means that it also deals with *the belief* of evil. Hence in April 1887 there appears a new section in the *Journal* entitled "Animal Magnetism." From the beginning, of course, the subject of mesmerism and personal malpractice has accompanied the progress of Science like a shadow, but at this time the field is overrun with piratical pretenders who teach theosophy and gnosticism with their 'mind-healing' and knowingly or unknowingly work on the principle of mental influence. Christian Science will not mix with these; it must lay bare the role of mesmerism. It has to teach the student to recognize and handle mental interference; but there is a problem in how to expose the

error without making a frightening reality of it. A good example from this period is the article *WAYS THAT ARE VAIN* (now in My 210). Although it appeared in the *Journal* in May 1887 Mrs Eddy chose not to include it in either *Miscellaneous Writings* or *Miscellany*. Clearly it says important things that needed to be said about the secret modes of mental interference and it remains there in the record as a child of its time, but evidently Mrs Eddy felt that its attitude was superseded by her later statements on the subject.

August 1887 sees the publication of the third book, *Christian Science, No and Yes*, known to us today simply as *No and Yes*. Much of the material had already been published as a pamphlet, entitled *Defence of Christian Science*, rebutting the theological attacks of some Boston clergymen with the pure spirituality of Truth. Now in 1887 Mrs Eddy adds twelve pages to explain that its logic does not rest on human philosophy but is the consistent self-revelation of divine Principle: "Ancient and modern philosophy are inadequate to grasp the Principle of Christian Science, or to demonstrate it. Revelation shows this Principle, and will rescue reason from the thrall of error. Revelation must subdue the sophistry of intellect, and spiritualize consciousness with the dictum and the demonstration of Truth and Love. Christian Science Mind-healing can only be gained by working from a purely Christian standpoint. Then it heals the sick and exalts the race" (No. 11). To emphasize the revolutionary nature of the educational system of Christian Science, the book *twice* says, "If the Bible and Science and Health had the place in schools of learning that physiology occupies, they would revolutionize and reform the world, through the power of Christ" (No. 11 & 33). The tone of the whole book, coming at this period, declares that one can not take parts of the inspired revelation of Christian Science and graft it on to some material system of logic; rather it requires us to yield to its own total logic. Then our humanity is the outcome of its divinity.

The same reasoning applies in the matter of church-building. For several years some of the Boston students have been working towards the erection of a Christian Science church edifice, while Mrs Eddy remains distinctly unenthusiastic about the proposal because she can see that they would build on material and personal foundations. Nevertheless she tolerates their fund-raising activities while yet delivering cautionary sermons on character-building; one such is on the text of Luke 14:30, "This man began to build, but was not able to finish" (see RO 210). In June 1886 the CSA puts down a deposit of \$2,000 on a \$8,700 lot with a three-year mortgage on the remainder, and they resort to traditional ways to pay off the debt. But to carry any project through to a successful conclusion one needs to be a good midwife, to know how

to draw the idea forth from Principle, and accordingly in late 1887 Mrs Eddy teaches two classes on obstetrics – “the hardest and best class I ever taught,” she is reported to have said. As the final edition of the textbook now explains it, “To attend properly the birth of the new child, or divine idea, you should so detach mortal thought from its material conceptions, that the birth will be natural and safe” (S&H 463).

PRINCIPLE as Soul: November 1887–August 1888

- Gen. 1–16* Two great lights: the greater to rule the day, the lesser the night.
- S&H 510:16–6* Harmonious system of Principle and its ‘body.’ All power borrowed from the One.
- Events* *Rudimental Divine Science. Unity of Good.* Articles on personality. Great personal success in Chicago; rebellion in Boston.

What is meant by the phrase ‘Principle as Soul’ is that man is not an independent body in his own right but is, so to speak, Principle bodied forth as its own integrated and harmonious system. So examining man’s body will not explain its functions. Thus the text of *Science and Health* tells us that geology fails to explain the earth’s (man’s) formations, for the reason that geology is only the science of the earth, or phenomenon. What is required is the Science of the Principle, or noumenon. The text explains that in reality there is only one thing happening: “Science reveals only one Mind, and this one shining by its own light and governing the universe,” while man shines only by borrowed light.

We may wonder why the Genesis text speaks of *two* great lights to give light upon the earth. A most satisfying explanation is contained in RECAPITULATION: “Is there more than one God or Principle? There is not. Principle and its idea is one, and this one is God, . . . and His reflection is man and the universe” (S&H 465). Man thus reflects not only the greater light of Principle itself but also the lesser light – that is, the quality and workings or “idea” of that Principle. To illustrate this point, when Jesus is asked which is the great commandment in the law he gives not one but two, replying that the first and great commandment is to love the Lord thy God, “and the second is like unto it, Thou shalt love thy neighbour as thyself” (Matt. 22:39). The greater light then represents our unity with Principle while the lesser is our unity with our fellow man; the two work as one; this explanation accords with a memorable remark of Mrs Eddy’s recorded by Laura Sargent, “We have no Science apart from our brother.”

The effect of these truths upon the unruly human mind is quite

dramatic, provoking the error of self-assertive egotism to expose itself before it passes away. Personal sense cannot bear to reflect the central sun of Principle merely as *light*; it wants to do so as a *little sun*. This tendency is rebuked in all the major *Journal* articles of this period, the first being fittingly entitled VAINGLORY (Mis. 267). Numerous renegade students have been flooding the field with their magazines and books of bogus Christian Science, works that frequently borrowed from *Science and Health* but left out much of the Christianity as well as the Science. Their focus has been on mental healing techniques and on personal inspiration – on ‘geology,’ in fact – and not on seeking first the kingdom of the divine Principle itself. VAINGLORY points out that conceit, rivalry and hypocrisy militate against Truth, inflaming thoughts of ‘who shall be greatest?’ and, ‘who shall be best?’ It emphasizes the saving grace of obedience to Principle, a pure Christianity, and the ethics of Jesus. Then as though linking this period with the parallel one in the Bible it adds the ominous sentence, “From lack of moral strength empires fall.” It is precisely the lack of spiritual-moral strength that causes Solomon at the corresponding point in the Old Testament to adulterate the pure worship of God with all sorts of foreign elements, so that the integrity of the nation of Israel falls apart. For all his wisdom, Solomon’s material prosperity leads to vainglory, and seduces him from his first love. Rebelling against the demands of her spiritual Principle, the body of Israel is itself now divided into two, fighting against each other. If the Christian Science ‘nation’ is to avoid the same fate, Mrs Eddy has to re-establish the preeminence of the one true God (divine Principle), exactly as Elijah does at this point, and to insist that basing Christian Science on person is a flight from reality.

Accordingly she publishes two small books, each in Elijah’s words “no bigger than a man’s hand” yet containing powerful statements of the very essence of Christian Science. The first is *Rudimental Divine Science* (book no. 4). It comprises a series of questions and answers on the basic premises of Christian Science, culminating in ONLY ONE SCHOOL. In contrast with the unprincipled mind-curers who advertise themselves as “practitioners of the very latest methods in Christian Science,” *Rudimental Divine Science* lays the emphasis on Science as the steadfast law of God, and on the truism that Principle requires a principled idea. Healing is not influencing another person with the human mind: “Heal through Truth and Love; there is no other healer” and “if the *healer realizes* the truth, it will free his patient” (Rud. 8 & 13). Consequently the book abounds with references to “the Science of Mind-healing.”

For Christian Science to operate as the divine Science of Mind-healing on what might be called the ‘earth’ plane, it must itself be the workings

of the 'heaven' plane. For God to be the All-Mind that heals spiritually, He has to be the God who does not, can not, know evil, and to make this irresistibly clear and convincing is the purpose of the next small book, *Unity of Good* (book no. 5). It is Mrs Eddy's most absolute writing, and is a magnificent statement of monism, utterly reducing evil to nothingness. God and evil "are not two but one, for evil is naught, and good only is reality" (p. 21). Remembering that *Unity of Good* is published during the period when there is a special 'department of animal magnetism' in the *Journal*, we can see from it how Mrs Eddy wanted the subject to be understood and handled. The theme of the book is that God's Ego is man's Ego; that man's selfhood derives from God; that God being conscious of Himself is man's true consciousness. So as to make this point, *Unity of Good* has far more references to the terms Ego, ego and selfhood than any other book; moreover, it is the only Other Writing in which we have God speaking in the first person. The message is identical in tone with what the fourth day is telling us in this third section, namely, that earth (man) has no independent being but is Principle's own 'body.' "He sustains my individuality. Nay, more – He *is* my individuality and my Life. Because He lives, I live." This realization must change our sense of our present existence; therefore, "The more I understand true humanhood, the more I see it to be sinless – as ignorant of sin as is the perfect Maker" (Un. 48 & 49).

It is quite remarkable the way these two books define the functions of the two great lights, first as the pure Principle of oneness itself (Un.), and then as the rule of faithful practice from it (Rud.). If the Christian Science movement in 1888 can now heed this Elijah-message and maintain the consciousness of primal unity, it will be handling animal magnetism with divine authority; if not, there will be a fight to enthrone evil in the form of rebellious personal egos. Already there are volcanic rumblings from the students who, because they cannot accept the strict requirement of Principle, claim instead that Mrs Eddy monopolizes the teaching. They are greatly stirred, for instance, by the article COMPOUNDS (Mis. 270), originally entitled "Christian Science Literature," as they feel they should be free to choose all sorts of semi-metaphysical reading – ending up like Solomon, no doubt, with a thousand wives. Mrs Eddy spells out the proposition before them in THINGS TO BE THOUGHT OF (Mis. 263): "Unity is the essential nature of Christian Science. Its Principle is One, and to demonstrate the divine One, demands oneness of thought and action . . . Diverse opinions in Science are stultifying. All must have *one* Principle and the same rule; and all *who follow the Principle and rule* have but one opinion of it." Alternatively: "I am constantly called to settle questions and disaffections toward Christian Science

growing out of the departures from Science of self-satisfied, unprincipled students." She goes on to warn that if they cannot accept her loving rebukes their self-conceit will have to endure the discipline of painful experience.

This self-indulgent mentality in the students would be quite unsuitable as a foundation for their desired church building, as is shown when they adopt earthly methods for fund-raising instead of demonstrating it spiritually; they do indeed now make \$5,000 from a church fair, but shortly thereafter the treasurer disappears with the profits.

The outstanding spiritual achievement in this period is the occasion of the annual session of the NCSA, meeting in Chicago, when Mrs Eddy gives her famous impromptu address SCIENCE AND THE SENSES (Mis. 98).^{*} The NCSA represent the undividedness of heaven and earth, where 'mine' and 'thine' work together harmoniously, and in the article TO THE NATIONAL CHRISTIAN SCIENTIST ASSOCIATION (Mis. 134) she bids the members all be there, "of one mind," "in one place," – and be there by demonstration. "Christians, and all *true* Scientists, marching under whatsoever ensign, come into the ranks! Again I repeat, person is not in the question of Christian Science. Principle, instead of person, is next to our hearts, on our lips, and in our lives." Nevertheless the question of person does come up to be resolved, for at the time Christian Science is in danger of being lost from sight through the students tending either to idolize or to abuse her as a person. She herself is not intending to be at the Chicago Convention, but learning that some of the CSA in Boston are plotting to expel her from this Association so that they can be 'free' to pursue what course they like, she changes her plans and goes, allowing the rebels in Boston to play their hand. In Chicago, quite unprepared to speak, she delivers to four thousand people this great extempore address, SCIENCE AND THE SENSES. What the senses see as *personality* Science sees as *individuality*. In the vocabulary of Christian Science the opposite or counterfact to personality is not simply impersonality (which is negative and can still be person) but individuality, and accordingly this address is packed with twenty-four references to the term. It means indivisibility, undividedness, and indicates that God's individual being is not divided into beings called men, but that each one's being is the individualized expression of the One. This undividedness moreover embraces our present experience: "Science speaks when the senses are silent, and then the evermore of Truth is triumphant. The spiritual monitor understood is coincidence of

^{*}See *The Story of the Chicago Addresses* by Richard Oakes.

the divine with the human, the acme of Christian Science. Pure humanity, friendship, home, the interchange of love, bring to earth a foretaste of heaven. They unite terrestrial and celestial joys, and crown them with blessings infinite." The Truth she voices brings about spontaneous healings in the audience, and at the close there are scenes of wild acclaim, blinding thought to the One who should be adored. Shrinking from this personal adulation she says to her companions, "Christian Science is not forwarded by these methods" (SW 321). Also around this time in her poem "Feed My Sheep" she writes, "Tear or triumph harms," and it appears that triumph is the greater danger.

On her return she finds that the dissidents – thirty-six of her local graduate students – have withdrawn from the church and Association, all finding fault with their sense of her for various personal reasons, and leaving only twelve loyal ones healing and teaching in Boston. What is to be done? Is the Christian Science movement to remain in the disastrous state of divided Israel, that leads to both halves being captured by destructive personal forces? Her next article, *LOYAL CHRISTIAN SCIENTISTS* (Mis. 275), gives a clue to the forthcoming divine answer when she writes, "For two years I have been gradually withdrawing from active membership in the Christian Scientist Association." She is going to disorganize in order to reorganize on a new basis. The same article also explains the reason for the rebellion, sounding uncommonly like the prophet Elijah: "Truth is speaking louder, clearer, and more imperatively than ever. Error is walking to and fro in the earth, trying to be heard above Truth . . . Whosoever proclaims truth loudest, becomes the mark for error's shafts. . . . I thunder His law to the sinner;" and she adds, "I shall fulfil my mission, fight the good fight, and keep the faith."

The last article in the period, *MENTAL PRACTICE* (Mis. 219), was originally entitled, "Consistency, Thou Art a Jewel;" in a well-known passage it describes how divine Principle rules the night as well as the day: "I shall not forget the cost of investigating, for this age, the methods and power of error. While the ways, means, and potency of Truth had flowed into my consciousness as easily as dawns the morning light and shadows flee, the metaphysical mystery of error – its hidden paths, purpose, and fruits – at first defied me. I was saying all the time, 'Come not thou into the secret' – but at length took up the research according to God's command." In some respects the article is a backward survey of the teaching, and the 'research' she took up has indeed been the hallmark of her life-work up to this point; but now her mission reaches its turning-point, for the next section is the central one of the twenty-nine 'tones' of the days, and progress hereafter is outwards from the centre.

PRINCIPLE as Principle: September 1888–November 1889

- Gen. 1:17,18* God sets lights in the firmament to give light and to rule.
- S&H 511:11–14* Seal and impress one in divine Science.
- Events* Mrs Eddy withdraws from all public offices.
College closed; church dissolved.

In the fourth section of the fourth day of creation we are right at the centre, where “God is at once the centre and circumference of being” (S&H 204). The One is self-expressed as the All. This vast conception is condensed in the GENESIS text to: “In divine Science, which is the seal of Deity and has the impress of heaven, God is revealed as infinite light. In the eternal Mind, no night is there.” No wonder the marginal heading is “Darkness scattered”!

The heart of Christian Science teaching must be the elucidation of what God is, and from the initial discovery this statement of the divine Principle has evolved in step with the students’ capacity to understand it spiritually. Small changes are being made at intervals all through the story, and one such occurs here in 1888 when Mind and Soul are added to the other capitalized terms at the beginning of RECAPITULATION. The synonyms represent the primal energy from which God’s universe is made. Students who went through Mrs Eddy’s classes in 1888 and 1889 remember the importance she gave to these terms: “Mrs Eddy wished just the abstract synonymous terms for God, those purely scientific, and gave them herself as divine Principle, Eternal, Supreme, Individual Being, Soul, Substance, Mind, Life, Truth, Love, divine Intelligence . . . Upon the truth of these terms for God rests the basis of the Science; in fact they are the Science” (Doc. 61). “Mrs Eddy said if we were really conscious of the meaning of the synonyms of God, this would heal every case” (Coll. 212). So it is altogether appropriate that Mrs Eddy is establishing her students in these fundamentals of Science in this very period of ‘Principle as Principle.’

To be “in divine Science” means to be working from these central synonyms for God, and to be consciously one with them as the impress is one with the seal that makes it. From that viewpoint everything in ‘the outer’ will be seen as the workings of the synonyms and not as external material objects or independent people. This shift in consciousness has great practical effect: when one’s universe is understood to be Principle-in-operation, one is no longer dealing with ‘actual’ persons and things that one either fears or worships. Liberating our universe in this way is the keynote of the period under review, and explains what otherwise might be incomprehensible. To the students who love to be members of

the Boston church, and to those others who are eagerly awaiting Mrs Eddy's class instruction in the College, it must seem bewildering that she should now dissolve the very organizations which she has laboured so hard to build up. In due course they will learn that by disorganizing she is releasing the idea from its temporary corporeal form and letting it go back to its source, "to be found in its divine Principle" (S&H 565). Then it can be safely manifested anew.

Had the nation of Israel, in the parallel period of the books of *Kings*, been willing to cleanse itself of the worship of the gods of organic life, it would not have divorced itself from Principle, split into two, and consequently suffered its separate captivities. The great prophets Elijah and Elisha stand for the necessary rebuke of personal wilfulness as well as for this restoration to at-one-ment with divine Principle, where the human and divine are one. But the magnificence of Solomon's temple causes the people to worship material prosperity – to love the representation of the idea more than its Principle. We know that exulting in physical health, for example, is a similar error to believing in physical ill-health, and that the divine demand is to find that health is nothing to do with organic matter; we therefore have to 'disorganize' the corporeal sense of health before we can demonstrate it to be divine in origin and nature.

The Christian Science organization in 1888 is likewise in danger, and the threat to its spiritual health also seems to come as much from its friends as its enemies. The attacks by unprincipled claimants and the quarrels amongst the members we have already noted, but the temptation of popularity is, as always, more insidious than that of persecution. "The envy and molestation of other churches" (Ret. 44) is not as damaging as the tendency of Mrs Eddy's students to revere her personality and to lean on her for preaching, instruction and inspiration, instead of going directly to Principle. Similarly the danger to the College is not so much the rival imitation colleges as the demand for her exclusive teaching; if person is not to eclipse Principle something must be done.

The unexpected answer for both College and church is material disorganization. She writes to the church on November 28th, "The Church of Christ (Scientist) in Boston, was my patient seven years . . . this and much more of a *severe nature* caused me as the Mother of this Church to ask earnestly, 'What shall she do to be saved?' and I think God has answered me and bidden her to disorganize, saying, 'I will try her and prove her on the pure basis of spiritual bonds, loving the brethren . . .' and if she is saved as a church, it will be on this basis alone" (RO 323).

Within this 'Principle as Principle' period she withdraws from five

public offices – as President of the CSA, as Pastor of the church, as Director of the *Journal*, as Teacher in the College and as President of the NCSA; at the same time she withdraws personally from Boston to her new home in Concord. Far from this being a conventional retirement, she has in fact retired into Principle, so as to let the students be as God-directed as she is. By this spiritual withdrawal she has removed herself as the target of others' envy; then by closing the College and dissolving the church she forestalls the dragon and leaves nothing for it to capture and devour. Yet the invisible Christian Science *idea* is very much alive and active and will re-emerge more formidable than before. As she records now in the article CLOSE OF THE MASSACHUSETTS METAPHYSICAL COLLEGE (Mis. 271), the purpose of her retirement is to revise *Science and Health*, which is the real leader of the movement.

Her description of these events in the book *Retrospection and Introspection* (two years later) illuminates the spiritual reasoning: "The apprehension of what has been, and must be, the final outcome of material organization, which wars with Love's spiritual compact, caused me to dread the unprecedented popularity of my College . . . Example had shown the dangers arising from being placed on earthly pinnacles, and Christian Science shuns whatever involves material means for the promotion of spiritual ends" (p. 47). Then in regard to the dissolution of the church she writes, "Despite the prosperity of my church, it was learned that material organization has its value and peril, and that organization is requisite only in the earliest periods in Christian history. After this material form of cohesion and fellowship has accomplished its end, continued organization retards spiritual growth, and should be laid off – even as the corporeal organization deemed requisite in the first stages of mortal existence is finally laid off, in order to gain spiritual freedom and supremacy" (p. 45). When she has explained these and other points to the members she recommends that the church be dissolved, which is done "without a dissenting vote" on November 28th, 1889.

Leading up to the actual dissolution at the end of the 'Principle as Principle' period is a series of *Journal* articles which fall into two categories. The first group are uncompromising statements that reflect the prophet function, while the second are somewhat different, emphasizing unity and mutual love. The items of admonition begin with TRUTH VERSUS ERROR (Mis. 346), where she declares that "God is responsible for the mission of those whom He has anointed," and that "when God bids one uncover iniquity, in order to exterminate it, one should lay it bare." The necessity of exposing error makes the prophet unpopular, but it is unavoidable, since it is not personal but divine

Principle declaring itself All-in-all. So, revealingly, she writes in 1888 to one of her students, "My personality asserted and aimed at by others has been under my feet twenty-two years" (C&C 208).

Then there is A CHRISTMAS SERMON (Mis. 161) on the similar subject of "The Corporeal and Incorporeal Saviour." Originally entitled "The Personal and Impersonal Saviour," it refers to the Scientists' current need to look beyond the personal. "To the senses, Jesus was the son of man: in Science, man is the son of God. The material senses could not cognize the Christ, or Son of God: it was Jesus' approximation to this state of being that made him the Christ-Jesus, the Godlike, the anointed." *The Christ-Jesus!* Here is the only place in all her writings where Mrs Eddy uses this hyphenated term, and it has to come right here, in the 'Principle as Principle' period, at the very centre of all the twenty-nine sections of the days of creation. It signifies that Principle operates directly as its own idea; the Christ is self-operative as the Jesus; the divine and the human are in coincidence.

"THY WILL BE DONE" (Mis. 208) explains that the human desire not to punish sin is fruitless and unscientific because the Principle of divine Science is Love which insists on perfection, and in which sin is self-destroyed. The mission of 'the woman' is to bring the serpent out of its hole, handle it, and take away its sting. "PUT UP THY SWORD" (Mis. 214) is her reply to those CSA members who wanted her *not* to take disciplinary action against the rebels of 1888. One has to draw and use the sword of Spirit, she explains, in order to reach the central point; only then may one properly put it back in its sheath.

The first group of articles in this period deals with the errors that would prevent us arriving at the centre, and the second group describes the blessings that flow when we work out from it. Mrs Eddy writes of the effect of dissolving the material church organization: "This measure was immediately followed by a great revival of mutual love, prosperity, and spiritual power" (Ret. 44). The revival beautifully illustrates the difference between trying to get human beings to work together in harmony (which has not worked too well) and the spontaneous harmony of all working from the same Principle or centre. This tone of unity and love sounds more like the New Testament than the Old; and so it is, for it signifies that when the Scientists have adopted the new standpoint of *demonstrated unity* they have obeyed the prophets and avoided captivity, and having thus leaped over the interval of death can now be operating as Jesus did, straight out from Principle. As we would expect, therefore, love and unity figure emphatically in most of the remainder of the articles, giving a foretaste of the Gospels in the Life period.

The first of these articles is THE MARCH PRIMARY CLASS (Mis. 279),

explaining that it is the students' unity that causes the walls of material self-love to come tumbling down, as instanced by Joshua and his troops shouting *together* before the walls of Jericho. The walls of shut-in, organic and personal egos dissolve when divine unity prevails. "We, to-day, in this class-room, are enough to convert the world if we are of one Mind; for then the whole world will feel the influence of this Mind." The element that would prevent this unity being experienced, she writes, is "the self-asserting mortal will-power." It is interesting to observe that in the original *Journal* account (April 1889) this egotism was elaborated as, "It is the I, I, I, I itself I, . . ." as on the fly-leaf of *Science and Health*. Personal sense would pervert the 'I' which is God into an 'I' which is person – a little god instead of the reflection of God. With this trap now exposed, no wonder it is now possible to close the College and dissolve the church – at any rate for an exemplary period – because it is the divine Principle itself that is saying, "they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them" (Jer. 31:34).

The wise article WEDLOCK (Mis. 285) virtually says, Learn how to be in wedlock with the divine One, and you will have a better sense of human marriage and its mutual obligations. With cautious touch she reminds the reader that "Spirit, God, is the only creator" and that human procreation is not real creation. Progress will eventually lift "mortals to discern the Science of mental formation," and meanwhile brings divine harmony into human life. FALLIBILITY OF HUMAN CONCEPTS (Mis. 351) shows the error of working with the human mind instead of getting "out of himself and into God." Having a personal sense of anyone will never be the true concept and is tantamount to interfering with the regulator of a mill. "The divine Principle carries on His harmony," operating as a regulator on the human character: "A little more grace, a motive made pure, a few truths tenderly told, a heart softened, a character subdued, a life consecrated, would restore the right action of the mental mechanism, and make manifest the movement of body and soul in accord with God."

It is rather moving to find that the *Journal* article NEW COMMANDMENT (Mis. 292) coincides with the closing of the College. Jesus' self-giving love brings to a triumphant close his life-mission in the flesh, so that his followers too can overcome private organic life. He says, "A new commandment I give unto you, That ye love one another." Because the Principle is Love it dissolves the sin of personal sense, and operates spontaneously as union and harmony. Finally there is the little piece entitled A CRUCE SALUS – meaning, Salvation by the Cross – (Mis. 293);

it indicates that the crown cannot be won except through cancelling the organic personal sense of being.

All this time, even while the old organization is being dissolved, preparations are quietly being made for the new. Indeed it is the development of the new ideal that has caused the old to dissolve once it has served its purpose, much as happens in one's own spiritual unfoldment. Superficially the story concerns the rather complicated transactions over the church lot; but metaphysically it relates simply to *the grounds* of the Christian Scientists' experience. Is 'the human' of mortal origin? If so it can be harmonious up to a point but will always be liable to friction, rupture and death. Or is 'the human' really of divine origin? When it is understood to be the divine-in-manifestation and functioning under the control of God, it may still look like the first version but in practice will not be subject to mortality. When Mrs Eddy's actions over the church land are seen in this light – of establishing the true premises of life – the story is not difficult to follow. For example, even before the dissolution of the old Boston church which was chartered under State law, Mrs Eddy has unobtrusively bought up the mortgage on the plot of land upon which the members hope to build their church edifice, and tells them she has put the lot "into honest hands for you to redeem." She explains (November 1889) that "I have already caused to be deeded to those who shall build a church edifice, the lot of land designed for the site" (RO 323). By this she means that she has conveyed title to three students who act as trustees for the church body. What this transaction symbolizes is that once the human is willing to give up the belief that it is based on material laws and personality, it is able to receive God's gift on an entirely spiritual basis which cannot be taken over by the carnal mind. The Babylonian captivity is thus forestalled and the premises for the Gospel life laid down. Mrs Eddy's account of the affair was published in the *Journal* for July 1892 as "Hints for History." It is now entitled TO THE FIRST CHURCH . . . BOSTON and is found on *Miscellaneous Writings* 139: "I had this desirable site transferred in a circuitous, novel way, . . . I took care that the provisions for the land and building were such as error could not control. I knew that to God's gift, foundation and superstructure, no one could hold a wholly material title."

This concludes the central section of the days, where the idea is absolutely at-one with the divine Principle and is the very workings of God. Consequently the period exposes the fallacy of faith in material organization, and of telling God and other people what to do. Getting trust in personal methods out of the way allows Principle itself to operate freely as spiritual power that unites and harmonizes all.

PRINCIPLE as Life: December 1889–December 1890

- Gen. 1:19* Evening and morning the fourth day.
S&H 511:17,18 Progressive unfoldment from the I AM brings change from “glow” to “full effulgence.”
Events CSA and NCSA dissolved; the “spiritually organized church.”

Having touched the central idea of at-one-ment with Principle (‘Principle as Principle’), consciousness is now coming forth from it in ‘Principle as Life.’ Nothing very startling appears to be happening in this comparatively quiet period, yet out of sight a radical new phase in the progress of the Christian Science idea is being prepared. The College is now closed and the Association of its alumni dissolved; the ten year old church is also dissolved as a chartered institution, although the congregation continue to meet voluntarily for services as a local church. Out in the field qualified teachers continue to teach, practitioners to heal, and branch churches are still being formed. All that has ceased is a central regulating organization based on legal foundations and with personal control. (Only to personal sense however does it look like personal control; under Mary Baker Eddy, Principle controls throughout.) If one could imagine mathematics in its infancy, it is as though the teaching has just reached the point of science where it no longer needs the cradle of a formal organization and every student takes up his own responsibility for demonstrating the principle. So here in ‘Principle as Life’ the Christian Science students find that working from the impersonal Principle opens up the way of Life; moreover by working individually from the common Principle they are working together spontaneously without needing to rely on material structures to organize them into harmony.

During this interim period of no central organization Mrs Eddy writes, “Adding to its ranks and influence, this spiritually organized church of Christ, Scientist, in Boston, still goes on” (Ret. 44). The story has thus entered the three-year phase which extends from the closing of the former organization to the opening of the new (the *three years’* duration signifying resurrection, correlative with Jesus’ *three days’* work in the sepulchre). This three-year phase, beginning here in the Principle era (fourth period) and continuing into that of Life (fifth period), spans the two halves of the founding mission. It corresponds to the bridge-over from the Old Testament to the New because the Old closes at the end of the Bible’s fourth thousand years and the New opens with the fifth. As we noticed, it is near the end of the Bible’s fourth period that Judah is resurrected from its Babylonian exile and returns to Jerusalem, to

rebuild the temple and the city. Now, acting under divine wisdom, Mrs Eddy has saved the Christian Science movement from having to endure a similar destructive captivity by means of her voluntary liquidation of the prosperous organization, and here in its "spiritually organized" phase she is laying the foundations on which its New Testament era of visible resurrection will be built.

An inspired Editorial at the time said: "The dissolution of the visible organization of the Church is the sequence and complement of that of the College Corporation and Association. The College disappeared, 'that the spirit of Christ might have freer course among its students and all who come into the understanding of Divine Science;' the bonds of organization of the Church were thrown away, so that its members might assemble themselves together and 'provoke one another to good works' in the bond only of Love" (CSJ Feb 1890, RO. 330).

The resurrecting activities focus on the CSA and the NCSA, the two bodies which comprise all the personnel of the movement. When the CSA is *dissolved* on 23 September 1889 as a formally constituted organization it is not destroyed; they adopt Mrs Eddy's advice to "meet together in bonds of affection, . . . of continuing without organization" (RO. 314), and they formally *resolve* themselves into "a voluntary Association of Christians" (CSJ Dec 1889, RO. 324). The dissolution served simply to remove it as a material arena which pride, envy and rivalry would have destroyed, while the resolving left it as something which would flourish so long as its members *demonstrated* their unity. Under a revised Constitution they continue to meet monthly on this voluntary and resurrected basis, acting as a parent Association for the new Mother Church until this is completed in 1895.

In May 1890 the other Association, the NCSA – which included her students' students – also is recommended by Mrs Eddy to dissolve. Her letter TO THE NATIONAL CHRISTIAN SCIENTIST ASSOCIATION (Mis. 137) on the occasion of their annual convention, is one of only four *Journal* articles from this period. In it she bids "each one return to his place of labor, to work out individually and alone, for himself and for others, the sublime ends of human life. To accomplish this, you must give much time to self-examination and correction; you must control appetite, passion, pride, envy, evil-speaking, resentment." Then she goes on to give the spiritual reason that lies behind the dissolution: "I once thought that in unity was human strength; but have grown to know that human strength is weakness – that unity is divine might, giving to human power, peace." Finally she recommends that whether they disorganize or simply adjourn they should meet again in three years, thus leaving the door ajar for a new phase. They adopt her recommendation and

disorganize. The "Report of Proceedings" of this occasion describes itself as "The last session of the 'National Association' and the first of the 'Universal Assembly.'" It notes that "We . . . hereby resolve ourselves into a voluntary Assembly of Christians," and continues, "The members of the Assembly understand the letter of their Teacher, and their present action, not as tending towards disintegration, but to the contrary as footsteps in the way to real union – that in the consciousness of Divine Principle" (RO. 343). In this new form their Publication Committee continues to control and publish the *Journal* through which Mrs Eddy's guidance can reach the students. Thus both organizations are translated back into their metaphysical identities, the CSA as "a voluntary Association of Christians," and the NCSA as a "Universal Assembly."

The other *Journal* articles contain the scientific ethics on which the new church can be built. 'Principle as Life' means that being in obedience to Principle is the way of Life. THE WAY (Mis. 355) describes the way to go forward, the way to be the "spiritually organized church." We are told that it requires not so much the letter as the spirit, that it involves less teaching and more healing. "The way is absolute divine Science: walk ye in it; but remember that Science is demonstrated by degrees," and the article defines these degrees as self-knowledge, humility and love. It says also that "the student who heals by teaching and teaches by healing, will graduate under divine honors," indicating that letter and spirit should operate as one. When they do, organization is not needed: "When students have fulfilled all the good ends of organization, and are convinced that by leaving the material forms thereof a higher spiritual unity is won, then is the time to follow the example of the *Alma Mater*. Material organization is requisite in the beginning; but when it has done its work, the purely Christly method of teaching and preaching must be adopted."

Another article vital as a prelude to the 'New Testament' phase which is just about to begin is LOVE YOUR ENEMIES (Mis. 8). This penetrating exploration of Jesus' command declares it to be identical with "Thou hast no enemies." The only enemy is one's own belief that one has enemies, that evil is real, or that aught but good exists in Science. But the article goes further, and points out that friendship, that most beautiful of all human joys, if rooted in person is "the great and only danger in the path that winds upward." We are usually alert to fight the belief of human bad, but human good beguiles us into taking it for the reality; thus both must be 'disorganized,' for the 'enemy' is the belief in good on a material basis. If we make our happiness and well-being conditional upon other people instead of on the divine Principle, Love, we are burying what relationship really is. But when we transpose our sense of

humanity from a personal to a divine basis, resurrected being becomes possible here and now, with an even better sense of warm affection and appreciation.

The function of the entire Principle period has been to establish this basis of our unity in God, so that in the next period life can be the actual experience of Life itself.

FIFTH EVOLUTIONARY PERIOD: 1891–1901

Fifth day of creation: The open firmament; abundant life.

LIFE: Life brings multiplication and true individuality.

Spiritual experience always follows the divine order. Thought unfolds from creative Mind through Spirit's purity to Soul and certainty, and so into unity with Principle. Then, working out from Principle there is at once newness of Life, bringing freedom and multiplication. "A progressive life is the reality of Life that unfolds its immortal Principle" (Mis.117). So with the publication of the revised fiftieth edition of *Science and Health* in 1891 a marked change of tone is introduced, as dramatic as the advent of the New Testament after the Old. "I am come that they might have life, and that they might have it more abundantly" (John 10), declares Jesus as the Bible's fifth thousand years open. Birth and death are replaced by the timeless cycle, "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father" (John 16).

This same cycle of flowing forth from and returning to the endless source is the theme of the fifth day of creation, where the firmament is now "open" and thought is flying, swimming, flowing freely in a new dimension. No longer is there a closed barrier between heaven and earth, and the waters beneath are now indivisible from those above. Thus thought realizes that life is undivided from Life itself, and we touch the idea of true individuality.

When in 1889 Mrs Eddy retired to revise *Science and Health* it was for a deeper purpose than simply to make another revision of the text. The motive, she tells us, was "to gain a higher hope for the race," by seeking to remove the middle wall of partition between theory and practice – or between Life and life. This is how she puts it ten years later: "I . . . sought in solitude and silence a higher understanding of the absolute scientific unity which must exist between the teaching and letter of Christianity and the spirit of Christianity, dwelling forever in the divine

Mind or Principle of man's being and revealed through the human character" (My 246). Are the last few words surprising? It may at first seem strange that such an apparently secondary thing as human character can be the touchstone of whether the letter and spirit are in unity. And yet, on reflection, what other evidence is there that man and God really are one? In the previous period some of the students have displayed the dismal effects of divorcing letter and spirit, theory and life. The great need now is to demonstrate human character to be divine and not mortal in origin, exactly as the character of Jesus was rooted in the Christ and not in the Adam. Accordingly Mrs Eddy goes on, "While revising 'Science and Health with Key to the Scriptures,' the light and might of the divine concurrence of the spirit and the Word appeared." When letter and spirit are found to be indivisible it means that life and Life also are inseparable, and we have "the human and divine coincidence" (S&H 561). On this reborn character the new church can safely be built – or rather we find that the human in conformity with the divine *is* the true church.

The fifth (Life) period comes in four sections, after the pattern of the fifth day of creation. As the new church features in all of them we can outline them as follows:

- LIFE as Mind: the new church initiated as idea;
- LIFE as Spirit: the new church conceived and born in its purity;
- LIFE as Soul: the new church given visible form;
- LIFE as Principle: the new church established and operating under divine Principle.

As regards the Biblical parallels, we have to remember that the New Testament is all written and concluded in the first century of the fifth thousand years, which means that we no longer have a Bible story to refer to after the beginning of the Life period. Jesus' ministry occupies the 'Life as Mind' period, while the earliest years of the Christian church constitute the 'Life as Spirit' period, containing the Pentecost experience, the Acts of the apostles and the Epistles when Paul takes the message to the Gentiles. After that we are outside the pages of the Bible and are into *Christian history*. We can identify the workings of the spiritual idea there just as clearly as within the Bible story, and the pattern of the days of creation continues to be the underlying reality of what looks like history.* The four sections of the *fifth thousand years* are therefore as follows:

*See: *Civilization Lieth Foursquare* by W. Gordon Brown, 47ff, and *Genesis to Revelation* by W. Gordon Brown, pp. 37, 45, 46.

LIFE as Mind: the life-mission of Christ Jesus, manifesting life freed from corporeal organization; Life generating life.

LIFE as Spirit: Pentecost and the early Christian church; new life born of Spirit.

LIFE as Soul: (positively), Christianity established and multiplying. Then (negatively), Roman absorption of Christianity: the message paganized, and the spirit apparently lost in ecclesiastical organization.

LIFE as Principle: (negatively), Christianity temporarily a negation of life. The dark ages: the church veiled in superstition and corruption.

LIFE as Mind: January–December 1891

Gen 1:20 Let the waters bring forth abundantly and fowl fly in the open firmament.

S&H 511:23–3 Life the origin of life; thought soars beyond corporeality.

Events *Science and Health* 50th edition. The “spiritually organized church.” *Retrospection and Introspection*.

January 1891 sees the appearance of the “long-looked-for, much-coveted volume of *Science and Health*, that is to mark an epoch in the Christian Science movement,” (RO 365) as the *Journal* says about the new fiftieth edition. Every major revision of the book has brought some fresh emphasis according to the requirements of the period, and the characteristic feature of this new edition is the tone of ‘out from,’ so parallel to the Christ Jesus standpoint in the Gospels. Out of very many textual changes in this direction we may select three important ones as illustration.

The most significant change is in the THE APOCALYPSE chapter, where the holy city of *Revelation* 21 is for the first time included in the text. This is the city described by John the Revelator as being “foursquare” and as “the new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.” The tone of ‘descending’ is similar to the keynote of Christ Jesus: “I came forth from the Father,” and “I am the living bread which came down from heaven” (John 16 & 6). In everyday language it simply means that when one is working towards Principle one seems to be ascending ‘uphill,’ whereas working out from Principle it is all ‘downhill’ because one is the very working of the Principle itself.

In addition the symbol of 'bride' shows that the accent now is on the womanhood aspect, compared with the first half of the founding mission where the accent is on manhood. In fact Paul tells us that the "Jerusalem which is above . . . is the mother of us all" (Gal. 4), and through this symbolic language he is explaining that the mother (= matrix, or womb) of our being is God and therefore is 'from above' and not 'from beneath' in mother earth. Part of the important purpose of the new fiftieth edition is to elucidate this matrix concept, and the four sides of our city are shortly defined as "the Word, Christ, Christianity, and divine Science." Because this matrix city represents the realm wherein we truly live and move and have our being, it is vital for the Scientist to know what these four aspects really mean. Even as Matthew, Mark, Luke and John present four views of the one Gospel, so these four distinct functions comprise the one city or state of divine consciousness. As Jesus says to his disciples in one of the Sayings,* "Strive therefore to know yourselves . . . and ye shall know that ye are in the city of God, and ye are the city."

The second important change in the textbook concerns the capitalized terms for God. The text has always been dominated by these terms, but now they comprise the answer to the primal question in RECAPITULATION, "What is God?" A new second question asks, "Are these terms synonymous?" and is answered, "They are." This principle of synonymy is fundamental to the system of Christian Science and is destined to be the divine answer to the divisions and hierarchies of human society.

The third major development in this edition is the addition of a new first chapter of three distinct sections, SCIENCE, THEOLOGY, MEDICINE, which briefly recounts Mrs Eddy's footsteps leading up to the discovery and then traces the effect of reasoning out from it. The first section – "Science" – therefore includes the scientific translations, which epitomise the way Christian Science operates. The translation cycle is virtually the same as the city descending and – consequently – the days ascending. The twofold process is not yet called 'translation' but 'definition,' although the translating function is very evident from the first. Because the book now contains these scientific elements – the days and synonyms, the fourfold calculus, and the scientific translation – this new chapter can announce, "Divine Metaphysics is now reduced to a system, in a form comprehensible by and adapted to the thought of the age in which we live" (wording of 50th edition).

Lest the thought of 'system' should freeze out the vital spiritual

*From *Fragment of a Lost Gospel* known as the Oxyrhynchus Papyrus and referred to in the *Journal* of February 1904.

element, the *Journal* editorial (April 1891) adds that “the new volume is pre-eminently a book of the Spirit. . . . The letter is all expressed . . . but it does not appear as a skeletonized system of abstract doctrine. It is clothed in radiant grace and loveliness. . . . Christian Science becomes something for practical every-day life” (Coll. 156).

With this systematic metaphysical basis for life now available, it ought to be possible to live by demonstration rather than by courtesy of matter and corporeal organization. Accordingly we find that the initials ‘DSD’ appear after Mrs Eddy’s name on the front cover of the *Journal* at this very time, March 1891 through March 1892, and never again. ‘Divine Science Doctor’ indicates that life is being demonstrated from the basis of Life – precisely as Jesus was doing in the Gospels in this same period of ‘Life as Mind,’ when he “was at work in divine Science” (S&H 53).

The Christian Science movement in 1891 also is having to survive by demonstration, without benefit of material organization, for it is operating as the “spiritually organized church.” Mrs Eddy has dissolved the outward form of the church and put its substance into *Science and Health*. She is still hoping that the church can be continued without formal organization, but nevertheless is making provision for it to be God-controlled and not man-governed whatever happens. The lot of land for the church building is still empty. In December 1889 she had deeded it to Trustees who hold title to it on behalf of the church but only if a church edifice is built upon it; to administer the services for this forthcoming Boston church she has already appointed a provisional Board of Directors answerable to her alone (see RO 325). All is quiet for the moment, however, while the congregation of this dis-organized church continues to meet for Sunday services, all members sharing the same Principle and teaching. “Upon this rock I will build my church” says Jesus, referring to Peter’s God-inspired recognition of the divinity of man. “In no other one thing seemed Jesus of Nazareth more divine than in his faith in the immortality of his words” (Mis. 99). But the Trustees, not really trusting to such a metaphysical concept of church, now begin to urge that a publishing house be built along with the church and they ask the field to contribute, not realizing that this dual purpose would violate the Deed of Trust. Mrs Eddy outwardly does nothing, waiting for God to show the way.

If the spirit is really alive in the loyal students, the letter will be taken care of. But if that spirit is not being lived and trusted, there will be the temptation to ‘take care of’ the letter through human control. In May 1891, for instance, some zealous New York students form an Association for the dispensing of Christian Science Literature, which would have determined who may write and what may be read. Foreseeing the

tyranny inherent in such a measure, Mrs Eddy puts a stop to it, and inserts a "Card" in the *July Journal*: "I consider my students as capable, individually, of selecting their own reading matter and circulating it, as a committee would be which is chosen for this purpose." (See also RO pp. 370-374.)

Journal articles in this period include COMPARISON TO ENGLISH BARMAIDS (Mis. 294), originally a letter to the *Concord Evening Monitor*. Beneath a light-hearted exterior it carries the serious purpose of introducing the new tone of *woman*, which is not to be flippantly identified with *female*. In TO THE COLLEGE ASSOCIATION (Mis. 135) she invites her students to look beyond her personal presence (or absence) to that which she represents, much as Jesus explains to his disciples that if he does not go away, the Comforter will not come to them. She writes, "You may be looking to see me in my accustomed place with you, but this you must no longer expect . . . I am still with you on the field of battle, taking forward marches, broader and higher views, and with the hope that you will follow. . . . All our thoughts should be given to the absolute demonstration of Christian Science. You can well afford to give me up, since you have in my last revised edition of *Science and Health* your teacher and guide."

Science and Health may indeed be the teacher and guide but it has not yet been appointed (together with the Bible) as pastor of the churches. At this stage her students serve as pastors, and they incorporate passages from the textbook in their sermons. While some pastors would scrupulously acknowledge the textbook and its author, others might intersperse their personal opinions with the readings, with consequent danger of diluting or plagiarizing her copyright text. Accordingly ADVICE TO STUDENTS (Mis. 298) warns against copying her works and reading them for public services, "to forestall the possible evil of putting the divine teachings contained in 'Science and Health with Key to the Scriptures' into human hands, to subvert or to liquidate."

The 'Life as Mind' period concludes in December 1891 with the publication of the important sixth book *Retrospection and Introspection*, the only book published during the three-year interim, and a marvellous interweaving of the human with the divine. It goes behind material events and time and shows her 'history' as the workings of the spiritual idea. *Retrospection and Introspection* recounts the lifework of Mary Baker Eddy in the same manner that the Gospels explain the lifework of Christ Jesus; both biographies appear at exactly the same point in the respective stories. Both also invite us to re-examine humanity, and to ask ourselves, "Who is this Son of man?" The 'Retrospection' part of the book recounts first what seems to have happened from man's point of

view, and then the 'Introspection' part explains what is really going on in Science. As we would expect from a book published in the middle of the period which spans organization, disorganization and reorganization, this is its theme – 'organization' referring interchangeably to the human concept or to church. The book shows first both the value and the peril of material organization, then describes the benefits of the current unorganized state, and lastly lays the solid FOUNDATION-STONES (p. 56) of the forthcoming church – the stage that corresponds to Jesus after the resurrection when his body (temple) is temporarily rebuilt. "Life, as defined by Jesus, had no beginning; it was not the result of organization, or infused into matter; it was Spirit" (p. 58).

The tone of 'Life as Mind' at the start of the fifth day indicates a new sense of creation, and "the gradation of mortal thought . . . taking form in masculine, feminine, or neuter gender" (S&H 511). This is marked not only by the new fiftieth edition of the textbook but also by three of the smaller books being revised. During 1891 *No and Yes*, *Rudimental Divine Science* and *Unity of Good* all undergo changes that modify some of their masculine, or fighting, characteristics so that they now soar above the contest.

LIFE as Spirit: January 1892–September 1893

Gen 1:21 Great whales, and every living creature that moveth.

S&H 512:8-16 Individuality undivided from God's nature.

Events Church reorganized, redeemed from "under the law." World's Parliament of Religions.

Although we may realize that Life is Spirit – that it is spiritual in its true nature and substance – the challenge lies in how to give expression to that fact without putting life and validity back into material forms. Every Christian Scientist knows that Life is in and of Spirit and yet he inhabits a corporeal body; he is therefore obliged to understand that he lives in spite of matter and not because of it, that his whole being is subject to God's spiritual law and not to matter's limiting laws. He knows, in fact, that because of the forever supremacy of Spirit, the finite material concept is self-dissolving. As Paul expresses it in his epistle to the Galatians (which has such bearing on the events of this period), "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God." Mrs Eddy's work now is to give the "spiritually organized church" temporary visible expression without putting it back under material and legal forms of organization.

It must not be forgotten that the whole story of the church is a symbol, for the word 'temple' also means 'body,' and the manœuvres over the reorganizing of the church are vital illustrations of how we are to place the body of life and experience on imperishable foundations directly under the control of God. Symbolic, likewise, are the living creatures brought forth by the waters of the fifth day: "Spirit is symbolized by strength, presence, and power" (S&H 512) and the whales symbolize the might of spiritual individuality. The text goes on to explain that this individuality does not belong to the creature but is "allied to God's nature . . . externalized, yet subjective" to God. In the same way the forthcoming church, too, must somehow be "externalized" while yet remaining subject to spiritual Life.

One important point to grasp about the church saga is that the first organization was incorporated like any other human institution and chartered under the law of the land, while the second organization (beginning now in 1892) is not incorporated and thus is not imprisoned by material laws. The first phase signifies the human on the basis of organic life and bound by mortality's laws, while the second represents the human as the outcome of the divine and operating under the law of Life. The prospect is spiritually exciting, and challenging too, as Mrs Eddy struggles to lead her students to the new standpoint. We left the story in 'Life as Mind' at the point where the Trustees of the land invited contributions to the joint church-and-publishing-house building fund; now in 1892 they question the legality of their Deed of Trust for a church that is not incorporated, and a long wrangle ensues because "mortal man sought to know who owned God's temple, and adopted and urged only the material side of this question." The quotation is from Mrs Eddy's very illuminating article TO THE FIRST CHURCH OF CHRIST, SCIENTIST, BOSTON (Mis. 139), published in the *Journal* of July 1892 under the title "Hints for History." The unilluminated human mind seeks security on a materially legal base, and so would put Spirit into the grasp of matter. To Mrs Eddy's vision, "The foundation on which our church was to be built had to be rescued from the grasp of legal power, and now it must be put back into the arms of Love, if we would not be found fighting against God."

While the Trustees now urge support for reorganization on the old incorporated basis, Mrs Eddy is playing down the need to have churches at all. In answer to Question no. 88 (Mis. 90) she writes in words that still apply today: "It is not indispensable to organize materially Christ's church. It is not absolutely necessary to ordain pastors and to dedicate churches; but if this be done, let it be in concession to the period, and not as a perpetual or indispensable ceremonial of the church. If our church

is organized, it is to meet the demand, 'Suffer it to be so now.' The real Christian compact is love for one another. This bond is wholly spiritual and inviolate."

It seems for a time that the church members are not able to follow her into this spiritual dimension, and that she will have to let them go back, as Jesus' disciples did, to fishing as before. So in May 1892 she writes them a series of letters giving her sad consent but with a strong caution. "I have given full permission, or my poor consent, for the church to do anything she chooses. But I tell you the consequences of reorganizing and you will find I am right. Open the eyes of the church to these facts. I have consented to whatever the Church pleases to do, for I am not her keeper, and if she again sells her prosperity for a mess of pottage, it is not my fault. . . . Hers has always been to yield to the influence of man and not God. Now let her pass on to her experience and the sooner the better. When we will not learn in any other way, this is God's order of teaching us. His rod alone will do it. And I am at last *willing* and shall struggle *no more*."* (RO 404ff.)

However, the divine answer is at hand. At her urging her lawyers have sought, and now found, a long-disused statute whereby church officers could be deemed bodies corporate for the purpose of holding both land and funds without the church having to be incorporated under the State law. This proves Mrs Eddy right – for she knows that the human is held by the divine, under the law of Life. She recounts the story in an article in the October *Journal*, "To Contributors To The Church Building Fund in Boston," and concludes, "All loyal Christian Scientists will be pleased to know, that we can have and hold church property without going back to outgrown forms of church organization" (RO 440). Her Trustees (having broken the terms of their Trust) now resign, and the plot of land reverts to her. She then draws up a new Deed of Trust (Man. 128–135) in which she donates the lot to four donees who comprise the Board of Directors of the church. Their Deed is essentially fiduciary rather than ecclesiastical; their charge is to hold the land, to build a church, and to maintain services in it.

Mrs Eddy next invites twelve of her students as Charter Members for organizing in Boston The First Church of Christ, Scientist (reminiscent of twelve apostles who started the first Christian church in the equivalent 'Life as Spirit' tone in the Bible). These twelve vote into membership twenty more, whom they had selected and Mrs Eddy had approved, and all are now known as First Members. Through their

*These and many other letters to the Directors are all to be found in *Mary Baker Eddy: Her Spiritual Precepts* by Gilbert C. Carpenter.

screening there would be admitted to membership only those who are spiritually-minded and obedient to Principle (for nothing else actually belongs to the 'body' or church), and the rebellious and personally ambitious would be excluded. Thus the new organization begins. It is still essentially the "spiritually organized church" and remains so, as it is never incorporated. Notice that while the first church organization in 1879 was congregational in type and administered democratically by the vote of its members, the second organization is not democratic in the ordinary sense as the members have no vote or say in its running. Every detail is under the control of divine Principle, Love, appearing as Mrs Eddy working through her four Directors and the First Members. Because she herself is strictly under the dictatorship of God, her rule is not autocratic but theocratic, with the purpose of leading her students also to being totally God-governed.

Although the church comes to be known as 'The Mother Church' its legal title in the Directors' Deed of Trust is "The First Church of Christ, Scientist" – and this name there refers only to *the congregation* that shall worship in the edifice (see Man. 132). As *The First Church*, it is an exemplary individual branch of the divine Principle of self-government like any other branch church. (As we shall see shortly, its other role as a controlling Mother Church is only temporary, and is going to be strictly limited to Mrs Eddy's lifetime, by means of the *Church Manual*.)

Against this background the significance of the *Journal* articles stands out clearly. In this period we have two letters written to branch churches for their dedication, the first of many Mrs Eddy writes for such occasions. (There is an exact Bible parallel here with Paul who is sending his epistles of instruction and encouragement to the young Christian churches.) Although addressed to specific branch churches the matter in these letters is usually something that concerns the whole field and so they are published in the *Journal* for all to read. The letter to the church in Scranton, Pennsylvania (Mis. 150), is a particularly beautiful one, reflecting her joy in the dedicated and faithful workers in the branches at a time of uncertainty in the Boston church, and she identifies the points that will ensure the progress of the whole movement. "God is universal. . . . Not more to one than to all, is God demonstrable as divine Life, Truth, and Love." Then, leading thought to the one Leader she adds, "God is our Shepherd. He guards, guides, feeds, and folds the sheep of His pasture; and their ears are attuned to His call . . . God is our Father and our Mother . . . man's only real relative on earth and in heaven."

In the letter to the church in Denver, Colorado (Mis. 152), also written in the three-year interim, every sentence is pregnant with the

spiritual requirements of the moment: "I, as a corporeal person, am not in your midst: I, as a dictator, arbiter, or ruler, am not present. . . . Exercise more faith in God and His spiritual means and methods, than in man and his material ways and means, of establishing the Cause of Christian Science. If right yourself, God will confirm His inheritance." These branches, working at a distance from the Boston scene, were forced to rely more completely on divine Principle and so brought out in their members strong spiritual qualities that Mrs Eddy valued. At any rate she called Judge Hanna from Scranton in September 1892 to be the Editor of the *Journal*, and Pastor Norcross from Denver to be Pastor of the Boston church. Throughout the Other Writings one sees that her letters to the branches are nearly always full of loving appreciation and gratitude, while the tone of her letters to The Mother Church is frequently that of correction, not to say occasional exasperation.

When in 1892 a group of students make Mrs Eddy a gift of a pond for the grounds of Pleasant View, her home in Concord, New Hampshire, she uses the occasion to write the article POND AND PURPOSE (Mis. 203), which describes the thorough mental and moral baptism necessary for giving birth to the new church consciousness. Deceptively simple in its appeal, POND AND PURPOSE is in fact profoundly demanding, for it is not a person but God who is speaking to us. Its three baptisms perform the work of the three degrees of the Christ translation as Truth searches the heart. Initially it is painful to get to grips with the mortal concept in oneself; but like an athlete who knows he must break through the pain barrier if he is to excel, the Scientist is motivated by Truth and Love to lay off "the encumbering mortal molecules, called man" if he is to be a *real* Christian Scientist. A similar tone is seen in the address before the CSA on the subject of "Obedience" (Mis. 116). "Obeying the divine Principle which you profess to understand and love, demonstrates Truth. Never absent from your post, never off guard, never ill-humored, never unready to work for God – is obedience." She describes the seven moral foes that "must be met manfully and overcome" in the grand "warfare with one's self," and warns that "the nature of the individual" is "more stubborn than the circumstance." This is the challenge that "tests and discriminates between the real and the unreal Scientist" – and marks their fitness for membership of the church. Like diamonds when seen in their proper setting, these articles sparkle with so much more spiritual meaning the moment their context is understood. Then one comes to appreciate her delicate blending of the absolute scientific facts with the requisite spiritualization of the human.

Next there is the piece about the Columbian Liberty Bell, to which the Scientists are invited to subscribe (NOTICE Mis. 303). The project is

being promoted by the Daughters of the American Revolution, who stand for the daughter country's liberty from outside motherhood. This is the same ideal as Christian Science, which liberates man from mother mortality: "Christian Science raises the standard of liberty and cries: 'Follow me! Escape from the bondage of sickness, sin, and death!'" (see S&H 227). The theme is very similar to that of Paul's great epistle to the Galatians, known as 'The Magna Charta of Christian liberty.'

The last event in this section is truly Pentecostal in character, and so affords an excellent illustration of how we come to identify the periods of the Christian Science story with those of the Bible. It will be remembered that the 'Life as Spirit' period in the New Testament features the Pentecost when "devout men, out of every nation under heaven," hear the Apostles speak the pure language of Spirit – and hear that message in their own language (Acts 2). The mission of Christian Science too is to explain the Science of Spirit to man generically, and so in September 1893 there is held in Chicago the Columbian Exposition to commemorate the 400th anniversary of Columbus discovering America. As an auxiliary to this World's Fair a 'World's Parliament of Religions' is arranged, at which Christian Science is represented by the NCSA, who are due to be meeting in Chicago anyway, after a three-year gap. Spokesmen from all the religions of the world assemble to listen to each other; but while these individuals present papers on specific topics, to the Christian Scientists alone is given the privilege of presenting their fundamental doctrine before the General Parliament. As the November *Journal* report described it, "Every nationality and religion of the world being represented before this Parliament, it is not too much to say that for the first time in the world's history, the command of Jesus to preach the Gospel to all nations, was literally fulfilled."

Mrs Eddy's address, entitled "Unity and Christian Science," is read in her absence by Judge Hanna and consists mostly of selected extracts from *Science and Health*, several of the passages being on the theme of 'woman.' Because it is a world message rather than a denominational one it is not printed in the *Journal* but in the official report of The World's Parliament (Vol II p. 1419; for text see RO. 478). That same report carries the remark, "as Columbus discovered America, the Columbian Exposition discovered woman" (Vol I p. viii). As at Pentecost, the whole world hears the spiritual truth of its own being, and to signify that 'the world' is really Christian Science, the NCSA meeting is merged into the Parliament, never to meet again. Articles relating to the occasion are TO STUDENTS (Mis. 156) and A GREAT MAN AND HIS SAYING (Mis. 312).

At the end of the period the *Journal* publishes Mrs Eddy's poem "The Mother's Evening Prayer" (Mis. 389) as 'the mother in Israel' works

and watches for her young church to mature spiritually:

“O gentle presence, peace and joy and power;
O Life divine, that owns each waiting hour,
Thou Love that guards the nestling’s faltering flight!
Keep Thou my child on upward wing to-night.”

Significantly, at that time the final line of the poem reads, “And mother finds her home and far-off rest,” which is not changed to “heavenly rest” until 1910 when the mission is completed.

LIFE as Soul: October 1893–December 1900

- Gen. 1:22* God blessed them saying, Be fruitful and multiply.
S&H 512:20-3 Multiplication of pure spiritual ideas, discerned only through spiritual senses.
- Events* Period of establishment and enlargement kept safely under divine control. *Christ and Christmas. Pulpit and Press. Church Manual. Miscellaneous Writings. Christian Science versus Pantheism. Christian Science Sentinel. Message 1900.*

We now enter the longest single period in the unfolding story, and the numerous events and their attendant articles might be daunting were it not for the consistent spiritual thread which links them all with a clear common denominator. The key as always is in the relevant section of the days of creation, which here is *multiplication and expansion*. The text in *Science and Health* picks up this leading idea and explains that Life’s multiplication does not mean more matter but rather is an expanded awareness of the One. Mind, for instance, is multiplied not as lots of minds but as the quality of intelligence reflected abundantly. Thus ‘Life as Soul’ signifies that Life’s multiplication is always of the nature of Soul and not of sense. Spirit does not produce matter. But mortal mind’s claim would usurp “the deific prerogatives” by kidnapping the idea from God and incarcerating it in matter. So throughout this period of ‘Life as Soul’ we see the expansion of the idea being kept safely in the hands of God and out of the grasp of personal and material sense. Under the providence of God, Mrs Eddy is making provision for the future of the idea.

Re-organization

The concept of church, having been delivered from material organization and shown to be the living idea of spiritual association, can now be represented by a human institution once again if needed. But

Mrs Eddy takes care that it is framed in such a way that it will be a self-dissolving symbol and not become an ecclesiastical counterfeit. This is why the second church is not a legally incorporated institution and so is not, strictly speaking, organized at all. We are concerned always with a spiritual reality, whether the symbol be church, or body, or human society. So long as we can look through the symbol and see the reality, we may safely have the visible form which temporarily represents it, as when we make use of written figures on paper yet never dream that they themselves are the mathematical realities. But with the church there is always the danger that once Mrs Eddy herself is not there to guide, ecclesiasticism will operate as despotic control over spiritual individuality. Doubtless as a warning to the students not to put themselves back under human law, the 'law case' is replaced in the textbook in 1894, it having been taken out at the time of the disorganization.

Now let us shift our gaze from the church to the writings and observe the same lesson of visible symbols being given in another form. Immediately after the World's Parliament, Mrs Eddy publishes her illustrated poem *Christ and Christmas*, the seventh of her Other Writings. In verses and pictures it describes the twin phases of the Christ idea – first as Christ Jesus and second as Christian Science. Christ Jesus stands for divinity coming to man, and Christian Science for the restoration of humanity to its original divinity. Metaphorically speaking, the mission of Jesus represents the manhood of God while that of Christian Science represents the womanhood, and with great daring Mrs Eddy depicts these tricky themes in her book. The Christ is shown as a Jesus figure and Christian Science as the figure of a woman. It seems like a test of the students' ability to discern with the spiritual senses – an invitation to look through personal forms to the divine idea. But personal sense immediately misconstrues the purpose and personalizes the images. Her critics are scandalized, while some of her students regard the pictures as a golden calf; therefore the book is withdrawn for a few years until thought can contemplate its message more metaphysically. She explained in the *Journal* that "the illustrations in 'Christ and Christmas' . . . refer not to personality, but present the type and shadow of Truth's appearing in the womanhood as well as in the manhood of God" (Mis. 32). The point is that these vital concepts are not invisible abstractions but are to be *seen* in human experience; they are visibly illustrated in the life of Jesus and in the work of Christian Science. As the poet Guest puts it, "I'd rather see a sermon than hear one any day."

Two *Journal* articles arising from the book carry important messages. "CHRIST AND CHRISTMAS" (Mis 371) emphasizes the need for the idea to

be made visible. The second article, *DEIFICATION OF PERSONALITY* (Mis 307), indicates that students must advance to the point where they can look at the person and see not personality but God. If we start from the 'pictures' we might be fooled, but starting from the verses – the spiritual idea – we are always safe.

Coming as it does just when the new church is formed, *Christ and Christmas* illustrates the problem of how to give visible form to an angel-idea and yet not put that idea into subjection to material organization. The physical foundations of the building are laid in 1893 and the edifice is built in 1894, the completion date having been brought forward by three years so as to make the students accomplish the work by demonstration over material 'impossibilities.' If they insist on having a church, they must prove that it is not limited by time, space and matter because it represents "the structure of Truth and Love; whatever rests upon and proceeds from divine Principle" (S&H 583). In her address *LAYING THE CORNER-STONE* (Mis 143) Mrs Eddy writes, "The Church, more than any other institution, at present is the cement of society, and it should be the bulwark of civil and religious liberty. But the time cometh when the religious element, or Church of Christ, shall exist alone in the affections, and need no organization to express it."

To the dismay of some of the students she writes in the *Journal* of June 1894, "My work for the Mother Church *is done*" (RO 495), meaning that while she has prepared for them the scientific means, it is they who now have to live and operate (as she does) from the divine Principle, Love. In *OVERFLOWING THOUGHTS* (Mis 310) Mrs Eddy cordially invites all true Christian Scientists "to come and unite with The Mother Church;" by the time the edifice is completed the First Members have voted into membership nearly four thousand fellow students. They have to exercise spiritual sense over this multiplication, for some of the unregenerate rebels of 1888 also are trying to get in.

The story of the actual building of the church may be found elsewhere, notably in the books by Joseph Armstrong and by Edward P. Bates, which record the overcoming of innumerable delays and frustrations. The labour problems – characteristically – were the refusal of one group to work with another! The ground plan of the edifice is a triangle, the apex of which is the bulge of the 'Mother's Room,' situated in turn immediately above the Directors' Room.

Mrs Eddy does not attend the dedication service in person. Her desire is to keep personal sense out of Christian Science, and in line with this principle the personal pastor now gives way to the impersonal. She announces in *CHURCH AND SCHOOL* (Mis 313), "Humbly, and, as I believe, divinely directed, I hereby ordain the Bible, and 'Science and

Health with Key to the Scriptures,' to be hereafter the only pastor of The Church of Christ, Scientist, throughout our land and in other lands."

The present twenty-six Lesson-Sermon subjects are not introduced until July 1898, and in the meantime all the Science churches are using the 'International Christian Science Bible Lessons' issued as the 'Christian Science Quarterly.' Thus the Bible and *Science and Health* become the Christian Scientist's 'priest' even as they are also his only teacher. MESSAGE TO THE MOTHER CHURCH (Mis 322) explains that her coming personally to the church is unnecessary because "Your dual and impersonal pastor, the Bible, and 'Science and Health with Key to the Scriptures,' is with you; and the Life these give, the Truth they illustrate, the Love they demonstrate, is the great Shepherd that feedeth my flock."

Mrs Eddy's Dedicatory Sermon is in the eighth book, *Pulpit and Press*, published in April 1895. It contains not only her address but also a large selection of respectful clippings from newspapers across the country; these are in marked contrast to the reception given to Christian Science by pulpit and press in the early days. Her sermon declares that "our true temple is no human fabrication, but the superstructure of Truth, reared on the foundation of Love, and pinnacled in Life." Each individual Scientist is the individualized expression of this 'church' - "Each of Christ's little ones reflects the infinite One." Inspired individuality, indivisible from its source and therefore from others, constitutes the new church and unites the race. But it has been hard work to bring the church to this point, as Mrs Eddy makes clear when she says, "From first to last The Mother Church seemed type and shadow of the warfare between the flesh and Spirit" (p. 20).

In view of this struggle it is not surprising to find that her FIRST ADDRESS IN THE MOTHER CHURCH (Mis 106), is a cautionary one on the self-forgetful love which alone can dissolve sin: "Three cardinal points must be gained before poor humanity is regenerated and Christian Science is demonstrated: (1) A proper sense of sin; (2) repentance; (3) the understanding of good." She follows this up with an ADDRESS BEFORE THE ALUMNI OF THE COLLEGE (Mis 110), warning that "you cannot overcome the baneful effects of sin on yourself, if you in any way indulge in sin." The gist of the address is not to malpractise unwittingly, to watch incessantly the trend of one's own thought, and thus silence evil suggestions and protect humanity.

Then in her letter to THE FIRST MEMBERS . . . (Mis 147) she writes of the man of *integrity*, - one of the qualities these First Members must look for in candidates for membership. It has been pointed out by critics that 'the man of integrity' was written one hundred years previously by the Reverend Hugh Blair. No doubt there are satisfactory explanations for

how it came to be adapted and gathered into *Miscellaneous Writings*. Critics have attempted to capitalize on what they regard as Mrs Eddy's 'purloining' of the material, but 'capitalize' is precisely what they fail to do, for it is Mrs Eddy who describes the upright man as "guided by a fixed Principle" while Blair has only "a fixed principle of mind." She is thus elevating the ideas of integrity and honour and placing them in the context of the divine Principle itself. This is the scientific rather than the personal sense of ethics, where the moral is the direct workings of the spiritual and not mere human behaviour.

Church Manual

So we are brought in September 1895 to the very important *Church Manual* (book no 9), the effect of which is to dominate the story from now on. It is published because of the need to regulate the affairs of the church, and to ensure that the relationships of the members are under the rule of Soul. As Mrs Eddy explains in A LETTER (Mis 148) to the Editor of the Journal, its Rules and By-laws "were not arbitrary opinions nor dictatorial demands, such as one person might impose on another. They were impelled by a power not one's own."

For the Christian Scientist the *Manual* is as important as *Science and Health*, for it is his guide to the Christian practice of the textbook's teachings on relationship. While *Science and Health* is the equivalent of the first translation, the *Manual* represents the second translation, when man responds to the demands of God. The *Manual* may seem to be only a handbook for church affairs, but it signifies a much greater work – the resolving of the problem of organic life.* The problem of human society is how to avoid both the wild individualism that has no responsibility to the whole, and the totalitarianism that crushes the individual. For people to be able to work together harmoniously involves considerable self-discipline; if church members do not have this subjectively through scientific obedience to Principle, it becomes necessary to spell out the rule of Soul objectively for them. Accordingly Mrs Eddy steadily adds By-laws to curb the unruly and dictatorial tendencies of the human character; in her own words of 1903, the *Manual* is provided as "laws of limitation for a Christian Scientist" (My 229), which she has hoped would never be needed.

We must note that the *Manual* is "adapted to The Mother Church only" (Man. 104), not the branches. The work of the student (or 'branch') is to evolve from dependence on external personal direction

*See *Civilization Lieth Foursquare* by W. Gordon Brown p. 126, and *Mary Baker Eddy's Church Manual* by Helen Wright.

and find the divine authority reflected within himself – just as the student does in any science. During the evolution of the *Manual* the government of The Mother Church itself is progressively put under greater restriction, while the full democratic self-government of the branches is protected. Eventually the *Manual* lays it down that The Mother Church “shall assume no general official control of other churches” (Man 70).

In the parallel period in western Christian history, the Roman Catholic church smothers the spiritual life of Christendom by its monopolistic rule. In order to forestall a similar domination of spiritual individuality, Mrs Eddy incorporates in the *Manual* a number of strategic ‘estoppel clauses,’ which require her personal consent or signature for the appointment of certain vital church officers; these estoppels are to prevent the autocratic function of the central church continuing without her personal presence. What these provisions mean is that, as the *Manual* is obeyed, the authoritarian maternal aspect of The Mother Church inevitably dissolves and it reverts to being simply The First Church of Christ, Scientist, in Boston, stemming like all other branches from the root of divine Principle. There will be an independent Publishing Society to take care of the literature including the Quarterly. Plainly, Mrs Eddy’s intention is not that the church should be destroyed but rather that every individual church should be directly God-governed, just as the solution to the problem of material body is not its destruction but its resolution, through understanding that body is under the control of God (see My 217:16 – 218:20). In observing these points we must be clear that the branches are *symbols* of individual self-government and that The Mother Church is a *symbol* of government by external authority.

To reinforce individual responsibility, in February 1896 Mrs Eddy writes CLASS, PULPIT, STUDENTS’ STUDENTS (Mis 316) and says “it is not absolutely requisite for some people to be taught in a class, for they can learn by spiritual growth and by the study of what is written.” She adds that the one thing indispensable to the progress of every Christian Scientist is the spiritual assimilation of the twin textbooks. Then, typical of the many letters to branch churches which now appear is the one to Lawrence, Massachusetts (Mis 154), to whom she writes, “It is the purpose of divine Love to resurrect the understanding . . . Through the word that is spoken unto you, are you made free . . . Forget not for a moment, that God is All-in-all – therefore, that in reality there is but one cause and effect.”

With that theme in her thought, the next piece is ONE CAUSE AND EFFECT (Mis 21). Unusually for articles up to this date it is published not

in the *Journal* but in the *Concord Granite Monthly*, and is the only statement of Christian Science written specifically for the world's press in the *Miscellaneous Writings* era. Consisting largely of extracts adapted from *Science and Health*, it is remarkable for its scope and completeness. "That there is but one God or Life, one cause and one effect, is the *multum in parvo* of Christian Science; and to my understanding it is the heart of Christianity, the religion that Jesus taught and demonstrated. In divine Science it is found that matter is a phase of error, and that neither one really exists, since God is Truth, and All-in-all." But because divine Science must totally resolve any sense of dualism, the article notably introduces the idea of *translation*, several years before the actual term appears in the textbook. First, "Christian Science translates Mind, God, to mortals." Then, "Science, understood, translates matter into Mind, rejects all other theories of causation, restores the spiritual and original meaning of the Scriptures, and explains the teachings and life of our Lord." Thus the ancient dualism of Mind and matter is redefined by Science as All and nothing. "Here also is found the pith of the basal statement, the cardinal point in Christian Science, that matter and evil (including all inharmony, sin, disease, death) are *unreal*." What a prodigious statement to be given directly to the world!

End of *Miscellaneous Writings* Era

We are now almost at the end of the *Miscellaneous Writings* era when Mrs Eddy will gather up her articles from the previous fourteen years and publish them in the book of that name. But first she records her 1896 MESSAGE TO THE ANNUAL MEETING OF THE MOTHER CHURCH (Mis 125). Thinking aloud with them of the "untouched problems of being," she writes, "Throughout my entire connection with The Mother Church, I have seen, that in the ratio of her love for others, hath His love been bestowed upon her." Then she earnestly requests that "Christian Scientists . . . pray daily for themselves" and they will be conformed to a fitness to receive the answer to their desire. As this spiritualization promises to be a new birth rather than the end of an era, the Message is followed by SUNRISE AT PLEASANT VIEW (Mis 376).

The book *Miscellaneous Writings* (no 10) is published early in 1897, bringing before thousands of new students precious early material which they had never had the opportunity of reading. It includes in INKLINGS HISTORIC (Mis 378) a recapitulation (written in 1896) of the discovery and founding of Christian Science as "the Science of Life" and "the Science of Christianity." The deeply interesting PREFACE refers frequently to time, indicating that one purpose of the book is to have the reader understand that what he may think is a historical past is timeless

spiritual footsteps.

Although the material is broadly similar to what is found in the textbook, *Miscellaneous Writings* is strongly angled towards *the living* of the Science. Accordingly the dedication carries the stamp of the entire book with its reference to “these practical teachings” which “demonstrate the ethics of Christian Science.” As soon as it is published Mrs Eddy suspends for one year all teaching of Christian Science by her students: “‘Miscellaneous Writings’ is calculated to prepare the minds of all true thinkers to understand the Christian Science Text-book more correctly than a student can” (CSJ March 1897). In the next chapter of this volume her book will be considered more fully in its own right, but it may be noted here that from the first it contains a chapter of letters from those healed by reading *Science and Health* – five years before the similar FRUITAGE chapter appears in the textbook!

Opening of the Miscellany era

We are still within the expanding third period of the fifth day, ‘Life as Soul.’ Its characteristic is that the multiplication of Life takes the form of spiritual individuality, spontaneously emanating from source and free from interference. The story is traced as before through Mrs Eddy’s articles and letters, but these are now to be found in her other composite book, *The First Church of Christ, Scientist and Miscellany*.* The first part of that book refers solely to the building in 1906 of the great extension to the original Mother Church, which we shall consider in due course; the bulk of the book – Part II, entitled “Miscellany,” – is made up of messages to the churches, admonition and counsel and, increasingly, contributions to the world’s newspapers and magazines. Once again we take them in chronological flow, and significantly we find that the earliest items are dedicatory letters to branch churches, which represent the free spiritual individuality already mentioned. To First Church in London, England, she writes, “*Beloved Brethren across the Sea*:– Today a nation is born. Spiritual apprehension unfolds, transfigures, heals. With you be there no more sea, no ebbing faith, no night” (My 183). In a long letter to the First Church in Chicago (My 177) she reiterates the purpose and reliability of the spiritual pastor, the Bible and *Science and Health*. “Christians and Christian Scientists know that if the Old Testament and gospel narratives had never been written, the nature of Christianity, as depicted in the life of our Lord, and the truth in the Scriptures, are sufficient to authenticate Christ’s Christianity as the perfect ideal. The character of the Nazarene Prophet illustrates the Principle and practice of a true divinity and humanity.”

*Appendix B lists in chronological order all the articles now in *Miscellany*.

Mrs Eddy's watchfulness for the freedom of the individual branch churches is shown in her letter to THE NEW YORK CHURCHES (My 243). In it she rebukes the error expressed by the leader of one of the churches there who has ambitions to build an empire for herself by amalgamating several branches; the scheme is typical of the situations which give rise to the proliferating By-laws of the *Manual* forbidding such domination. 'Life as Soul' means that the individualization of Life must be in a form that is safe from take-over by material sense. That is, true character in Christian Science reflects the divine likeness, as she writes at the same time to The Mother Church (see My 121).

Then there is the message to the church in White Mountain, New Hampshire (My 184), for which she has a special feeling, having vacationed there after the rebellion of the Boston students in 1888. Typical of the divine root from which she feeds the branches is this passage: "Truth, Life, and Love are formidable, wherever thought, felt, spoken, or written – in the pulpit, in the court-room, by the wayside, or in our homes." A particularly warm and appreciative letter is the one to the church in Atlanta in the southern state of Georgia (My 187), a city that had suffered horrific casualties in the closing stages of the Civil War. This church had been built up by the able spiritual work of Sue Harper Mims, later a member of Mrs Eddy's last class. Writing of their "sanctuary" she says, "Christian Science has a place in its court, in which, like beds in hospitals, one man's head lies at another's feet. As you work, the ages win; for the majesty of Christian Science teaches the majesty of man. When it is learned that spiritual sense and not the material senses convey all impressions to man, man will naturally seek the Science of his spiritual nature, and finding it, be God-endowed for discipleship."

Another message is addressed to the congregation in Concord, New Hampshire, where she lives, and is the opening piece on a subject which eventually fills the entire chapters V and VI of *Miscellany*. This subject is the Concord branch church, which Mrs Eddy treats as an object-lesson on the growth of the individual Scientist. In this piece (My 147) she writes, "*Friends and Brethren*:- . . . I have purchased a pleasant place for you, and prepared for your use work-rooms and a little hall." Christian Science Hall, as it is named, is her gift, even as the divine premises of life are God's gift to all. Almost as soon as she gives it to her followers as their church home she has the building remodelled, made over from a colonial-type house to a modest wooden church, and personally inspects the work every day (see My 145). The remodelling signifies that the human has to be improved to the utmost, and healing of the body and regeneration of character are the means by which the mortal concept is

progressively laid off. Of course, this is only half the story; the other half of the process is the irresistible advent of the purely spiritual idea of man (see *Mis* 287:1-4). Accordingly, in the sixth period Christian Science Hall will be pulled down and an entirely new granite church built on its site. But this replacement of the remodelled hall does not happen for a few years yet, and in the meanwhile we are invited to 'Watch this space!'

It is significant that at this time the Sunday Services themselves are remodelled too, for in July 1898 the present twenty-six Lesson-Sermon subjects are introduced for all the churches. They mark the completion of the transition from personal sermon to scientific lesson. The *Journal* said of them, "The subjects for these sermons, as is quite well known, were furnished by our Leader. As has been observed, they follow the order she was wont to employ in teaching her classes."

Chapter V of *Miscellany* contains all Mrs Eddy's published letters regarding Christian Science Hall, often with passages of great power and beauty. "Bear in mind always that Christianity is not alone a gift, but that it is a growth Christward . . . Christianity is the summons of divine Love for man to be Christlike" (*My* 148). Then, as though explaining how the remodelling has to permeate life, she declares in another message to them (*My* 151), "Christian Science healing is 'the Spirit and the bride,' - the Word and the wedding of this Word to all human thought and action."

At the end of 1898 Mrs Eddy holds her famous last class, in Christian Science Hall, Concord. Seventy picked students are invited, and her address of welcome is published as THE NOVEMBER CLASS, 1898 (*My* 243). In it she says, "The 'secret place,' whereof David sang, is unquestionably man's spiritual state in God's own image and likeness, even the inner sanctuary of divine Science, in which mortals do not enter without a struggle or sharp experience, and in which they put off the human for the divine." Then she adds, "In the highest sense of a disciple, all loyal students of my books are indeed my students." Accordingly she places on the front bench those who have not had a personal teacher but have demonstrated a great deal from the study of the textbook alone. 'These,' she is reported to have said, 'are my prize students.' And in her next Communion Message (*My* 124) she writes, "The students in my last class in 1898 are stars in my crown of rejoicing." Many of them have recorded their accounts of this inspiring class.

Agencies of Propagation

The year 1898 also sees a great burst of activity on the public front, with the formation of new instruments for propagating Christian

Science. The first is the establishment of the Christian Science Publishing Society on a permanent (but unincorporated) basis, with its own irrevocable and independent Deed of Trust. Next, Mrs Eddy sets up a Board of Lectureship; the twelve lecturers are sent forth to present Christian Science in a dignified and Christian way; they are to take the questions uppermost in the public mind and answer them systematically in Science. Perhaps most importantly they are charged to “bear testimony to the facts pertaining to the life of the Pastor Emeritus” (Man. 93) for as she wrote to one of them in a letter, “All the people need, in order to love and adopt Christian Science, is the true sense of its Founder. In proportion as they have it, will our Cause advance” (We Knew 1 40). She therefore writes of these lecturers as “my faithful witnesses” (My 248).

Yet another formation in this year is The Board of Education, designed to produce new teachers (none having been certified since the closing of the College in 1889). While the church should represent the spirit, the College should represent the spirit’s letter, and this absolute scientific unity of spirit and letter has already been referred to at the beginning of the ‘Life’ period in this chapter. We now note that the short article is entitled THE BOARD OF EDUCATION (My 246), and it continues, “While revising ‘Science and Health with Key to the Scriptures,’ the light and might of the divine concurrence of the spirit and the Word appeared, and the result is an auxiliary to the College called the Board of Education of The Mother Church.” (The final paragraph of this piece belongs to a later period, June 1904.) Clearly Mrs Eddy is explaining that education in Christian Science means teaching – or drawing out – the letter wedded to the spirit.

She appoints as teacher Edward Kimball, who serves also on the Board of Lectureship with very great distinction. It is recounted that he voiced some fact of Science to Mrs Eddy, who was impressed and asked him where he had got it. He said that it was she herself who had taught it to him. She replied that it was not in those words. ‘Well, they are my sense of what you taught me.’ It seems that it is this ability to reproduce the fundamental ideas correctly without parroting his teacher that enables her to put him in charge of the College. At about this time she alters the passage in *Christian Healing* (p. 14) that used to read, “I have never yet had a student who has reached this ability to teach” to the present form, “I waited many years for a student to reach the ability to teach.”

The work of Christian Science is always twofold: first is the understanding of the nature of God at the centre, and second is the transforming effect of that understanding upon the world circumference.

Up to this point the main emphasis has been on enabling the students to understand God spiritually and scientifically, but now in the 'Life as Soul' period the focus of interest is moving outwards, embracing the world as "Spirit blesses the multiplication of its own pure and perfect ideas" (S&H 512). Thus it is that the *Christian Science Sentinel* first appears in September 1898 (though until the following January it is entitled the "Christian Science Weekly"). The new magazine is evidently intended at first as a newspaper, for the first two pages are given over to brief paragraphs of world news, and in this sense it is a forerunner of the *Monitor*. While the *Journal* is essentially the 'house organ' or mother publication, the *Sentinel* relates specifically to the branches; indeed in its first issue it is saluted as "the child of the Journal," and Mrs Eddy uses it for quick communication with her far-flung 'children' and for notifying them promptly of new By-laws. Most of the articles and letters now in *Miscellany* were published first in the *Sentinel*, and sometimes only there.

Items for the World's Press

In keeping with the keynote of the period we find no less than forty-four articles in *Miscellany* either written specifically for the world's press or at any rate published there first, signifying that metaphysically speaking the world is Christian Science in operation. For example, the time of the Spanish-American war reveals her as neither a belligerent patriot nor a pacifist, as is shown in her realistic article for the *Boston Herald*, OTHER WAYS THAN BY WAR (My 277): "I can see no other way of settling difficulties between individuals and nations than by means of their wholesome tribunals, equitable laws, and sound, well-kept treaties . . . To coincide with God's government is the proper incentive to the action of all nations." Incidentally, in the war with Spain over Cuba the United States of America received moral support from no other world power except Britain, and in recognition Mrs Eddy wrote for the *Boston Herald* the poem "The United States to Great Britain" (My 337). It is unique in that it contains her only published reference to the Anglo-Israel theory, which she appears to accept as metaphysical truth if not necessarily historical. After describing Britain as "Judah's sceptred race" the poem concludes,

"Brave Britain, blest America!
Unite your battle-plan;
Victorious, all who live it, -
The love for God and man."

Other articles published by the newspapers in this particular period

include *TO THE CHRISTIAN WORLD* (My 103), which is a very full and dignified explanation of Christian Science Mind-healing; it is written in response to an outcry when a well-known author died, having had Christian Science treatment temporarily and in between medical physicians. Then there is the letter *CHRISTIAN SCIENCE AND THE CHURCH* (My 299) which replies to a critical priest; she explains that Christian Science heals both sin and sickness for it “presents the demonstrable divine Principle and rules of the Bible,” – the Principle that God is *All*, – a point that should be believed by all Christians. Since “he implies Christian Science is not a departure from the first century churches,” she concludes that it is thus “the new-old Christianity.” These ignorant attacks by the churches seem to drive her ever further into the heart of reality itself, only to emerge anew with forthright vindication of the divine logic and healing power of Christian Science. A splendid example is *THE CHRISTIAN SCIENCE TEXTBOOK* (My 109), published in the *Boston Herald* by way of public refutation of charges made at an Episcopal Congress that *Science and Health* is “absurd, ambiguous, unscientific.” Her article is so well constructed that it cannot be abbreviated fairly, but she points out that the divine metaphysics which Jesus taught presented the same problems in his time to the ‘establishment mentality’ as it does today; nevertheless the teachings of Christian Science are “resurrecting individuals buried above-ground in material sense,” healing thousands, and going behind religious doctrines to reveal the truth of the Scriptures. If, as the critics admit, the lives of Christian Scientists are consistently fine and noteworthy it can only be because their textbook also is consistent with its divine origin. “I should blush to write of ‘Science and Health with Key to the Scriptures’ as I have, were it of human origin, and were I, apart from God, its author . . . I was only a scribe echoing the harmonies of heaven in divine metaphysics.”

In her articles for the public in this period Mrs Eddy takes every opportunity to plead for human freedom under God. She writes to the *Boston Globe* that Thanksgiving Day “signifies that the Science of Christianity has dawned,” so that “the sacred rights of individuals, peoples, and nations” may not be overridden by, for example, tyrannical legislation outlawing Christian Science healing (My 264). All kinds of trusts, closed shops and monopolies would be the counterfeits of ‘Life as Soul’ where God blesses the multiplication of His own ideas, and where Life is immune to greed and grab. Thus, writing for the *New York World* under the heading *INSUFFICIENT FREEDOM* (My 266), she lists as imminent dangers “the claims of politics and of human power, industrial slavery, and insufficient freedom of honest competition.” Then, thinking no doubt of similar dangers within the Christian Science movement as

well as in the world, she repeats the theme in her 1899 Communion Message to The Mother Church (My 124): “I reluctantly foresee great danger threatening our nation – imperialism, monopoly, and a lax system of religion. But the spirit of humanity, ethics, and Christianity sown broadcast – all concomitants of Christian Science . . . is tending to counteract the trend of mad ambition.” All three of these articles appear within a few months of each other, confirming the period tone of Life’s abundance safe in Soul.

Communion Messages

These substantial annual Communion Messages are both inspiring and important, for they are like progress reports on the spiritual health of the church body. Deceptively slight at first glance like the traditional communion symbols of bread and wine, they actually embody teaching of the greatest import. Mrs Eddy gives seven of them during the *Miscellany* period, four of which are reprinted as separate booklets and make up the next four of the Other Writings.

The Message for June 1898 is published under the title *Christian Science versus Pantheism* and is book no 11. At the time there is renewed public criticism of Christian Science for being ‘pantheistic,’ because the teaching that ‘God is All-in-all’ is misinterpreted from a material standpoint to mean that everything, including matter, must be God. Appropriately enough, this misconception is already handled in the *Science and Health* text for this very section of the fifth day, where the manifestations of the creative Life are defined as mental in nature, discerned only through the spiritual senses of Soul, whereas “mortal mind inverts the true likeness” because ignorant of its origin and nature. While Science declares, ‘God is All,’ pantheism would say, ‘all is God.’ But in Science, because God, Spirit, is All-in-all, all is spiritual and there is no matter, and all there is to the belief of matter is a material sense of what is actually Spirit.

In practice this enables us to see that there is no life in organic material body, whereas the reflected embodiment of Life, Truth and Love *is body*. This will explain why Mrs Eddy is so insistent that the church body should manifest divine harmony – and do so not by tinkering with human behaviour but by knowing that harmony is what it *is* in Science. Like all these Other Writings the book *Christian Science versus Pantheism* reveals with every fresh reading profound new depths of Christianity as well as Science, for with all its power it radiates the warm feeling of returning to one’s familiar home.

A somewhat similar theme pervades the Communion Message for the following year, 1899 (My 124). Clearly, “the mystery of godliness – God

made ‘manifest in the flesh’ – cannot mean a pantheistic sense of Spirit made manifest as its opposite, matter; equally clearly Christian Science does make God spiritually understood so that He “is seen of men” in transformed lives – lives that are less mortal. “We have it only as we live it. This is that needful one thing – divine Science, whereby thought is *spiritualized*, reaching outward and upward to Science in Christianity, Science in medicine, in physics, and in metaphysics.” By contrast, in Apocalyptic language the Message also denounces “the Babylonish woman.” This is not a person but a corrupting type of thought, that would hold onto its depraved ego and at the same time attempt to justify it by ‘spiritualizing’ the mortal by fine-sounding language. It is moral idiocy. At this very time the church has just finally expelled a troublesome individual who seems to embody this perverse doctrine.

By placing side by side these two points – the “mystery of Godliness” and the “mystery of iniquity” – Mrs Eddy is showing what Christian Science means by communion, or ‘embodiment.’ Trying to incorporate something in one’s personal life will only hold Spirit in the grasp of matter; whereas seeing the living idea of God and claiming *that* as one’s body will liberate and resurrect. The Message is reinforced two days later in the beautiful ADDRESS AT THE ANNUAL MEETING (My 131): “may I say with the consciousness of Mind that the fulfilment of divine Love in our lives is the demand of this hour – the special demand.”

The outrageous student who has willingly been the embodiment of “the Babylonish woman” is stung by the reference, takes it personally, and starts a law-suit against Mrs Eddy for libel; proceedings drag on for a couple of years before the court dismisses the case. But the publicity has invited other malcontents and critics to join in with their brickbats of abuse, and it is a sore time of trial for her and her faithful officials. Yet in the midst of it she can sit down and write the poem “Satisfied” (Po 79):

“It matters not what be thy lot,
 So Love doth guide;
 For storm or shine, pure peace is thine,
 Whate’er betide.

And of these stones, or tyrants’ thrones,
 God able is
 To raise up seed – in thought and deed –
 To faithful His . . .

Love looseth thee, and lifteth me,
 Ayont hate’s thrall: . . .”

God has infinite ways of communicating to us what we need to know; even a rubber band falling in the shape of a heart will serve as a

reminder of everpresent divine Love. Mrs Eddy alludes to this comforting incident at the end of the 1899 Communion Message (My 124): "The signet of the great heart, given to me in a little symbol, seals the covenant of everlasting love." And as so often when she is spiritually moved, she puts her feelings about it into verse – "Signs of the Heart" on page 24 of *Poems* (see also *We Knew* 3:12–15).

Message to The Mother Church, 1900, which forms no 12 of the Other Writings, carries this same serene tone. In it she refers to Christian Science as "the divine Science of divine Love" which enables man to love God and to love his neighbour as himself. But to reach its heights he has to be a "right thinker and worker." The kind of work it demands is to walk closely enough with Christ to conquer self, and Mrs Eddy takes as an apt and notable illustration the message by John the Revelator to the seven churches in Asia. "His allegories are . . . bursting paraphrases projected from divinity upon humanity . . . Note his inspired rebuke to all the churches except the church in Philadelphia – the name whereof signifies 'brotherly love.'"

From beginning to end the long 'Life as Soul' period has had the one consistent tone of Life's expansion under the control of Soul, and even as it began with the letters to branches, so we may round it off with two more. But these two letters contain something special that opens the way into the fourth tone of this period – that of 'Life as Principle,' where true individuality operates solely under divine government. They are written at a time when there is agitation amongst some eager students for a change in the leadership and in the form of church government; Mrs Eddy receives many letters of confidence from the branches, and she replies to two of them (My 199 and 200). To First Church in Washington, D.C., "this church in our capital," she writes of the "fourfold unity between the churches of our denomination in this and in other lands." And to First Church in London, England – Britain's capital – she remarks that "The chain of Christian unity, unbroken, stretches across the sea . . . What holds us to the Christian life is the seven-fold shield of honesty, purity, and unselfed love." Why "fourfold" and "sevenfold"? Quite deliberately, in those otherwise enigmatic phrases, she is pointing towards the seven capitalized synonymous terms that are the nature of God (Mind, Spirit, Soul, Principle, Life, Truth, Love), and to the four capitalized terms that express its mode of operation (Word, Christ, Christianity, Science). These are the two 'capital cities' – the two categories of divine ideas that comprise the system of spiritual self-government – by means of which generic man will lead on the centuries.

LIFE as Principle: January – December 1901

- Gen 1:23* Evening and morning the fifth day.
S&H 513:6-13 When divine Science becomes the interpreter, the veil of person is lifted.
Events Mrs Eddy's successor named. Poem: "The New Century." *Message for 1901*.

The last phase of the Life period is a short one occupying simply the year 1901. All the main elements in it speak consistently of 'Life as Principle' in contrast to life as person. One crucial item of this character dominates the period: Mrs Eddy designates generic man as her successor in leadership.

As always, the key is provided by the Genesis text in *Science and Health*, beginning with the statement, "Advancing spiritual steps in the teeming universe of Mind lead on to spiritual spheres and exalted beings." The word 'teeming' means 'bringing forth young,' as the fifth day displays so abundantly when Life brings forth true individuality. The concept of "exalted beings" would be a little obscure if viewed from the standpoint of mortal personalities, but when personal sense no longer stands in the way, "anon the veil is lifted." The mask or veil is removed only when "divine Science becomes the interpreter," for divine Science explains that 'man' is the generic term for the idea of God.

At the turn of the century the thought of the Christian Science movement – and of an intrigued world press – is occupied with the question of Mrs Eddy's successor in leadership. Already there has been agitation amongst some of her male students to have her hand over the reins to the men. But external, personal, leadership would only veil man's inalienable right to be spiritually self-governed. In order to give her world-scale answer to the whole world, in May 1901 Mrs Eddy grants an interview to a reporter from the *New York Herald*. The article is later reproduced in the *Sentinel* and the *Journal* as MRS EDDY TALKS (My 341), and she says: "The continuity of The Church of Christ, Scientist, is assured. It is growing wonderfully . . . in it alone is the simplicity of the oneness of God; the oneness of Christ and the perfecting of man stated scientifically." To the question, "How will it be governed after all now concerned in its government shall have passed on?" she replies, "It will evolve scientifically. Its essence is evangelical. Its government will develop as it progresses."

Regarding the specific question of her successor she says, "It will be a man." Subsequently, when conjectures arise as to whether she means any particular person, she issues a further statement: "I did say that a man would be my future successor. By this I did not mean any man

to-day on earth. Science and Health makes it plain to all Christian Scientists that the manhood and womanhood of God have already been revealed in a degree through Christ Jesus and Christian Science, His two witnesses. What remains to lead on the centuries and reveal my successor, is man in the image and likeness of the Father-Mother God, man the generic term for mankind" (My 346).

The clear inference is that Mrs Eddy's successor in leadership is not to be a person, or a hierarchy of self-appointed persons, but mankind itself in its spiritual reality. This is a new and challenging concept for Christian Scientists to grasp, for up till now they do not equate mankind with "man in the image and likeness of God." Mankind, in fact, is usually regarded as the material race of Adam. Yet here Mrs Eddy is forcing thought to revise its concept of humanity, to let divine Science lift the veil, and thus be able to demonstrate that what it calls humanity is actually the idea of God. The subject is treated with indisputable authority in THE APOCALYPSE chapter in *Science and Health* where, writing of the God-crowned woman she says, "The woman in the Apocalypse symbolizes generic man, the spiritual idea of God; she illustrates the coincidence of God and man as the divine Principle and divine idea" (p. 561). Whenever man is in coincidence with God, therefore, he is man in the generic sense, God's genus of man. Nothing less could be "the spiritual idea of God." Nothing less could exhibit scientific government or "lead on the centuries."

What Christian Science has done, under Mrs Eddy's faithful mothering, is to put each individual directly under God for scientific instruction; Christian Science has made it possible for mankind to recognize that the human race itself is of divine origin and can work, now, under the regime of divine Principle. And bearing in mind that it is preferable to lead than to be driven by circumstance, it is instructive to note that generic man *leads* on the centuries while by contrast "the logic of events pushes onward the centuries" (My 272).

No other single idea in the entire development is of such momentous significance for human thought. It stamps the mission of Christian Science upon time as well as on eternity. It marks the turning point from endless painful struggle with mortality to a new realization of being born of God. Thus the outstanding poem "The New Century" (Po 22), written in January 1901, ushers in the new period of 'Life as Principle.' It hails the twentieth century as the birth-hour of man in the spiritually generic sense: "Thou God-crowned, patient century, Thine hour hath come!" Certainly our century represents the age when man, generically, is beginning to enter upon his heritage, under the equitable government of heaven.

“. . . and, beckoning from above,
 One hundred years, aflame with Love,
 Again shall bid old earth good-by –
 And, lo, the light! far heaven is nigh! . . .

‘Tis writ on earth, on leaf and flower:
 Love hath one race, one realm, one power.
 Dear God! how great, how good Thou art
 To heal humanity’s sore heart; . . .

The dark domain of pain and sin
 Surrenders – Love doth enter in,
 And peace is won, and lost is vice:
 Right reigns, and blood was not its price.”

Because ‘generic man’ means man in coincidence with God it must also mean man in coincidence with his fellow ideas of God. As *Science and Health* puts it, “One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, ‘Love thy neighbor as thyself’” (p. 340). Consequently after the poem the first article to be published is the tribute to Baron de Hirsch (My 287), the financier and philanthropist who during his life contributed \$100,000,000 to charities. In his words, “My son I have lost, but not my heir; humanity is my heir,” one hears the echo of ‘generic man is my successor.’ Mrs Eddy’s generous estimate of the Baron and his wife seems more a tribute to the noumenon – the divine Principle that is Love – than to the phenomenon of a personal benefactor, yet she takes care not to separate the two. The Baron and Baroness, she writes, “were unquestionably used in a remarkable degree as instruments of divine Love . . . Divine Love is the noumenon and phenomenon, the Principle and practice of divine metaphysics . . . In love for man we gain the only and true sense of love for God, practical good.”

In contrast to such charity, some very uncharitable moves are afoot to restrict by statute the practice of Christian Science healing. Some of the newspapers lead the attack, picking on the possibility that Christian Scientists might break the law and not report cases of contagious disease. Mrs Eddy denies this in her reply to the *New York Sunday Journal* with the dignified article, CHRISTIAN SCIENCE HEALING (My 219).

Some of her students, over-enthusiastic in their zeal to defend Christian Science, are in danger of deifying her. She requests them, in A WORD TO THE WISE (My 223), to be cautious, to avoid public debates, and not forget the Golden Rule. But others, who understand that Principle is the one and only Person, will not be liable to idolize her. For instance, she writes to the Second Church in Chicago (My 191), where the Reader was Bicknell Young, “Ye sit not in the idol’s temple . . . May

the God of our fathers, the infinite Person whom we worship, be and abide with you.” Thus we arrive in time at May 1901 when, in the press interview already noted, Mrs Eddy makes her explicit statement about her successor being generic man rather than a person.

This theme of ‘Life as Principle’ is given full expression in the Communion Message for 1901. The text is published as the little book *Message to The Mother Church, 1901*, which comprises the thirteenth of the sixteen Other Writings. Regarded by Mrs Eddy as the best of her Messages, and containing many inspiring and memorable passages, it is remarkable chiefly for its explanation of God as the infinite Person. “Divine Science becomes the interpreter,” and it does so by employing a prodigious number of capitalized synonymous terms to define what that Person is, whereas personal sense would have used mere attributes deduced from human personality. “Because God is Love, Love is divine Principle; then Love as either divine Principle or Person stands for God . . . We understand that God is personal in a scientific sense, but is not corporeal nor anthropomorphic.” Moreover, if it be so with God it must also be so with Christ and with man, for while “Scholastic theology makes God manlike; Christian Science makes man Godlike.” Thus, when divine Science lifts the veil of personality from man, his spiritual individuality so far transcends his mortal personality that healing naturally follows. Inevitably, then, ‘transcends’ is another favourite word in this Message.

There are other important features of the Message which can be left until the sixteen books are considered all together in the next chapter. But it is apparent here that Mrs Eddy’s chief purpose is to lead thought away from mortal personality by teaching it how to come forth from the infinite Person of divine Principle. As the Scientist learns how to give birth to his real selfhood from the ‘womb’ of God, he progressively ceases to conceive of man as mortal and personal. Consequently, as soon as the Message is published, the College course on physical obstetrics is abolished.

Outwardly, the world sees the Christian Science movement flourishing and expanding, and because of the healing work its appeal is chiefly to the individual. But Mrs Eddy is concerned more with the generic, and so she is at work during 1901 on a major restructuring of the textbook adapted to meet the need of the race.

The period closes with a letter to her students entitled CHRISTMAS GIFTS (My 257), which reveals her sprightly ability to use up-to-the-minute analogies: “Your Christmas gifts are hallowed by our Lord’s blessing. A transmitted charm rests on them.” And, (in reference to a cable received from London), “To this church across the sea I return my heart’s

wireless love." It was in that very month, December 1901, that Marconi made the first radio transmission across the Atlantic, ushering in the material symbol of what is already the spiritual fact - the intercommunion and interdependence of all mankind.