

## THE MARY BAKER EDDY SCIENCE INSTITUTE

*Presents:*

### MONTHLY LESSON CITATIONS

Dear Friends, The Mary Baker Eddy Science Institute has been presenting works on this website of authors whose books although based on Christian Science and Mrs. Eddy's Textbook have been unknown to the field, due to the "Authorized Literature" policy of the organization in Boston. Among those authors have been Frederick Rawson, William Walter and Lillian de Waters.

For the next few months we are going back to our roots with Helen Wright's first Volume of her biography of Mrs. Eddy titled "Mary Baker Eddy God's Great Scientist."

Any one wishing to read and study ahead can download the entire book by clicking on "Publications" on our site.

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### FOREWORD—IMPORTANT

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The statements of Truth in the first edition were frank, plain, and to the point—made from the high standpoint Mrs. Eddy’s revelation had given her. But the “I, I, I, I itself, I” of the carnal mind, or personal sense, distorted the meaning of these statements, and appropriated to itself what belongs to Soul, to man’s real God-selfhood. She soon realized these exalted statements indicated where *her* spiritual thought was, but it was not where the students were. Their thought level was far below hers. She therefore gradually hid these more openly-stated truths which were so totally revolutionary for the human mind—hid them in a way that required spiritual growth to discern their message.

For example, in the early editions of *Science and Health* Mrs. Eddy makes it clear that “we must recognize ourselves Soul and not body, as God and not man”; we must regard ourselves as Principle. Man, she explained, is the name given to the reflection, the meditation, the contemplation of our

God-being. But the fact that she did not, in her final editions, retain these exalted and sublime statements—at least not in the same open unhidden way—concerning the truth about our divine identity, indicates that she found a different *modus operandi* was needed by her followers in order for them to reach the divine subjectivity her great revelation and discovery had given her.

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

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

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

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

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

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

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

What did she mean by this statement?

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

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

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

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

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

Mrs. Eddy knew that even today this early history would repeat itself.

Old theology would try to kill whatever gives birth to Truth. She had no illusions concerning what her antagonists would try to do to pervert the truth about her lifework. Error doesn't want to be uncovered, therefore, "the higher Truth lifts her voice, the louder will error scream" (97:23).

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

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

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

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

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

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

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

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

But no amount of ecclesiastical human ambition or violation of Mrs. Eddy’s counsel or of her Manual can permanently survive the tremendous evolution of thought initiated by her discovery.

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

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

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

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

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

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

relation with the divine, the spiritual, and the eternal,” and so forever gain our spiritual freedom and supremacy.

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

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

*Helen Wright  
Spring, 1984*

**CHAPTER I**  
**EARLY TEACHING**  
**AND**  
**HEROIC STRUGGLE**

**ARRIVAL OF “THE PRECIOUS VOLUME”**

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

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

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

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

As her thought that day in 1905 flashed down the dim corridor of past years, could these have been some of the tragic yet tender memories evoked? Looking forward, would the “little book” which had now grown in scope to

fulfill the prophecy of Revelation, chapter 12, weather the insidious floods of the red dragon and its grim determination to wipe out the Christ Science when she was no longer here?

### **EVIL’S DESIGN**

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

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

### **DISCREDITING EARLY EDITIONS**

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

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

While the first edition might be said to be the highest, the final edition is the broadest, and the safest to put into the hands of the most materially-minded, as well as the most spiritually- advanced student. However, all that unfolded in the 431 editions that followed the first was already innate in the first, “the Precious Volume.”

### **REVOLUTIONARY STATEMENTS**

The first edition contains the marvelous revolutionary statements of divine subjectivity which were completely natural to Mrs. Eddy. These mountain-top assertions, in the first and other early editions, indicate where *she* was spiritually, but it was not where the students were. Gradually,

however, as the divine Science of her discovery is assimilated, we will all come full circle to what is set forth in the first edition.

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

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

### SYSTEMATIZING BEGINS

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

Mrs. Eddy could give her divine revelation to the world only as there was some readiness for it. Her ability to express, explain, and develop the Science came in answer to the Field's need. It was "mother and child responding to each other," as Alice Orgain revealingly describes it.

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

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

An appreciation of the cost to her of being the Discoverer and Founder of Christian Science may help to rouse the dormant understanding of the Leadership of Mary Baker Eddy whose writings lead us back to Love, to

our true God-being which animal magnetism (her term for error) has hidden from us.

### HER HUMAN FOOTSTEPS

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

Nothing but the self-conscious grandeur, the desire to clear the way for others’ happiness, could have endured and sustained such a sacrifice. Mrs. Eddy knew that “the undying thirst of the affections demands a being of Love, an unfailing good applicable to our daily needs, and to know there is not a need for which there is no supply.” The insatiable yearning for love and affection can only dwell in the human heart because Love divine is the ever-present reality. This is why every living creature responds to love. In meekness and self-abnegation she took the irrevocable step that committed her to the conversion of her pure ideal into life, and by the divine Science of Love she found the truth of health, happiness, heaven. To this highest truth she remained true. She knew:

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

### HER HOLY HISTORY

Mrs. Eddy’s history was a holy one. In *Retrospection and Introspection* she tells us:

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

**When we expunge the material record sufficiently to see Mrs. Eddy’s every human footstep in a new light, her human history is “revised”; behind the material record we see God as Love in action—God revealing Himself to humanity in the only way humanity can perceive the divine at work. Expunging the material record enables us to see her holy history behind the cruel disappointments and hardships, even as we see Jesus’ holy history, when we look at his life ending in desertion and crucifixion.**

**MARY BAKER EDDY: HIGHEST VISIBLE IDEA**

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

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

**GRATITUDE DUE MRS. EDDY**

It would be a great danger to our Cause if Christian Scientists should fail to keep alive the memory of, and gratitude for, the life and sacrifices of our brave and selfless Leader who was a spiritual luminary of incomparable

magnitude, above human praise or criticism. There are no words that can express what the world owes Mary Baker Eddy, the windowpane through which the light of Truth could shine.

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

### **LYNN, AND THE LEAN YEARS DESERTED, ALONE**

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

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

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

### **DEFEATS SEEN AS VICTORY**

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

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

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

## REVELATION AND DISCOVERY

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

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

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

## HOW THE DISCOVERY CAME TO PASS

The revelation in 1866 has come to Mrs. Eddy because her thought was prepared to receive it.

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

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

In *The Christian Science Journal* of June, 1887, she wrote; “As long ago as 1844. I was convinced that mortal mind produced all disease, and that the various medical theories were in no proper sense scientific. “She says it was a case of dropsy (described on page 156 of *Science and Health*) that was *the falling apple*. It convinced her beyond any doubt that mind was her immediate recovery from that 1866 injury. (*Ret.* 24:12).

In Volume 1, p. 2, of *The Christian Science Journal*, an article by Mrs. Eddy, using the editorial.”she”states:

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

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

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

What the physical senses are aware of as matter or a physical body must not be accepted as if it were something in itself. The Mind of man is the creative Principle, God. What we think we see with the eyes must

be translated, because it is not really seen with the eyes but with the understanding. The thinking of the revealing Mind is called “man.” This Mind that manifests all, that brings all to view, is *your* Mind. It “is the source and condition of all existence” and “from the infinite elements of the one Mind [your Mind] emanate all form, color, quality, and quantity” (S. and H. 181:1; and 512:21). The divinity of the human is demonstrated and becomes clear through spiritual understanding and comprehension. As we learn to look out from—Mind our true Mind—there will be no false evaluation.

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

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

### **DIVINITY SEEN THROUGH DISCOVERY**

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

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

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

When *we* are realizing divine ideas, *that* is Truth’s *own* self-realization. Writing of Science, Mrs. Eddy says, “Divinely defined, Science is the

atmosphere of God” (*No.* 9:25). “The atmosphere of God” permeates the first edition of *Science and Health*. She continues her definition: “humanly construed, and according to Webster, it is knowledge duly arranged and referred to general truths and principles on which it is founded, and from which it is derived” (*ibid.*).

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

### **ARTICULATING THE DISCOVERY**

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

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

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

### **MORE TRIALS AWAIT HER WILLINGNESS TO ENDURE**

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

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

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

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

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

Because she knew she had discovered something holy, something that brought to mortals the understanding that they were not mortals but are divine, she could not tolerate any mixing with materiality, nor could she meet evil’s opposing forces with cool detached reserve as worldly philosophers were prone to do. Having touched the divine, having proved it beyond cavil in healing all manner of sickness and discord, she could not allow the wickedness of a few to deter her from giving her great revelation and discovery to the world.

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

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

## OPPOSITION DESPITE HEALINGS

It was inevitable that propounding this newly discovered Science, which spelled death to the carnal mind, would stir opposition, at first locally, then nationally, and world-wide. Mrs. Eddy watched with God (i.e., took the divine Mind’s point of view) as the first local squalid intrigues continued

and gradually wore themselves out. Patiently she persevered in her God-ordained mission. She spontaneously performed many wonderful healings in these early days.

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

**A friend who had persistently clung to an unreasonable dislike for Mrs. Eddy, told me that as Mrs. Eddy was coming down the aisle she [this friend] turned and looked into Mrs. Eddy’s face, and her resistance melted away completely, her eyes filled with tears, and after that she was absolutely loyal to our Leader. There were many other similar experiences which I heard of at the time.**

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

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

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

even important experiences, and I am sorry that this has been true of much of my best healing work.”

Dear, blessed helper of the whole world, little did she realize that at that very moment she was talking to one who owed years of abounding health to the skill of her own healing demonstrations!

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

### BLESSEDNESS FROM SORROW

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

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

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

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

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

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

### **LOSS IS SPIRITUAL GAIN**

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

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

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

To the students it seemed the whole creation was moving toward a “far-off divine event,” absolute perfection. To Mrs. Eddy this perfection was reality, a present *accomplished* fact—just as in mathematics everything that ever will be in the so-called future is present now. When, through spiritual education, we change from a material to a spiritual point of view we will comprehend ourselves as God-beings, to whom all things are known.

### **CHARACTER REGENERATION THE GOAL**

This change comes about through spiritual assimilation of God’s Science. “God wrote the textbook;” Mrs. Eddy tells us, “study it; let God speak to you.” (*DCC* p. 197). Again, she states, “The human self must be evangelized” (*S. and H.* 254:19). This results in the character regeneration that makes us God-like, that is, makes us Mind-like, Spirit-like, Soul-like, Principle-like, Life-like, Truth-like, and Love-like. In order to be one with God our consciousness must be God-like, for only like can commune with like. The structure of our consciousness must become, i.e., must be seen

as, one with the structure of reality. This means toiling “for the spiritually indispensable” (‘00. 14:23). The spiritually indispensable, Mrs. Eddy says, is the good in being, and is our daily bread. Therefore, the highest spiritual Christianity in individual lives is indispensable to the acquiring of greater [spiritual] power” (‘01. 2:3).

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

She taught that old habits of thought must be corrected. The hostility to Truth of the human mind, committed as it is to its own world of material appearances, must yield. To close the gap between the student’s old beliefs and the new spiritual universe she opened to them, required mental discipline, energy, and persistence, which many of the later students did bring to the study and practice; but these qualities were not readily forthcoming in the early students. Many of them for the most part, as she explained to them, were starting with wrong motives. They were mainly interested in quick results, in how they could earn a living, or make money with her healing method, whereas Mrs. Eddy’s whole life and example flowed out of unselfed love.

### **CHRISTIAN SCIENCE REGARDED AS AN INSANE NOTION**

The whole proposition of Christian Science was generally regarded as an insane notion, Putney Bancroft, an early student, tells us in his book (Mary Baker Eddy As I Knew in 1970) The M.D.’s pronounced her a swindler; the spiritualists, a medium; the church, as in league with the devil. A century or two earlier she would probably have been burned as a witch, so strong was public opinion against her. She *was* burned in effigy in the Boston Square, and subjected to other similar indignities.

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

### **HER LOVE FOR HER STUDENTS**

### **TRUE MOTHERHOOD**

**Mrs. Eddy herself set the example of true motherhood. She**

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

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

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

## HER HOLY HUMILITY

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

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

establish the kingdom of heaven on earth.

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

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

### LITTLE KINDNESSES

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

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

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

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

We help to make this a better world by the truly heart-felt love we radiate toward those with whom we come in contact. We never know how

great a source of strength we might rekindle in doing some tender little act to encourage and relieve another's feeling of frustration often just a good-natured smile and word of encouragement, or giving a little of one's time to help another through a hard situation will be remembered a lifetime. When we are hungry spiritually and someone feeds us, when we are a stranger and someone takes us in, that affects us powerfully and keeps us going; words are sometimes hard to find when one is trying to express gratitude for something as priceless as love and kindness.

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

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

In *Science of Man* Mrs. Eddy wrote:

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

**All feel the need of sympathy, of kind words, and hearts**

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

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

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

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

#### **HOW THE MORTAL IS LAID DOWN**

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

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

Neither Jesus nor Mrs. Eddy did their great work for themselves “or for God who needed no help” from their examples, but they did what they did to *help mortals*. Basic to both Jesus’ teaching and the teaching of Christian Science is: “Give and it shall be given unto you .... For with the same measure that ye mete withal it shall be measured to you again” (Luke 6:38). Mrs. Eddy like Jesus knew that “the good you do and embody gives you the only

power obtainable.” As Mrs. Eddy fulfilled scriptural prophecy concerning the “woman in travail, waiting to be delivered of her sweet promise, [she remembered] no more her sorrow for *joy* that the birth goes on; for great is the idea” (562:24); and “in the spirit of Christ’s charity,” she was “*joyful* to bear consolation to the sorrowing and healing to the sick. . . .” (xii:23). But she never tried to avoid the crucifixion that resulted from exposing evil’s hidden mental ways of accomplishing iniquity; neither should we.

### THANKSGIVING DAY

Mrs. Eddy yearned to give and receive love and affection. Not since Christ Jesus walked on earth has anyone expressed as much love as Mrs. Eddy, toward both friend and foe. Samuel Putnam Bancroft (whose book *Mrs. Eddy As I Knew Her in 1870* pertains largely to the writing of the first edition, to what led up to it and the conditions under which it was written, helping to fill in the epochal years in Lynn about which so little is known) wrote that Mrs. Eddy “was also very sensitive to any seeming neglect on the part of her students. Prodigal with her own time and efforts, which were all she had to give, she suffered keenly when she was apparently forgotten by those for whom she had sacrificed all which the world calls dear.”

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

#### Thanksgiving Day.

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

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

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

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

**M. M. B. Glover**

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

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

### **HER GREAT NEED**

She knew what she had discovered was divine, was God, reality; that

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

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

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

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

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

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

### **THE RESULT FOR HUMANITY**

What her struggles and super-human efforts netted humanity, perhaps only

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

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

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

### **FULL CIRCLE**

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

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

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

## CROSS LEADS TO CROWN

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

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

## REDUCTION TO SYSTEM

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

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

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

## SYSTEM LEADS TO DIVINE SUBJECTIVITY

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

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

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

### THE SPIRIT AND THE LETTER

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

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

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

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

### WHY SYSTEM NOT TAUGHT EARLIER

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

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

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

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

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

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

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

### **CHARACTER REGENERATION NECESSARY**

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

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

**The first necessity is honesty, absolute integrity of thought.... There are two ways in which one must know himself. He must be able to recognize his faults, weaknesses, and sins. He must also comprehend in some degree the actuality of his true being as the perfect expression of divine Mind [man's Mind]....This knowledge of himself enables man to overcome human weaknesses and manifest in their stead the qualities of God....The witness to true success is healing—disease banished, grief assuaged,**

**discordant homes made happy, and sin overcome. In the serene activities of good and in the eradication of every thought of self-aggrandizement, the Christian Science practitioner gains dominion over human beliefs. (*Christian Science Sentinel*, Vol. XII, p. 165 (Oct. 30, 1909).**

**THE REVELATION COULD BE EXPLAINED  
“KNOWLEDGE OF SALVATION”**

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

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

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

Her discovery in 1866 enabled her to grasp the great truth that “from the infinite One in Christian Science comes one Principle and its infinite idea, and with this infinitude come spiritual rules, laws, and *their* demonstration” (S. and H. 112:16). Within this one infinite Being “is every embodiment of Life and Mind [in infinite diversification]” (*Un.* 3:23).

Now above everything, she wanted to share this wondrous spiritual discovery with her fellowman. Late in 1866 she began her first attempts at systematizing what God was revealing to her. She called her first written

work, *Science of Man*. This was sufficiently formalized by 1870 to have a copyright granted on it, but it did not appear in print until 1876. In the meantime, however, she gave longhand copies to her students who were asked to study the manuscript, even commit parts of it to memory. As they embodied the teaching of the manuscript, namely, the laws of Life, Truth, and Love in their daily lives, these divine laws operated in consciousness to supplant error with Truth, to alter and change circumstances—change sickness to health, and discord to harmony.

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

### A PUPIL FOUND

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

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

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

Since Mrs. Eddy did not claim to be a teacher of religion, her early students regarded her method as simply a lucrative pathway to health, without medicine, for themselves and their patients. As it became clear that her religious views were entwined with her method the receptive students, in Bancroft’s words, “learned that their success or failure in healing depended on the purity of their lives, as well as on the instruction she gave us.”

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

### EARLY CLASSES

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

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

**SCIENCE OF MAN  
EXCERPTS FROM MRS. EDDY’S EARLY MANUSCRIPT**

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

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

**P. 215: Understanding is God.**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**P. 207: Soul gives forth its idea as a shadow, and holds substance in its self. Now, the idea of harmony is as harmonious as**

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

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

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

Physical scientists, at Mrs. Eddy's time, did not realize that everything we are aware of is “an image in mind.” Therefore they thought what they saw was solid matter, and they tried to determine where it came from, what it was made of, its component parts, atoms, molecules, etc., when all the time what is seen and what we are aware of is never anything but an object in mind composed of the qualities and characteristics of mind. “From the infinite elements of the one Mind emanate all form, color, quality, and quantity, and these are mental, both primarily and secondarily Mortal mind inverts the true likeness and confers animal names and natures upon its own misconceptions” [S. and H. 512:211].

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

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

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

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

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

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

**When the intelligence begins to explain the principle this is being born again, which is necessary to establish the Kingdom of**

**Heaven which is the reign of understanding. This first formation in principle and out of belief is as a blade of grass springing upward by degrees; the understanding grows into truth ....**

### **CHRISTIAN SCIENCE TREATMENT**

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

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

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

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

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

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

Sometimes a single hair of belief separates from truth....It may be a creed by which man has yielded up the truth that in Science the Soul [and remember, “you are Soul”] controls man and not a third person called God.

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

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

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

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

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

### **THE LEADING ERROR**

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

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

**P. 209: When we ask the body for pleasure it is an error.... Error is belief, and belief error. God never created it, but all that worketh a lie was made after the creation of God [was finished], and fashioned after this sort, a belief of pleasure in matter. This led**

**to sexual intercourse, and this belief of man and woman mingling brought forth another belief, and this was that man was a creator, and this error brought sin, sickness and death.**

(Author’s note): As we continue with these excerpts from *Science of Man* and realize how totally Mrs. Eddy’s teaching reversed all positions of mortal mind’s beliefs and convictions, it becomes clear why she wrote: “Until the author of this book learned the vastness of Christian Science, the fixedness of mortal illusions, and the human hatred of Truth, she cherished sanguine hopes that Christian Science would meet with immediate and universal acceptance” [S. and H. 330:21]

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

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

We consequently realize why she had to fulfil Jesus’ prophecy-in -parable concerning the “leaven, which a woman took, and hid in three measures of meal, till the whole was leavened” [S. and H. 117:32]. She had to hide it because if put out into material consciousness it would be lost. She wrote a student: “Keep all I write closely in your heart. Few understand it yet and if placed in matter it is killed” [EOF p. 21 ]. This again gives us a clue why the first edition had to be followed by 431 subsequent editions before it was in a form that would stand for all ages to come: namely, she had to reduce the Science she discovered “to a form comprehensible by and adapted to

the thought of the [material] age in which we live.” She thus fulfilled both the divine meaning of Science, and “Science, humanly construed.” The “system” she gradually wove into the text of Science and Health fulfilled her explanation: “humanly construed, and according to Webster, [science] is “knowledge, duly arranged and referred to general truths and principles on which it is founded, and from which it is derived” (No. 9:2 7).

**Continuing with excerpts:**

### **TREATING A CHILD**

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

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

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

### **TODAY’S CHANGING VIEWS**

Today the belief that matter is something solid, something other than an image in mind, that the body is something other than “a sensuous human concept,” is beginning to disintegrate. Mrs. Eddy pointed out that matter is not an objective state independent of the consciousness perceiving it.

“Matter held as shadow is the idea of God, but matter held as substance is belief and error.”

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

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

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

### **THE HEREAFTER: THE BODY NOT “I”**

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

They all experienced consciousness functioning perfectly without a physical body.

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

### **DR. RING’S PRESS INTERVIEW**

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

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

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

**From what we are told by most of those who have reported such incidents, the moment of death can be one of unparalleled beauty, peace, and comfort—a feeling of total love and total acceptance. This is possible even for those involved in horrible accidents in which they suffered serious injuries.**

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

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

In his book, *Life at Death*, Dr. Ring says that those who do not immediately return to their body see a “light that does not merely beckon from a distance, but appears to enfold the individual in what can only be described as a loving way... they experience total peace, warmth, a tremendous kind of happiness... in a world of surpassing beauty. “It was just *absolutely beautiful!* I could

never explain it in a million years...I can never tell you what the feeling was like.” Returnees state they can find no words to describe the experience adequately. They speak of “radiance, of love, of warmth, of comforting, reverential, awesome thoughts.” As for a body, what they describe can only be interpreted as a “spiritual body”

Dr. Ring continues:

**The typical near-death survivor emerges from his experience with a heightened sense of appreciation for life, determined to live life to the fullest. He has a sense of being reborn and a renewed sense of individual purpose in living, even though he cannot articulate just what this purpose is. He is more reflective and seeks to learn more about the implications of his core experience, if he had one. He feels himself to be a stronger, more self-confident person and adjusts more easily to the vicissitudes of life. The things that he values are love and service to others; material comforts are no longer so important. He becomes more compassionate towards others, more able to accept them unconditionally. He has achieved a sense of what is important in life and strives to live in accordance with his understanding of what matters.**

### **MRS. EDDY ON DEATH AND RESURRECTION**

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

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

**Instead of being bound for the grave, we must know we are on the eternal road of Life that has no sense of death. No evasion of**

the subject is possible. We must know that we can never die. We have to know this some time, and now is a good time to begin. We do not need to sorrow because of the seeming death, but rather rejoice that we know the way out. Watch that you do not lose your love from the attacks of hate. Better lose life in matter than love for God and man. This is why our dear departed are better blessed than those that remain if they are returning evil for evil .....

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

#### MRS. EDDY'S LETTER TO A BEREAVED HUSBAND

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

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

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

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

Now, dear brother, dismiss these; they are as unreal as the false sense of sickness and of sin. They do not belong to God or His creations, and you are the master of all 'that worketh or maketh a lie'. You will learn as did Jacob when he said, 'all these things are against me', that they are *for* you, and the footsteps by which God is calling you more absolutely away from the falsities of sense

and flesh, into an entire surrender to divine Science; and the imperative call—‘leave all for me’, ‘go work in my vineyard’.... (DCC. p. 133).

## SPIRITUAL AWAKENING

### BODY HELD IN THOUGHT

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

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

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

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

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

Jesus held his body immortal, in Truth and in Science. He held it as the phenomena of its Principle—in other words, the idea of the Principle and the shadow of himself. He reckoned himself as the Principle and as the substance. Knowing his body as shadow (as idea) he could walk on the water, and be instantly “on the other side.” His healings illustrate the Science Mrs. Eddy discovered and taught: “Take up thy bed and walk” was

not demanded of body, shadow, but of the Principle, as was the raising of Jairus' daughter, the restoring of the dead son to the widow of Nain, the healing of the epileptic boy, and the many others.

### **IMPRESSION ON STUDENTS GEORGINE MILMINE INTERVIEWS**

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

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

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

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

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

**We go forth from this unfolding Truth and Intelligence with elastic hope and strong convictions, and we are ravished with the sunshine and gladness. The mind waking from its dream of**

**non-realities springs to power. In this sudden surprise of might, there opens to the student’s mind new possibilities, with a dazzling consciousness of the greatness of possible achievement. (*Writings and Genius of the Founder of Christian Science*).**

### **CLASS OF 1870 NOT BUILDING TIMBER**

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

### **THE BANCROFT DISAPPOINTMENT**

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

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

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

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

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

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

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

### **DEDICATION TO STUDENTS**

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

While her course of instruction consisted of only twelve lessons, her pupils were never really graduated. Students have left testimonial that every meeting with her was a lesson, as was every letter received from her, and that this continued for years. There is no record that any of her loyal students, or even her disloyal ones, ever complained of not receiving full value for the tuition they paid.

### **OBEDIENCE**

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

Obedience, to Mrs. Eddy, meant not to look to the human mind or to matter for a single thing, but to look to God, Mind, infinite good—the Principle,

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

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

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

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

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

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

A rebuke was sometimes in the form of a question:

**One day Mrs. Eddy asked a student: “Are you working?” He began to tell of his hours of study and work. She asked, “When you see old age, do you declare that Life is eternal activity, beauty and joy? When you see the leaves falling and hear the winds blow,**

**do you declare that there is no change, decay, or cold? When you see deformity and disease, do you declare that man is made in the image and likeness of God?”**

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

## **UNDERSTANDING BRINGS FREEDOM**

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

**In beginning with a patient one must see the spirituality of his being, and then be fortified to deny the beliefs with understanding. If you were in a house that had caved in, you would keep on working until every timber was removed which kept you from freedom; so you must see all that holds the patient is removed and has no power to hold. Man is free, and freedom is the God-given birthright. (*Fragments*, p. 191).**

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

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

Since God is not a person but a Principle—God is divine Principle—we get answers in Christian Science only as we understand the divine Principle of our being—the Principle which must be learned, i.e., must be made our

being through the study of our Leader’s writings. This is what we learn through the system; hence the necessity for it. This Principle which is Love must be *practiced*.

### **HER WRITINGS REVEAL HER SUCCESSOR**

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

“God is individual Mind. This one Mind and His individuality comprise the elements of all forms and individualities, and prophesy the nature and stature of Christ, the ideal man” (*Mis.* 101:31).

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