

VISIONS OF MARY BAKER EDDY

As Recorded By Her Secretary, Calvin A.
Frye, C.S.D.

From 1872 - 1894 With Interpretations
Written By Her Sometime Assistant
Secretary, Gilbert C. Carpenter, C.S.B.

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Introduction By Gilbert C. Carpenter,
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INTRODUCTION

The enigmatical dream pictures which were recorded by Mary Baker Eddy's secretary, Calvin A. Frye, under the heading "*MRS. EDDY'S VISIONS*" have already appeared in print. In a recent attack on Christian Science and its Founder, these Visions were summarized and given an unfavorable import in the following comment: "The dreams, of course, point clearly in one direction, but to C. A. Frye and other Christian Scientists to whom they were told, the direction seemed that of saintliness." (*Mary Baker Eddy*, page 232, Knopf, 1932.)

This volume is put into print as a protest against this pronouncement of ignorance in order to proclaim the spiritual nature of these Visions as coming from divine revelation, when viewed through the lens of spiritual perception.

Mary Baker Eddy was the window for this age to let in the light of Truth. Therefore the spiritual footsteps which led her to this "consummation devoutly to be wished" are of infinite value to her followers. It is their innate conviction that Mrs. Eddy recorded or permitted to be recorded nothing of her life, or experience, except what had spiritual significance and practical value when properly understood and interpreted. It is evident, therefore, that these Visions must constitute definite waymarks in her spiritual revelation that merit attention and analysis.

It would not be amiss to liken these Visions to luscious fruit which has since become dried. Mrs. Eddy extracted the spiritual refreshment which they held for her and then left the form for us. Doubtless at the time Mrs. Eddy gained great comfort and information from them, and recognized them as inspirational instruction from the divine Mind in her experience. But the necessary attainment in this age is the realization that Christian Science embodies a spiritual process whereby the dried husk, that appears vacant and meaningless from a material standpoint, may be restored to a state of intelligibility and significance, so that it is able to refresh us today with a conviction of Truth as it did Mrs. Eddy when it first came to her.

All truth is impersonal. Hence these Visions, or revelations, were not intended for Mrs. Eddy alone. Divine teaching that comes from God is impersonal and reaches the one ready to receive it at any given time. Is not Mrs. Eddy's need, our need as we attain the same rungs on the ladder upon which she trod? Therefore, cannot the fruit of her demonstration that refreshed her be renewed to refresh us today?

When it is discovered what these Visions taught our Leader, then the way is open to discover the message that they have for us today. Undoubtedly they aided in releasing her from the discouragement and fear that the unknown subtlety of animal magnetism temporarily produced in her. The lessons she learned

from these Visions enabled her to carry-on successfully in meeting the opposition directed against her in establishing her Cause. If these revelations were necessary to aid her in her mission, are they not equally important in their spiritual import to all who follow in her foot-steps? Are they not as necessary to our spiritual growth as they were to hers?

Spiritual teaching has a purpose beyond a mere impartation of knowledge. It is intended to start in the individual the resurrection of what is termed in Christian Science, *spiritual sense*, which is the true spiritual nature in man, and constitutes man's relationship to God as His son. Through it man understands and reflects Him. Hence, the resurrection of spiritual sense in the conscious activity whereby man reflects divine Mind is the ultimate objective of all spiritual teaching, and everything in the life of the spiritual teacher and pioneer that will aid the student in resurrecting this God-given quality, through the struggle to understand and explain such matters, is significant and important.

Those who raise dogs understand that soft food does not develop the teeth of puppies as do hard bones. Following this analogy, spiritual statements and teachings which seem self-explanatory to the human mind carry little power to drive the student to employ his spiritual sense. On the other hand, those instructions which seem obscure and inexplicable to man's human intelligence force him to a higher standpoint in order to gain

enlightenment.

This statement explains why the last book of the New Testament stood out to Mrs. Eddy as having such vital importance to man's spiritual growth. She perceived that its word pictures are so incomprehensible to the human sense that man turns from them with a sense of hopelessness, until Christian Science reveals that to spiritual sense, its symbolic meaning is as clear as daylight. On page 546 of Science and Health Mrs. Eddy writes, "Genesis and the Apocalypse seem more obscure than other portions of the Scripture, because they cannot possibly be interpreted from a material standpoint. To the author, they are transparent, for they contain the deep divinity of the Bible."

This reasoning points to the fact that if these Visions of Mary Baker Eddy are comparable to the word pictures in Revelation, in that they contain in symbolic form spiritual instruction from God, then their value to the student cannot be over-estimated as an aid to the resurrection and restoration of spiritual sense. Every student should have them to work on from the standpoint that an effort to comprehend them spiritually will mean spiritual growth.

The interpretations of Mrs. Eddy's Visions as recorded in this book are not given as final, or as something to spare another student from making his individual effort to unfold the spiritual meaning for himself. But it becomes necessary

to offer specimens of such interpretations in order to indicate that these Visions were not ordinary dreams such as a person weighed down with responsibilities might have--although on the surface they might appear to be--but truly one form in which God talks to man. Yet for one student to give out spiritual analyses for other students to accept, would be to rob the latter of the main value of these Visions, which is to furnish them with material to aid them in bringing forth into use their own spiritual sense, so that the divine inspiration may unfold the deep spiritual meaning of these Visions, which may have an external covering that seems humanly undesirable, but underneath contain precious spiritual wisdom.

But when someone animated by the spirit of the opposer of Truth holds up to the public gaze things of a sacred nature and labels them with the vicious title of "case history" fit only for psychoanalysis, as does the writer of the aforementioned book, then it becomes the solemn duty for the student of Christian Science to register a sublime protest in the name of Almighty God and to refute such presumption by practical proof that the material thus disparaged contains necessary footsteps to heaven, when resolved by spiritual understanding.

G. C. Carpenter, Jr., C.S.B.
Rumford, R.I., May 30, 1934.

First Visions

The First Visions were always of water and in proportion as I would walk over the wave or struggle through it with an old rickety bark, and the waters subside, would be the success of our Cause. Then came in an interval of serpents. Then it went back to water again. Then came all manner of beasts.

Mrs. Eddy received spiritual instruction from God through these visions that she narrated to Calvin Frye. The very order indicated above unfolded the metaphysical footsteps she had to take in her efforts to comprehend the operation of mortal mind prior to its destruction.

First came the recognition of mental causation, the fact that in the human realm of illusion all is mind. This is revealed by her statement that the first visions were always of water which symbolized mortal mind. She then exercised spiritual power in order to subdue the claims of mortal mind and walk over them, or at least, to make her way through them. This cleared the mental atmosphere so that the Cause of Christian Science might flourish. When she had gained sufficient spiritual understanding, she was called upon to take the next step, which was to perceive that the entire experience of mortal mind, whether appearing to the senses as good or bad,

was all bad, truly horrible, subtle, and destructive in nature and intent. At this point it was necessary once more to trace back to the water, or mortal mind, as the cause of these horrible manifestations. The next step in mental dissection revealed the beasts or the underlying nature of human causation. These five steps are always necessary before mortal mind is reduced to that point where it is ready to yield to the divine Mind as All.

It is logical that after the student perceives all is divine Mind, there comes the necessity to delve into the claim of an opposite to God which is the human mind. The first perception is that in the human realm all is mind. Then comes the demand for the demonstration whereby the student rises superior to mortal mind, in order to gain enough freedom from its claims of suffering, lack and sin to delve into its hidden secrets. As an illustration one may think of a hunter who first studies the habits of wild animals from a strong iron cage in which he is safe. Having mastered the lessons he needs to learn, he emerges from the cage equipped to attack the animals and to exterminate them, without harm to himself.

After the student has proved his ability to walk over the waves of mortal mind, human fear and suffering, he is ready for his first sortie into the realm of the unreal--the vision of the serpents--the exposure of the fact that mortal mind in its veritable and

unvarnished manifestation is wholly undesirable a thing, fit only to be destroyed. The mesmerism that would cover over the actual nature of mortal mind's experience with a glamour of desirability, permanence and substantiality, is broken and the spell lifted.

What a clear exposition of Mrs. Eddy's footsteps is here set forth! We see her discovery of mental causation which enabled her to walk over the waves, or make her way through them, to a point of gaining sufficient freedom to continue her God-given mission of delving into the dark secrets of animal magnetism.

The interval of serpents had to do with the uncovering of mortal mind in its expression. One of Mrs. Eddy's students who was taught in her 1886 class, testified to the writer that Mrs. Eddy's handling of animal magnetism in those days was often personal, attacking the channel rather than dealing with mortal mind as cause. This is that part of her experience coming under the heading of serpents, before she had traced back to the beasts sufficiently to see error as an impersonal belief, although requiring a channel through which to operate. This interval of serpents was a necessary step in Mrs. Eddy's uncovering of the operation of animal magnetism, and no Christian Scientist should feel that today it must be covered up. It does not offer a scientific rule in Christian Science, to be sure, but it does unfold a phase of Mrs. Eddy's experience that was part of her effort to establish the

cause of Christian Science, and was later outgrown.

The serpent stage is important because it uncovers the action of mortal thought as always poisonous, deadly and destructive to Truth, no matter how it is expressed to seem attractive and harmless. If a man is functioning under mortal mind — no matter how pleasant and agreeable that manifestation may seem — its action is always inimical to divine Mind.

Mrs. Eddy's instructions to attack the channel expressing opposition and hatred continued until she arrived at the recognition that back of the serpent was the beast, the impersonal animal belief that so mesmerizes man that he believes himself capable of expressing mortal mind in all its phases.

Mrs. Eddy's grouping of her visions in this way reveals that the early success of the cause was due mainly to the fact that she was able to free the atmosphere from the influence of mortal mind sufficiently so that some actual reflection of the divine Mind was obtained, which enabled her to pursue her investigations into the methods and origin of evil. Freedom from the action of mortal mind is always necessary before one can begin to build up a demonstration of the divine Mind that is destructive to error. This initial freedom is gained by walking over the waves, or struggling through it, and brings the training that equips man to go forth to meet mortal mind

divorced from the illusion of harmony and friendliness. It is turning back the waters of mortal mind sufficiently so that students may pass over on dry ground.

This reveals the Cause of Christian Science as a training ground for warriors rather than a place of salvation. With that spiritual education as a foundation the student is equipped to go forth to meet Goliath, which is the true manifestation of a false mind. Then Goliath is traced back to cause, as the mesmerism that deceives man into accepting a limited and finite sense of man and the universe as his own conception, and the beasts of passion, selfishness, will-power and destruction, peopling the earth, as his idea of life and its activity. The beasts symbolize impersonal materiality, which in belief, is substituted in man's consciousness for the divine Mind which is wholly spiritual in its conceptions.

When the student has traced evil to this final point of illusion, he is equipped to engage in a warfare with evil which will ultimate in its eventual destruction, leaving the divine Mind as All-in-all.

Vision of 1872

I was pitched out of a boat into the sea and went down. While going down a clear consciousness came to me that I could have no human aid and must go to the bottom. When I reached the bottom (out of the depths He called me) the view was terrific. Green slime covered it and the most horrible reptiles hissed around me, but immediately a ray of light came down through the water and there burst in upon me the most gorgeous sunlight, "and there was no more sea."

Through this vision was revealed to Mrs. Eddy that her demonstration of Christian Science required her to gain enough faith in God so that she could be thrown into mortal mind and go to the very bottom of it and yet seek no temporary human aid, if, for the time being, she seemed to get no help from Spirit. This advanced demonstration is not made by the student who still finds the human will a handy prop to lean on when God seems to fail him. Mrs. Eddy foresaw that in order to make the demonstration that illuminated the human mind and not just improved it, she would need to go to the very depths of mortality, to what would be called causation, and on the way to resort to no human help.

Her fulfillment of this demand of metaphysics is strikingly illustrated in

those times when she failed to receive relief from extreme pain either through her own scientific efforts or those of her students, and she appeared to be weak and helpless, a beaten soldier. Yet this weak condition was a counterpart of David's experience where he let go of spiritual authority at those times when his thought became cloudy and said, "I am weak." Had he maintained his attitude of authority without God being back of it, he would have become a champion of animal magnetism. So it was Mrs. Eddy's spiritual integrity that required her to permit herself to go to the bottom, rather than resurrect the error of the human will which she had cast off in order that the divine Mind might hold full sway in her. When she reached the depths of mortal belief, the real light shone upon her and proved the nothingness of any belief in a mind separate from God. This spiritual illumination can only come to one who, surrounded by mortal thinking and apparently forsaken by Truth yields not to the temptation of utilizing the human will that slyly waits to offer its help, but endures until the light comes.

David, who was called upon to go forth to meet Goliath, was tempted to use a sword and a coat of mail. Likewise the spiritual pilgrim is tempted in times of stress to fall back on a human sense of health, supply or intelligence, lest he be utterly bereft without God. But the above vision proves that the time must come when Peter's cry becomes operative, "Lord, save us (or) we perish." It is a truism in metaphysics that the greatest

inspirational inflow, the greatest entrance of the Holy Ghost comes as the result of one's being placed in a position where Truth seems afar off and yet he refuses to use any of mortal mind's weapons for defence. From this we deduce that when Mrs. Eddy appeared to be weak and helpless, as if she had failed in demonstration, it was really a time of greatest victory where she was fulfilling Paul's statement "My strength is made perfect in weakness." The reward of this radical reliance on Truth is the greatest influx of divinity possible. It is a Pentacost that never comes to those who hold human help in reserve.

When Mrs. Eddy reached the bottom she saw green slime and horrible reptiles. In other words, when one reaches the bottom of mortal mind and sees causation, its true nature is revealed, wholly discordant and destructive. This point is illustrated by the offering that Cain brought, for which the Lord had not respect. On the surface it was pleasing, but when plumbed to the depths it was found to have its source in murder. A gift of beautiful flowers may seem satisfactory and pleasing on the surface, but often insight can trace such an offering back to lust. Mrs. Eddy traced back through all the desirable phases of mortal mind to the place where she perceived it as entirely worthless and destructive. This vision illustrated her mental journey into human cause. When once the metaphysician discerns human cause, he perceives that there is no part of it that is worthy to be retained. On the

surface mortal thought appears to be susceptible to purification to the point of becoming divine, but when traced to its source it is found to be wholly depraved.

Vision of October 1881 - Number One

I saw a great huge elephant, a watch dog and K-. The elephant followed me into a house, and pursued me from room to room until I got into my last room, and the dog was watching outside for me. Then the vision disappeared.

Mrs. Eddy found her own experience fulfilled in these revelations and so they became a definite medium through which she was taught of God. Yet, they have remained to be read by students of the future. Hence, we must conclude that they are intended to perform the same function that the word pictures in the Bible are designed to perform, to provide students with opportunities to dig beneath the surface by bringing into play their latent spiritual powers. One might say that Science and Health provides a knowledge of the method and these visions furnish an opportunity to apply that knowledge.

Since this vision refers to a certain student named Kennedy, it becomes necessary to give a brief sketch of his place in Mrs. Eddy's scheme of things. About 1870 Mrs. Eddy went to Lynn and formed a partnership with Kennedy in order to teach and heal according to the methods of Christian Science. This partnership was dissolved at the end of two years. The main point in the matter is that Kennedy, who never gained the true

spirit of Mrs. Eddy's teachings, learned enough of the action of liberated mortal thought to do evil through mental means, to turn on his teacher, and to dog her footsteps for years. Those who saw Kennedy 40 or 50 years later as a kindly and gentle old man, one who refused \$10,000 for Mrs. Eddy's letters to him and burned them lest they do her harm, have attempted to discredit Mrs. Eddy's stories of his villainy, calling it the work of her own imagination. But such doubters exhibit their ignorance of mental action, since the evil is never the individual but the subtlety and malice of the lie which he permits to use him. In other words the malice of mortal mind was attempting to kill out the infant Christ that was finding lodgment in Mrs. Eddy's consciousness. Kennedy simply lent himself more than any other one individual in her experience to the action of this "Herod," and Mrs. Eddy was unerring in her detection of it. When Kennedy's opportunity to injure Mrs. Eddy was passed, he became depleted, a Samson shorn of his strength; for the channel without the animal magnetism was just a weak, kindly mortal.

From this vision it follows that the elephant represents force or power, the outward symbol of the use of the human will, or animal magnetism, of which Kennedy was the exponent or pre-figurement. On the other hand, the watch dog represents human power which has been put under the control of demonstration that the wrath of man may praise Him. Thus temporarily one is able to find a

useful human servant and the prophecy in Revelation is fulfilled, "And the earth helped the woman."

Kennedy represented human causation, with the elephant as a type of the manifestation of these mental forces expressed in that which produces fear and suggests invulnerability. The elephant symbolizes power that is overwhelming. Mrs. Eddy therefore, found herself with a sense of opposition at her heels that seemed irresistible, until she learned that it was possible to take certain phases of human thought and put them under the control of demonstration so that she might find a temporary sense of protection and watchful care, until her protection was established on a purely spiritual basis.

This vision set before Mrs. Eddy mental cause and effect, as well as a demonstration of the power of good that illustrated Paul's promise that all things work together for good to them that love God. The watch dog stood in the middle between human cause and effect as a symbol of the establishment of a demonstration that put mortal mind under the law of good, making a friend of the mammon of unrighteousness whereby, having the power of God back of it rather than animal magnetism, it offered protection. This demonstration seldom comes to the student until he has been pushed to the last point. He is forced through all kinds of experiences as he tries to avoid the necessity for coming face to face with the demand for a demonstration

that puts all things under the control of divine Mind, be it friend or foe. Man wants his enemies punished through the divine power. He wants them destroyed.

He feels that they should at least suffer for their sin, not so much for opposing him as an individual, but for opposing him as the expression of God. Then

in the last room is the student driven to the metaphysical standpoint of putting his enemies under a demonstration that makes them friends, that makes them channels for good—a demonstration in which Truth loves and blesses them.

Thus all phases of the dream are brought under the government of God and mammon is not only rendered harmless, but becomes a friend. This point is illustrated in the story of a man who, walking along a path, is thinking about God and everything good, his face uplifted as he walks. Finally, he stumbles over a stone and wonders why such a thing could happen when his thought is so devout. Then he discovers a precipice in front that was unseen by him because his eyes were uplifted. This shows that a truly uplifted sense can result only when the error that plans our destruction is perceived and destroyed.

In the fiery furnace, the fire was put under the control of God by the spiritual demonstration of the three Hebrew captives. It was thereby, not only rendered harmless but furnished a spiritual illumination that revealed to them their real and spiritual selfhood. Yet to those outside of the demonstra-

tion the fire still retained its destroying qualities, for it produced death to the jailers who approached too near.

Vision of October 1881 - Number Two

I saw K- and H-, and K- looked to me, shaking his finger, and said, pointing to H-, 'This is the elephant that shall crush you into fragments beginning on your limbs.' Then I looked at H-- and over his head was written 'Absolom¹' in blue luminous letters, and at his left side were dark clouds rolling up over their heads passing toward K-.

Mrs. Eddy's spiritual footsteps were progressive. Her first sense of evil was as if certain individuals were holes in a dike through which the influence of mortal mind's hatred and malice were attempting to break through and destroy the Cause. This caused her to endeavor to pay attention to each channel and render it harmless. This continued until the channels became so numerous that such individual attention became an impossibility. At that point God called her to disregard the old dikes—to cease in her effort to patch them up—and to build entirely new ones that could not be washed away. These early visions, however, came at a time when she found it necessary to pay attention to each hole as it appeared, and contained instruction from God for each advancing step.

The second student referred to in this vision was James C. Howard. Evidently he came into Christian Science

through the healing of his wife. In December 1880, Mrs. Eddy began to hold services in Hawthorn Rooms at No.2 Park Street, and Mr. Howard played the cornet. He was very helpful to our Leader in bringing out the Third Edition of Science and Health, having charge of its sale and distribution during the period when Mrs. Eddy was away for a month's vacation.

As a token of her regard she presented him with the first copy off the press, inscribing in it, "To Mr. James C.Howard, from the Author." His name appeared on page xiii of the preface as one of the attestors to Mrs. Eddy's exposure of the workings of malpractice as it endeavored to destroy the Cause. It is interesting to note that Mr. Howard's name appeared as Treasurer when the Massachusetts Metaphysical College was chartered in January 1881, and for a time he was Mrs. Eddy's tenant at No.8 Broad Street. Suddenly he moved out of her home and with seven other students withdrew from the Christian Science Association and Church of Christ (Scientist). These students signed a cruel document that declared that Mrs. Eddy had departed from the straight and narrow road which alone leads to growth of Christlike virtues, and that this fact was made manifest by frequent ebullitions of temper, love of money, and the appearance of hypocrisy.

There is no question but that this vision came to Mrs. Eddy as an explanation for Howard's actions, to show that Howard was an innocent channel for the error of which Kennedy was the real

instigator. Metaphysicians agree that those who crucified the Master were merely tools in the hands of the actual criminals, who were the high priests. Jesus said of the innocent channels, "Father, forgive them, for they know not what they do."

This susceptibility of an innocent channel offers the malpractitioner the opportunity to operate through an honest conviction which he is unable to establish in his own consciousness. Those who wanted to kill Mrs. Eddy could have no effect on her by thinking of her as dead, since they knew that she was alive. But to establish that conviction in the minds of innocent people would give that thought effectiveness which, without conviction, it could not have.

Mrs. Eddy learned, therefore, that Howard's act of betrayal was instigated by Kennedy. This exposed the action of error to her showing it to be possible for a guilty malpractitioner to utilize an innocent channel, subverting it to his own ends. The threat of fear was induced through Howard's belief in his irresistible power to overthrow her work for God, and was symbolized by the elephant.

Absolom was David's son who turned against his father. Since David was the seed of the Christ, this betrayal was symbolic of turning against the spiritual idea.

Therefore, Mrs. Eddy perceived

through this vision that no matter how much one might attempt to oppose or correct an innocent channel, one must look back of it to find the real perpetrator of the crime. The black clouds indicated the dark and secret influence that Kennedy held over Howard, who was merely a tool in the hands of one who was definitely and maliciously planning evil against the Truth and its highest earthly exponent. Howard was Absolom, who was secretly influenced to turn against his dearest earthly friend. As the blue of the sky represents immeasurable distance, so the blue luminous letters, *Absolow*, indicated the limitless, or spiritual source of this vision.

Since the letter is mentioned in this book in which Mrs. Eddy was accused by Howard and others of ebullitions of temper, a love of money, and hypocrisy, it might be well to analyze these three accusations and show how logical they seemed to the ones who made them, and how spiritual analysis shows them to have been three symptoms of Mrs. Eddy's growing spirituality being viewed through the eyes of those not spiritually advanced enough to comprehend.

It was said of the Master that his rebukes were fearful. Mrs. Eddy found it necessary to rebuke her students sharply when her eyes were opened to the devil of lethargy that would close mortal man's eyes to his danger. When a mother sees her child playing on the railroad tracks, not noticing the approaching train, is it called an ebul-

lition of temper when she screams at the child because she knows that the child would not pay proper attention to her normal tone of speaking? Mrs. Eddy recognized that these students were handled by animal magnetism and she endeavored to the best of her ability to awaken them. She saw that if something strenuous was not done to wake them up they might lose their spiritual thought altogether; and subsequent events proved the correctness of this diagnosis since all eight of the students left Christian Science entirely.

It is a fact that the crossing and resisting of the human will that causes an outburst of temper can hardly be different from the endeavors of one who is trying to rouse a drunken man so that he may save himself from the effects of that drunkenness. Time has exonerated Mrs. Eddy and proven that her efforts were the expression of the most unselfish desire to help and save these students, and all the thanks she got for it was to be accused of showing an outburst of temper. Students might be tempted in the future to deny that there was anything in Mrs. Eddy's experience that might be called a display of temper, but the better way is to understand what it was in Mrs. Eddy that they misunderstood and designated as objectionable.

Then what was back of what seemed to the early students a love of money on the part of Mrs. Eddy? Money is not cause but effect. The love of money is the root of all evil because through it

man has become so engrossed and entertained with the manifestations of mortal thought that he cannot perceive the deceptive nature of effect, which can only be understood through cause, or mortal mind.

The accusation today that Christian Scientists make too much of physical healing corresponds to this accusation against our Leader that she loved money. But Mrs. Eddy considered money as genuine Christian Scientists consider health, from the standpoint of demonstration, as the outward manifestation of a scientific realization that God is the source of all harmony, health and supply. Money that is the manifestation of demonstration has a preciousness and a value that no other money in the world has, because its source is really God; it is the outward indication that man is resuming his rightful relationship to God and money that manifests that returned relationship is indeed a precious thing. Why should not Christian Scientists likewise value health which to them is positive proof that they are beginning to function according to the divine Mind? Yet, it is understandable that those who did not perceive that Mrs. Eddy's appreciation was for the results of demonstration might mistake it for a love of money; but her future experience proved to the world that money to her represented opportunity to help and bless humanity.

Finally, we have the accusation of hypocrisy. This is more difficult to

comprehend since, in order to do so, one must appreciate the fact that human goodness as the expression of the human mind, is as finite and unreal as human *badness* and must finally be discarded for spiritual goodness. This point is easily seen once one is willing to acknowledge this fact. Then it follows that the sense of human goodness which Mrs. Eddy possessed was something which had to be laid aside for divine goodness, and in this process it might be necessary to lose that sense of human goodness somewhat before the realization dawns that it is something that must be put off. Few students are willing to put off human goodness when the time comes, until something sharply awakens them to see human goodness in its true light.

This unfoldment is not based on a teaching or supposition that human goodness is bad. Such an assumption would not afford man a way of escape from mortality. But on page 442 *Science and Health*, Mrs. Eddy writes of an *improved belief* and a *better belief*. Also on page 297 she writes "Some thoughts are better than others. A belief in Truth is better than a belief in error, but no mortal testimony is founded on the divine rock."

It follows that as mortals reach out toward spiritual understanding, there results an improvement in the human mind. Thus human goodness is better than human badness. Nevertheless, when the time comes for the spiritual

pilgrim to take on spiritual understanding, human goodness must be put off to make room for the reflection of God as definitely as formerly human badness was put off to make room for human goodness. This point can be understood through the realization that "...progress is the law of God"(S&H 233:6). So improved beliefs are necessary and permissible, but such progress must be continual. Stagnation at any point on the spiritual highway is as disastrous as never having started at all.

Hence no matter how commendable human goodness may be as an attainment, as a point of stoppage it would be as unfortunate in its effects on man's hope of heaven as would have been some form of sin at an earlier stage of growth that was not outgrown and left behind.

This unfolding shocks the human mind only because so few reach this advanced point of progress at any given time. Hence human goodness looms up as a point of attainment that seems to be the final spiritual goal. Yet, one must be able to catch a glimpse of something higher in the spiritual scale if he ever hopes to comprehend the spiritual footsteps of Mary Baker Eddy.

Therefore it is a possibility that the chemicalization the Truth produced in our Leader as she drifted into more spiritual altitudes might have caused her to appear as a hypocrite at times to those who did not understand. One who manifests human goodness and who perhaps

is proud of it, may have to endure some sharp lessons in order to perceive that, "Every plant, which my Father hath not planted, shall be rooted up." (Matt. 15:13)

Hence, it is possible that those who witness the phenomena attending the exposure of human goodness in order that the evil in cause may be recognized and so cast out, might bring the charge of hypocrisy against the one in whom this transformation was taking place. No doubt such a one seems a great problem to those who watch the phenomenon. There were those who perceived the great spiritual value of Mrs. Eddy's discovery and hence, shut their eyes to what they could not comprehend. Others left the ranks because they could not stand the strain. But the fact remains that Mrs. Eddy was successfully taking necessary spiritual footsteps and no greater praise than that can be given to her.

There is a saying from the Greek that, in cryptic form, sets forth this phenomenon of human goodness changing to human badness prior to its destruction: "Whom God will destroy he first of all drives mad." In other words, before human good is ripe for its destruction it must be changed into a form where the true nature of its source—the madness of the human mind--can be recognized.

Advanced students of Christian Science who still cling to the belief that human harmony, or human good, is the spiritual response to scientific demonstration, will look upon such harmony as

the evidence of a scientifically-balanced thought. At Mrs. Eddy's home, *Pleasant View*, students who had not outgrown this immature concept were always confused at Mrs. Eddy's vigorous denunciations of human harmony and its effect upon the students. Her standard of demonstration was a spiritually-awakened thought that reflected God. It is self-evident that human harmony that is not supported by spiritual thought—so that it becomes divine harmony—is not harmony. It is an error which Mrs. Eddy likened to drunkenness—ease in matter—a state of thought that overlooks the error that should be perceived in order to be overcome.

Students who were called to *Pleasant View* were expected to have outgrown that earlier notion that Christian Science is a convenient method of translating human discord into human harmony. If they still cherished this belief, however, they might toil all night and then offer their net to Mrs. Eddy full of human harmony, as the evidence of the correctness of their spiritual labor. Imagine the consternation and confusion resulting when Mrs. Eddy, from her higher standpoint declared it fit only to be discarded. At that point she would command the students to cast their nets on the right side and to labor to bring the spirit of God into the home, rather than the deceptive human peace that might be likened to the center of a cyclone.

Men of the sea call this center of

a cyclone the *eye of the storm*. Those who have witnessed a ship passing through this phenomenon have declared that it is usually about twenty miles in diameter and at times in that area there is not enough wind to blow out a candle. It may take an hour or two to pass over and then the storm blows again with renewed violence.

This harmony of the *eye of the storm*, which the students might fancy was the suitable result of a fine demonstration, brought no peace to Mrs. Eddy. Those students who habitually worked for this result were really working at cross purposes with Mrs. Eddy, endeavoring to establish in the home what she knew must be ruled out, in order that the divine harmony which results when the tempest has been stilled, might reign supreme. Human harmony may be the manifestation of a student's primary demonstration, but in the end it must be destroyed, because it comes from the same source as human discord--namely, the human mind, which is the enemy of God. Mrs. Eddy's knowledge of this fact caused her to make no distinction between human harmony and human discord in her work to establish divine harmony.

No one can ever claim to have a true understanding of Mrs. Eddy unless he has some insight into the fact that she was so spiritually sensitive that she could detect the seeds of sin, sickness and death, no matter how cleverly they might be hidden under what seems to be good.

It is said that certain members of the Chinese race develop the sense of smell to the state where they can appreciate and note gradations in the odor of valuable perfumes to which the ordinary layman might be oblivious. Such men might be driven from a room that contained the odor of some cheap grade of perfume that an uncultivated taste might enjoy.

Mrs. Eddy could detect unerringly the presence of mortal thought in her students when they might be unaware of its presence.

Sometimes fairy tales which are loved by generations of children teach spiritual lessons. In one of such stories, the origin of which is lost in the dim past, a young maiden claims to be a royal princess. In order to test the validity of her claim, she is required to sleep on thirteen mattresses, under which a dried pea has been placed. Her inability to sleep because she was bothered all through the night by something hard in her bed, was considered to be proof that she was what she claimed to be. It was declared that no one but a royal princess could be so sensitive as that.

It was Mrs. Eddy's sensitivity to, and her ability to detect mortal thinking that gave unquestionable proof of the spirituality of her thought, and revealed her fitness to be the Revelator of God for this age. The atmosphere of mortal thought was offensive to her. The

best in human thinking offended her more than the worst offends what are called right-minded men and women.

How grateful Mrs. Eddy was when she could detect the atmosphere of God in the demonstration of one of her students! And how faithfully and fearlessly she rebuked the lack of it! She was like someone in a room where the air is close who welcomes a breath of fresh air with almost extravagant appreciation. She once wrote as follows:—in a private letter dated 1887, "Your sweet line was a comfort. I felt the need of a change in the atmosphere of mortal mind as the fishes' need of fresh, pure water."

To Mrs. Eddy the poison of hell lay concealed in all mortal thinking. She perceived that the seeds of destruction from which come all error, sickness, sin and death in the world, lay concealed in every human conception, whether it appeared to the senses good or bad.

How could anyone claim to understand Mrs. Eddy if he did not realize that she was so spiritually sensitive that, in what the world would call a harmonious condition, she could detect the presence of false belief, that which would always attempt to rob her of God —of her spiritual peace of mind? The calm of the storm center never deceived her. While to some of the students the mental atmosphere on the surface might appear harmonious, loving and peaceful, in it she could detect her enemy the devil, and she would not tolerate such

a lack of demonstration.

Sometimes sickness sensitizes one so that he cannot bear the presence of certain friends in his room—friends whose company he had normally enjoyed. This illustrates why Mrs. Eddy, when her thought was spiritually vulnerable, might rebuke a student for the error of mortal thinking of which he was unaware, because of its effect upon her; when, at other times protected by her own demonstration, she rebuked him only for his own good.

Mrs. Eddy knew that it was possible for human traits of loyalty, faithfulness and love, to camouflage an underlying hatred--the hatred of animal magnetism for the children of God. Sometimes it became necessary to discharge servants whose service is beyond criticism, because of an under-lying antagonism in the thought of the one who serves which, while it is concealed, can be felt and which tends to rob the atmosphere of the home of its harmony and happiness. Because the service of such a one is beyond criticism, it is difficult to give satisfactory reasons for discharging him or her. Such a one will ask, "Has not my work been perfect?" to those who are forced to admit that it has been.

Is it not logical that spiritual growth will bring a student to the point of progress where every phase of mortal thought will be offensive to his spiritual nature? At that point

will his life not become an enigma to those around him, when he cannot endure the adverse effects upon him of what to his friends and family seems to be nonexistent? If the dried pea under thirteen mattresses illustrates the thought of hatred and murder covered up by human love, faithfulness and gratitude, then Mrs. Eddy's experience can be better understood. How else can be explained, for instance, her statement to one of her faithful students who was conscious of nothing but love in his heart, "Your tender thought reaches and costs me much"? What was it in his tender thought that reached her and hurt her, if it was not undemonstrated human thinking?

Mrs. Eddy hoped that future generations might know the standard under which she functioned, so that it would be seen that she was never thoughtless nor unappreciative, never unkind, never needlessly complaining. But it was her divine right and necessity to refuse, and to rebuke the giver of that which was like candy in which she detected poison. Why should not her rebuke under these circumstances be fearful, as was the Master's—for she was not rebuking person, but impersonal animal magnetism? The offence was not against her but against God, and she rebuked it from that standpoint.

When the students in her home watched so that everything that was done for her was accompanied by spiritual and scientific demonstration of the principle and power of God, that was

like a perfume to her that was beyond price, that would always uplift and sweeten. There exists no more priceless perfume than the Spirit of God. She always desired and welcomed that. But she was never deceived by a lack of demonstration—by poor work on the part of the students.

Could not the Revelator of God's message for this age detect unerringly that which came from God and that which came from mortal mind? Could she not tell whether thoughts came from the unreal, dream mind, or from real Mind that is God? Is it not reasonable that if thoughts came from the dream mind, that gave her something to meet,—that they were like a stench in her nose?

In Isaiah we read, "These are a smoke in my nose." If in this instance the nose be interpreted as man's spiritual detector, then is not every product, every thought, every conception, that proceeds from mortal mind—including mortal man-like smoke to this spiritual perception, since the consuming fire of limitation, finiteness, and eventual extinction is the pith and essence of all that is mortal in origin and quantity? Mrs. Eddy could detect the slightest trace of this smoke of mortal consumption, and her greater spiritual ability in this direction marked her place in spiritual attainment, in contrast with the feebler efforts of her students.

Many a husband has laughed at the fear of
his wife in the small hours of

the morning, that she smells smoke, only to thank her later for saving his life and property when the timeliness of her complaint enables the fire to be extinguished before any damage is done. His scoffing at her sensitivity is turned into praise when he recognizes its worth.

Mrs. Eddy's possession of the counterpart of this sensitivity in the spiritual realm brought down on her head not only the fire of criticism and persecution from the world, but misunderstanding and resentment among her own students. But those who were recipients of her spiritual bounty and protective insight, blessed her.

James F. Gilman, who made the illustrations for Mrs. Eddy's poem *Christ and Christmas*, has written of "Mrs. Eddy's very spiritually sensitive sense of mental states of consciousness whereby the measure of the personal and material in the *thought* of those with whom she may have to do is unmistakably manifest to her. This causes her at once to feel and know that the ideal beauty of God's goodness is being violated. This material thought is *felt* as very offensive to her pure sense of Spirit and therefore, as in my case, demanding the rebuke that cures it." It doubtless goes without saying now that Mrs. Eddy had grown spiritually to be very sensitive to the perception of pure Truth and its divine qualities of Life and Love, and also, correspondingly for a time, to be equally sensitive to the *offensiveness* of apparent lack of these, manifest as the presence in con

sciousness of personal, material thoughts that grew more and more intolerable to her as her spiritual growth lifted her above the sense of the material as having any reality, and to be to her, therefore, nothing but a lie. This probably illustrates the law of spiritual growth fulfilled in some degree in the experience of every mortal until its mortality is superseded by pure Truth, and explains why Mrs. Eddy saw so much to rebuke where the ordinary, so-called high standards would see but little occasion for chiding.

Vision of October 1881 - Number Three

Saw H- sitting, bowing his head with his hands to his face, holding his head and I knew what he was saying, and it was telling the students who had signed that letter, 'Don't give Mrs. Eddy a chance to talk to you; turn away from her and I will lead you, ¹ and by his side stood K-- governing his thoughts. After the visions she heard a voice crying, 'Save my people!' repeated three times. Later the voice said three times, 'Mine hour hath come! ¹

Once again in this vision Kennedy represented human cause. Even though he was the channel through which much suffering and anguish came to Mrs. Eddy, nevertheless through a study of his methods she became acquainted with human cause and its impersonal nature. This vision also taught that it was necessary for her to consider the innocent channel and to understand how it could apparently manifest intelligence and subtlety when it was merely being controlled as a puppet is manipulated by strings.

God, the divine Mind, is all wisdom and intelligence. Yet man in tune with God, reflecting His power, expresses and applies it with wisdom and thereby uncovers, neutralizes and destroys evil. Then by the law of opposites we learn

that the innocent channel under the domination of animal magnetism is also enabled to utilize unwittingly the seeming power of animal magnetism with subtlety and intelligence. This unfoldment explains why one cannot ignore the innocent channel in his effort to deal with and destroy impersonal evil.

In this vision Mrs. Eddy saw H- applying the subtlety of animal magnetism as mental suggestion in such a way that she would have no opportunity to rouse from the spell of mesmerism the students who signed that cruel letter. She learned that in order to save them she must recognize and handle both cause and its channel; both the evil as cause and the channel through which the evil was applied. Since it was evil's purpose to confuse the issue to such a degree that this clarity of vision, that was necessary to Mrs. Eddy, would not be gained by her, it can be recognized that these visions were of great value to her at the time.

Mrs. Eddy knew that, if she could only have the opportunity to talk with these students, she could save them from the spell of evil, and show them the right way. Yet Howard was perfectly sincere in his belief that if Mrs. Eddy did have the chance to talk to them she would manipulate them and control them, so that his effort to free them from her spell would prove abortive. Therefore he had an honest motive in his effort to prevent her from seeing them.

There existed no such honesty in Kennedy's thought. He represented the real sinner, the one who knew that Mrs. Eddy had something from God and that if she was given the opportunity and let alone, she could eventually develop it to the point where it would become comprehensible, universal and impersonal, which marks the time when Truth is ready to be given out to the world.

The voice that cried, "Save my people," and "Mine hour hath come," taught a valuable lesson that will stand for all time. How natural it is for the man who looks for spiritual salvation— and there is no other—to believe it can be gained by listening for the voice of God to direct him. But one of the valuable teachings of Christian Science is that knowledge that mortal man is not an independent thinker, but suffers under a claim of mental manipulation that precludes the possibility of his hearing any such divine direction, until that mental interference, or distortion has been corrected. Therefore, how fitting it was that, following the uncovering of evil which is contained in this vision, should have come the recognition that this uncovering meant salvation, and that this salvation was a present reality and not a delayed promise--a present understanding of God. The proof of this lies in the fact that following this vision, there flooded into Mrs. Eddy's consciousness such a wealth of spiritual illumination and exaltation, that the few bits that Mr. Frye was able to record but faintly portray the sublime and transfigured

sense that brought forth these inspirational statements.

Why did the voice repeat its call three times? Perhaps to indicate that salvation is always a threefold demonstration. The first essential is a right conception of God as Principle to be demonstrated by man. The second call is the recognition of man's true sonship with God and through that relationship of man functioning with divine power as God's representative, blessing humanity. The third call, or Holy Ghost, is the realization that before man attains that consciousness in full, he must manifest the inspirational thought that shows him the only way to bring himself up into that relationship called *Son*. This is the divine trinity that man must embody. He must perceive the nature of God as demonstrable Principle, Mind; he must recognize his divine sonship; and he must reflect inspiration. So the call came three times in order that Mrs. Eddy might bring herself up to that threefold realization which makes man efficient in fulfilling his obligations to God as servant and son.

Many safes require three settings before the combination lock will open. So the voice was a call to utilize the threefold process of Truth in order to open the door that would disclose the true defence against animal magnetism, the panoply of Love in which human hatred cannot enter to harm.

The only record that remains today

of Mrs. Eddy's exalted experience--which represented her effort to neutralize, rise above and dissipate the error that sought her downfall at this time—is the following statements which were preserved by Mr. Frye and other students present in the home. The first paragraph contains what Mr. Frye recorded from Mrs. Eddy's declarations and the second what was written down by two other students.

She became transfigured before us, her face luminous with the joy, the bliss, she was beholding and experiencing, and she spoke to us, absent from the body and present with the Lord, of the things the Lord was revealing to her, and when we recovered a little from our wonder, and realized the situation, we were enabled to catch and preserve the following:

Mine hour hath come when I shall
overturn, overturn, until he whose
right it is shall reign.
Is this humiliation, the humility my
oppressor would heap upon me?
O! the exaltation of Spirit. I have
made thee ruler over many things.
Height upon height.
Holiness. Unquenchable light.
Divine being! The womanhood of God. Well
done, good and faithful, enter thou into
the joy of thy Lord. One woe is passed,
and behold, another cometh quickly; and
no sign shall be given thee. Sufficient
unto the day is the evil thereof. Woe,
woe, unto my

people. The furnace is heated, the dross shall be destroyed. And the false prophet that is among you, shall deceive, if possible, the very elect, and he shall lead them by forbidden paths. And their feet shall bleed upon the jagged rocks. And the briers shall tear the rags from them. For they are not clothed with a garment of righteousness. And I will give to thee, daughter of Zion, a new heritage and a new people. Her ways shall be ways of pleasantness and ways of peace. And they shall not oppress thee, and this people shall mourn. O! blessed daughter of Zion, I am with thee. And none shall take my words out of thy lips. Thou art my chosen, to bear my Truth to the nations. And I will not suffer another messenger to go before thee. And this "Absolom" shall perish. And this backsliding Israel shall eat the bread of bitterness. And I will lift thee up, O daughter of Zion. And I will make of thee a new nation for thy praise. Get thee up. Depart, Depart. This people are stiff necked.

For the false prophet hath arisen and he shall lead by forbidden paths and the briers shall tear their feet and their rags. I will give unto the daughter of Zion a new heritage and a new people for thy praise, and her ways shall be ways of pleas-

antness and her paths peace. And they shall not oppress her and this people shall mourn. Thou art my chosen to bear my Truth to the nations, and I will not suffer another messenger to go before thee. And this "Absolom" shall perish and this backsliding Israel shall eat the bread of bitterness and I will lift thee up, O daughter of Zion. And I will make a new nation of thee, O daughter of Zion. Get thee up, depart, depart. This people is a stiff necked and rebellious people and this "Absolom" shall hang by his hair and ye shall grow up as calves for the stall that have listened to the daughter of Zion and have listened. Ye shall sit under your own vine, but the lying heart and the proud tongue shall reap the reward of iniquity, and they shall know I am the Lord.

Mrs. Eddy saw no body, not her own, not ours; but realized her selfhood, her identity and ours.

Vision of August 7-5 a.m.

I seemed to be in a small house founded on a rock with my students; the house seemed to be surrounded by water. I was fearful lest the house would be carried away by the water. One of the students (a small one) ventured out saying, 'I'm going to see how it looks outside, ' and upon going out found that where the water seemed deep it was only two or three inches deep, and that our fears were needless; and we all laughed at the thought, but soon the water began to rise about the house and rose up until it reached the eaves of our house--yet we were not afraid. In a short time it began to subside and went entirely away.

There was another view presented which was more distinct than the other ones. There was a very dark cloud behind us and we were surrounded by a heavy mist which seemed to daze us.

The handling of what is called *animal magnetism* offers much that is important to be understood and revealed in a scientific order. First the student must recognize it as a subtle but powerless enemy of God and that he must exercise deific power and spiritual understanding to detect and master it. Yet the time comes when a higher advance in

metaphysics causes the student to regard it as a friend because it is a friend of spiritual growth, compelling a spiritual progress that might not take place otherwise. This is illustrated by sickness which in his first footsteps the student regards as an enemy and which he struggles to overcome through the power of divine Truth and Love. Yet the time comes when he adopts Mrs. Eddy's statement from page 11 of Rudimental Divine Science, "Sickness is the schoolmaster, leading you to Christ...." This does not mean that he ceases his efforts to reduce sickness to its scientific nothingness, but his attitude changes so that he comes to regard his enemy as a friend in that it forces spiritual growth.

From the above vision Mrs. Eddy evidently learned that this advanced attitude of considering mammon as a friend of one's spiritual progress must not be adopted by the student prematurely. Otherwise he is liable to be handled by it. The student must not be too eager to advance beyond the initial recognition of animal magnetism as the avowed enemy of everything that is good—everything that comes from the divine Mind— and as that which conspires to rob man of the consciousness of his ability to demonstrate the power of God. He must be thoroughly imbued with the necessity for handling it and not take it too lightly or laugh at it merely because Christian Science has unfolded to him that it is a delusion, a suggestion of danger where there is none. He must not get too friendly with the enemy of God

until he has thoroughly taken the first footsteps that will eventually bring him to that demonstration that compels all things to work together for good.

First the students found themselves afraid of the waters of mortal mind, or animal magnetism. Then a small student, one with less knowledge of the subtlety of the claims of animal magnetism, went out and investigated; sense testimony told her that it was powerless. Then came the temptation to treat it too lightly, since they laughed at it. The immediate result was that it became something worthy to fear. Yet even then they did not fear it.

The student of Christian Science must not lose his respect for animal magnetism before he has handled it. Otherwise it becomes a menace. The small student had less fear but it was a fearlessness based on ignorance. Nevertheless, a willingness to investigate its claims is the first step toward that spiritual demonstration that finally brings out its nothingness. When we consider that animal magnetism is a claim of evil that has successfully prevented man down the centuries from gaining that right understanding of God that means salvation, we can understand that it is not something that can be ignored. As long as mortal man functions on the same mental plane with animal magnetism, he must meet it and handle it as an enemy —and not laugh at it. It is only as his thought rises to a place where animal magnetism cannot reach him to ob-

struct his spiritual journey that he can begin to look upon it as something he need not fear, since its only effect at that point is to forward spiritual growth.

The claim of animal magnetism embodies the belief that from the human mind as source can flow both good and evil. The good side claims the power to attract man and the evil side the power to fill him with fear. It is obvious, therefore, that man must neither fear it nor love it. In this scientific effort, if man permits himself to fear it, he is caught by the semblance of reality in its evil side. If he permits himself to loose all fear of it, he is caught by the suppositional glamour of the good side. All this gives the rule that man must never be so fearful that he permits himself to be overwhelmed by the evil side and yet never so unwatchful and insensible that he be drawn in by the so-called good side. A carefree indifference is as serious as a subjective state of fear, in putting man in bondage.

Therefore as long as Mrs. Eddy was in the little house with her students she was assailed by the evil side of animal magnetism which had to be handled. The serpent was at the heel of the woman, which represents the suppositional sense in man that responds to fearful suggestion.

The latter portion of this vision that includes a very dark cloud and a heavy mist reveals the metaphysical fact

that hidden error must always be diagnosed to determine its nature, whether it is a so-called universal belief that must be handled or an individual belief in the reality of that which does not exist; one is the world's belief darkening man's vision—a dark cloud—and the other is an individual belief—a misty or distorted sense. It is the difference between a thief who breaks into your home to steal, or a robbery executed by your own son who has fallen upon evil companions. It is important to make this diagnosis in every case, since the thief must be ousted, but the son must be reformed.

Vision of January 1883

A bridge over unconscious mind with weak rail which protected from running off the bridge—fear of it —steeds were unmanageable—team struck against the rail—it bent and she leaped out of the team and the others followed and got on the bridge.

Next, saw a poor bridge full of holes which she avoids in passing over and showed them how to pass over safely.

Afterward was out in the stream of mortal mind alone and went to the very verge of a cataract and was going over but climbed up again safely by catching hold of the water.

The bridge that leads man over the unconscious mind, or matter, is the divine Mind adapted to the needs of man. The weak rail represents the danger of mis-using the divine Mind in demonstration, the possibility of applying the divine Mind in a limited way, selfishly or for the purpose of merely establishing a sense of harmony in matter. A student struggling to reflect the divine Mind may have his motive manipulated by *animal* magnetism with the result that he *utilizes* the divine power to make this *world* more attractive and desirable. The *weak rail* on the divine bridge therefore is the

temptation to build up matter instead of eliminating it.

It is true that the student's first step in Christian Science is to demonstrate his control over matter by eliminating its discords. He cannot take up the higher task of eliminating matter until he has gained the relief that comes with human health and prosperity. But after the demonstration of temporary human harmony must come the effort to make nothing of matter--of everything that claims a finite source--and bring to mortal belief not peace but a sword. So the weak rail represents the possibility of students taking the initial steps of bringing out human harmony, not in order to forge ahead and then away from the vanities of the earth for the glories of heaven, but in order to remain in a human sense of existence that has been made more attractive by Spirit.

It is a claim of inflexibility of thought--a human conservatism--that catches the primary understanding of Christian Science and then clings to it thus keeping one in the primary class long after that one should be going higher to the normal class. The demonstration of divine Mind is continual progress, a flexibility that is ready to abandon temporary methods the moment higher steps are revealed. Because it was taught in the beginning that sickness is an error, such a thought does not quarrel with a higher revelation that shows sickness merely to be the result of error, of unscientific thinking, fear-

thinking. It is the fear that must be eliminated and sickness becomes a help in testifying to the presence of fear which otherwise might not be appreciated. Sickness serves as a tell-tale to awaken thought to know what the wrong thinking is and to throw it off. But to consider sickness as an error of itself and to work all one's days in Christian Science to get rid of it and bring out human harmony makes a very weak rail to support the Cause because it brings out an effort which may eventually co-operate with animal magnetism helping it to accomplish its purpose, which is to create a mesmerism of human harmony in the midst of hell. The weak rail represents the greatest danger-point in the Cause of Christian Science. It is the temptation to use divine power erroneously that we may consume it upon our lusts, or our desire for physical harmony.

There is no real spiritual progress in healing sickness because it is working against effect. But properly considered, it opens the way for the progress that comes of working against human cause, or the belief in a mind other than God. It often troubles students to understand why, if matter is unreal, in working against a boil on the arm, the arm itself does not disappear. But the boil is a secondary belief superimposed on the primary one. The boil is the effect of fear and that fear must be eliminated before the student can engage on the larger work of eliminating matter through its cause, mortal mind. Unless, after fear has been destroyed, the student does take up

the larger work of Christian Science he is confronted with the danger of falling off the bridge, because his demonstration lacks the guidance that a recognition of a right objective provides.

The fundamental reason why this rail that is weak confronts the student as a danger is that, when fear is present manifested as sickness, the student longs to get rid of that discomfort. Then, when the fear is gone, and the veritable work of Christian Science starts—which is to overcome all mortal belief--the restoration of human comfort and peace takes away the driving force that brought about the initial effort. It is the mesmerism that is illustrated by the fable of the sun and wind. They both tried to rob a man of his coat. The man resisted the wind but yielded to the warmth of the sun. So the task before the student is to keep the determination to work out of mortal belief so strong that it will remain an active force when human harmony smiles down upon him, and he will not remove the garment of his active determination to continue in good works. If one asks why he cannot overcome material sense in the midst of fear and sickness the answer is that we overcome all error by making nothing of it, and man cannot make nothing of a thing he fears. He must first destroy his fear. So the actual demonstration of Christian Science begins at the point at which the student is tempted to think it is finished—namely, the destruction of the fear and its manifestation, sickness.

A good illustration to bring out the symbolism of this weak rail in the Cause is the man with the iron cage in a jungle in which he finds himself safe from the wild animals. But the cage offers that protection merely in order that the man may learn the habits of the animals. Then, when this is accomplished, he leaves the cage and goes out to destroy them in order that the country may be rendered safe. But there is always present the temptation to seek the cage merely for personal protection and hence, to rebel when the divine demand comes to leave the cage and begin the warfare with evil. It must be remembered that it is a divine dictate that a lack of progress, where progress is a law of God, is as blameworthy as sin.

In this vision the steeds represent the Cause of Christian Science. Many times our Leader feared for her church because she saw the weak rail as a menace, which at times seemed very real. Finally, Mrs. Eddy left the visible church in order to isolate herself from it, carrying with her the real church in Mind. When she did this it brought out the wonderful result that she was able to see the holes in the poor bridge, which represented the pitfalls in the path of students attempting to understand Science and Health from a mere perusal and study of it, without inspiration or demonstration. The same pitfalls lie in the path for the reader of the Bible. This is not because the Bible is not true but because the one who reads it expects to comprehend the spiritual meaning with the human mind.

Mrs. Eddy must have realized that as long as she stayed in the church the pitfalls of the church would be her pitfalls. Rising above the visible church she was enabled to see the holes in the bridge and point them out to the students . As long as her thought was one with the ebbing and flowing thought of the church, the problems of the church had the power to darken, at times, her own light. But by rising higher she could embody the spiritual guiding thought which came to be known as the *Pastor Emeritus*.

The cataract that she felt herself going over was animal magnetism in its various forms. But there was something in the stream of mortal thought that she could grasp for the time being that saved her. Was this something the old theological concept of God as shielding and protecting His children, a sense of God that has no place in absolute Science where He is divine Principle, for man to reflect and utilize? For man to lie in the infinite arms is not Science but it is a quieting, comforting, soul-restoring thought that is needed by the student when he finds himself temporarily unable to function under his sense of sonship with dominion. Once, when the reporters called on Mrs. Eddy she said to them, "The infinite arms are about me and that is enough." That was not a scientific thought but it was the helpful conception that stood ready to help her in time of need. It was to this conception of God that David had recourse to in

his dark hours. It is illustrated by the ability to stop struggling, to let go and trust in Love, as being able to protect and sustain man under all circumstances. It is obvious that from a scientific standpoint it is foolish to expect God to help man when man cannot avail himself of God's ever-available law. It is always man's task to gain an understanding whereby he can put divine power into operation. Yet, it is possible for the student's thought to sink lower than this conception of God's love and presence as always near to help and bless.

So the next step is for man to use that conception to enable him to reach the point where he can begin to function with power and dominion from on high, which is the scientific way. See Unity of Good, page 4:7.

To sum up this vision one may say that Mrs. Eddy found herself so close to her Cause that its danger became her danger, its weak rail, her weak rail. She found her students making the effort to carry her along the path they thought she ought to go instead of the way God had pointed out to her. Then came the demonstration that lifted her above the visible organization from which mental height she could unfold its pitfalls.

This step was one of the most important that Mrs. Eddy ever took because it finally revealed what few would admit without some explanation—namely that dangers lie in the path of one who attempts the demonstration of Christian Science without inspiration. Only a high spiritual vision could reveal this fact. Today

from this vision the student of Christian Science learns that spiritual inspiration provides the only safeguard in the demonstration of her revelation. It is not possible to safeguard language so that writings containing inspiration are protected from misunderstanding or misuse from one functioning under a lack of inspiration. An inspirational interpretation of the Christian Science textbook is as absolutely necessary as it is of Scripture. In fact, the Bible rightly used, furnishes a useful test to prove whether the student is gaining this inspirational interpretation of the textbook. If he applies the same mental effort to the Bible that he has applied to Science and Health and its meaning unfolds as coincident with the meaning of the textbook, then the student can be assured that he is on the right path.

The first step is the study of Science and Health which leads one to a knowledge of the metaphysical process that brings the reflection of God. Then he tests this understanding on the Bible to discover whether this new found understanding brings the under-lying spiritual meaning of the Bible to the surface and causes it to unfold in one consistent whole that accords with Mrs. Eddy's revelation. If it does then it is the proof that the correct interpretation of the Bible *is* the revelation of Christian Science and accords with Mrs. Eddy's statement to her household on March 10, 1907, "From the beginning and all the way along,
I got my leading from God, through the Bible."
When this demonstration is made,

then the holes in the bridge cease to be a danger, since they are a danger only to the uninspired thought.

The final picture in the vision showed Mrs. Eddy thrown back into mortal thought through the fear of animal magnetism—not fear for herself but for the Cause. Then, through her old claim of weak physicality she found herself being carried down the cataract. At that point came the valuable lesson from the Bible, "The earth helped the woman"; the old theological conception of God as always caring for man quieted her troubled sense—restored her soul—and brought her the renewal of demonstration which was her spiritual dominion. At that point she no longer needed any help from a finite conception of God, since she *reflected* Him. At that point man is invulnerable because he has on the garment of invulnerability/ of spiritual protection.

Vision of February 7, 1883-
Wednesday Morn, Three o'clock

Emma Ware. Saw a woman in a crowd whispering and when she came near me seemed to be friendly but was two-faced. Seemed to be influencing the people against me. Afterward saw a gorilla (Arens) who came to me as I was lying down and when I tried to get up he would push me down again and my limbs seemed bound that I could not stir; when I tried to speak he would put his huge paw over my mouth and stop me.

Emma Ware was the daughter of Judge Ashur Ware of the U.S. Supreme Court. With her sister, Sarah, she became interested in Phineas P. Quimby, the magnetic healer of Portland, Maine, to whom Mrs. Eddy went in 1862. Mrs. Eddy admits finding physical relief from his treatments as well as stimulus to her interest in the treatment of disease through mental means. But her revelation of Christian Science showed unerringly that Quimby's mode of practice was magnetism.

The part that Emma Ware played in the scheme of things was that of amanuensis. With her sister she copied Quimby's theories into copybooks and today the only manuscripts extant containing such material by Quimby—with the

exception of one or two fragments in Quimby's handwriting—are those in the handwriting of the Misses Ware. The significance of this fact is seen when it is realized that these manuscripts provide the only evidence that exists upon which can be based an effort to discredit Mrs. Eddy's discovery of Christian Science, by declaring that it was first discovered and practiced by Quimby.

Edward J. Arens was a student of Mrs. Eddy's. After his tutelage he endeavored to set himself up by publishing as his own material that which was copied verbatim from Mrs. Eddy's copyrighted work, Science and Health. Mrs. Eddy instituted suit for plagiarism in 1883 and her rights were upheld by the court. Mr. Arens' main point of defence was that Mrs. Eddy had stolen her works from Quimby; hence, because they were not original with her, her copyright was not valid. In many ways, Arens proved to be animated by evil motives that endangered Mrs. Eddy's spiritual progress and the success of her Cause, as much as any other renegade student, with the exception of Kennedy.

It is evident therefore that Emma Ware and Arens were associated in Mrs. Eddy's mind with the action of animal magnetism that would attempt to cripple her efforts and render abortive her discovery.

This vision unfolded that the two phases of animal magnetism which she was required to meet were its operation through subtlety and its action in producing paralysis through fear.

Emma Ware symbolized subtlety, that phase of evil that works in such a way that one is unaware of it and hence, has no opportunity to refute it until the damage is done. Today Emma Ware's copies of what purport to be Quimby's teachings, repose in the Library of Congress as something Mrs. Eddy is not here to refute. So this subtlety of evil is portrayed in an effort to subvert and interfere with the action of Truth in such a way that nobody will know what is going on.

On the other hand, Arens represented a menace that showed itself openly, claiming to have such power that the victim is rendered subjective through fear.

In this vision, therefore, God revealed to Mrs. Eddy the two phases of animal magnetism that would always confront a student of the Science of Life, one working in the dark and relying on ignorance for its success, and the other succeeding by producing fear. One works through subtlety without power and the other through fear without power. The central point of Christian Science is that animal magnetism has no power. So when it comes into action it has no power, but operates

wholly by causing man to condemn himself
through his own fear or belief.

If man does not allow his thought to be
reached by either one of these two phases of
error he is safe.

Vision of February 12, 1883

Saw Kennedy in prosperity surrounded by his friends and myself a mere skeleton wasted with consumption and said he, 'You have done this'; and he and his friends laughed at me.

In the *Religion Philosophical Journal* for April 12, 1887 (from the file of the Boston Public Library) there is a letter by Mrs. Eddy in which she directed her relief committee to take up measures to reform those evil ones that were disabling some of the students. She outlined arguments against Kennedy that he is suffering from his old beliefs of sickness and that he fears it will kill him unless he stops trying to make others suffer from their beliefs. Then she writes, "This is reformatory, designed to do good and not evil. The Bible says the measure you shall mete shall be measured to you again. I think this will reform them if you persevere and are silent." This was written in 1881.

This letter gives evidence of the evil for which Kennedy was the channel, and indicates that Mrs. Eddy felt divinely led to attack him personally in order to restrain and neutralize the action of animal magnetism as it operated through him to disable the students and to injure the Cause.

It is true that Mrs. Eddy's earliest efforts against the powers of darkness were admittedly against the channel in order to shut it off from expressing evil to the hurt of the Cause. It was not until later in her experience that she recognized the impossibility of destroying evil by taking into account each individual channel. Mrs. Eddy realized that she was one of the representatives of God on earth, as are all who reflect divine Mind, and she felt a divine demand to exercise His power against the claims of evil by attacking the channels through which it was being put into activity. Later unfoldment revealed that this was not the correct interpretation of the exercise of deific power. As she wrote in a private letter, "...I never would take anyone up *personally*. I once thought that was, as a resort, right, but I believe now differently and *never repeat what is outgrown*." Mrs. Eddy's further revelation as recorded by Calvin Frye in his diary as follows: "Mrs. Eddy called her household students to her today and told us she had discovered the way to destroy animal magnetism--'It is to love your enemies. Turn your thought to the operator with a sense of love and that will destroy the belief of hate.'" This statement proves the fact that Mrs. Eddy's further revelation unfolded that the greatest reformatory action of Truth comes through love. Through tenderness, tolerance, compassion unutterable, the student not only checks the error of hate and malpractice, but increases his own spiritual

animus at the same time.

Then in what way does the above vision indicate Mrs. Eddy's turning from one mode to another of dealing with evil, from an effort to enforce the law of God so that it will make the malpractitioner suffer, to sending out a sense of divine love that will heap coals of fire on his head?

It is a revealed fact in metaphysics that those who function under mortal mind function under what is called a *law of reversal*. Under this so-called law everything is reversed. The malpractitioner endeavors to use this mortal rule to harm the Cause by striving to enforce an edict that every right effort becomes wrong, love is turned into hate, good into evil, etc. Then arises this question: If Mrs. Eddy endeavored to cause Kennedy to be torn down in order to restrain him in his devilish activity, what would the effect be on him, operating under this law of reversal? Would he not be built up and Mrs. Eddy be the one torn down? The malpractitioner entrenches himself in the declaration, 'Every effort you make to pull me down from my heights of wickedness only makes me stronger in it and weakens you.' It was through this vision that Mrs. Eddy discovered that this was the law under which Kennedy functioned. So how futile to continue the effort to tear down error from the standpoint of error, only to have it reversed so that the malpractitioner is built up and the metaphysician depleted!

Were not her arguments against Kennedy having the effect of building him up and reducing her to a skeleton? Then what was there left to do?

She commenced to pour out divine Love to her enemies. How did error's law of reversal work in that case? Did not that divine Love act upon Kennedy as if it were hate, becoming a torment to him that must in time reform him, at the same time building up Mrs. Eddy in her spiritual understanding?

Another point that must have unfolded to Mrs. Eddy in regard to the effort to restrain the malpractitioner by arguing suffering to him, was that such an argument would tend to make a reality of suffering and disease; which is in direct contradistinction to the fundamental basis of Christian Science practice—namely, the endeavor to see the *unreality* of all error, suffering and sickness.

This interesting unfoldment gives the student a cue which he may put into practice in his efforts to meet the evil one—namely, to enforce this law of reversal against itself. He can affirm and know that every attempt of evil to harm him only does him good; that the more error works against him the greater the consciousness of Truth it brings to him; that he is the better for every encroachment of mental suggestion, the stronger for it; that the more he is opposed by animal magnetism the more he is divinely protected, and the

greater the consciousness he has of the ever-presence of divine Love. This mode of mental practice Mrs. Eddy taught to members of her household.

On the other hand, to pour out love would be ineffectual if one did it expecting it to be reversed by error so that it would act like hate on the opposer of Truth. Science recognizes only a divine motive as effectual and back of one's love for his neighbor must be the desire to help him.

Vision of October 10, 1883 -
Wednesday Morn

In a house in which there was a large number of my books stored and was a great smoke and cry of fire but I had no fear.

One of the difficulties connected with the Bible lies in the fact that its meaning can be distorted through the mental manipulation by mesmerism of the thought of the one reading it. Thus it appears contradictory in the minds of people and this produces confusion. Thought is darkened by the human conception of God that is thereby perpetuated.

It is possible for any revelation from God to appear reversed to one whose thought is blinded by animal magnetism. Were it not for this ability of the evil one to pervert the very fountain head of man's thinking, the race would have been saved long before the Twentieth Century.

In his attempt to get rid of Jesus, Herod decreed the death of every infant two years old and over. This cruel decree symbolized the attempt of animal magnetism to kill out the infant Christ in consciousness whenever and wherever it appears. The smoke and cry of fire in this vision symbolized the Herod thought in this age which would rise up to darken and obscure the spiritual

meaning of Science and Health so that its value would be lost to the world, and the infinite spiritual idea be prevented from finding lodgment in consciousness where it might develop and grow to maturity. Yet, Mrs. Eddy was not frightened at this threat. Why not?

One of the greatest proofs of the fact that Science and Health with Key to the Scriptures is an inspired book, written without any aid that the human mind might have to offer, lies in the fact that it embodies certain scientific arguments and statements of Truth that constitute perfect protection against Herod, or the smoke of animal magnetism, to the beginner who is striving to gain a scientific understanding, and who does not know that such a protection is an absolute necessity for the simple reason that he knows nothing about any such claim of reversal. As an infant, Jesus had to be taken into Egypt for protection from Herod. In this age, Science and Health carries its protection. One who has no conscious knowledge of the claims and operations of evil can read this book and at the same time take on that which controls Herod and prevents him from entering thought to destroy the new-born spiritual consciousness. Thus is it permitted to grow until it is strong enough so that it is enabled to grasp the fact concerning the claim of a Herod and master it consciously. Herod attempts to destroy the spiritual idea in the first instance, and the spiritual idea destroys Herod in the second instance.

When David was tending his sheep he did not know that he was preparing to meet Goliath of whom he was ignorant and was being protected from him until the right time for the combat arrived. When the time came he dropped the work he was doing and went out to meet the universal belief in error without fear or hesitation.

The fact that the true meaning of the Bible has been so darkened in regard to the Master's teaching and experience, can be directly traced to mesmerism. Yet Science and Health carries an inherent protection from that mesmerism. For that reason Mrs. Eddy was not afraid for her book. It is evident that only a revelation from God could embody this remarkable property: that the moment one commences to read it, the text itself would bring into thought that spiritual activity that would sweep out of thought that human interference or mental suggestion that always stands ready to darken thought in respect to the things of Spirit, or Truth.

It is evident, therefore, that the threat contained in this vision was not the destruction of her book, but the destruction or perversion of its spiritual meaning in the mind of the student. But why should she fear this when she knew that the book was self-protecting, carrying scientific arguments that are a protection to the reader, so that, while he is reading, his thought is guarded from invasion by the smoke of error by what he is reading?

Vision of October 11, 1883 -

Thursday Morn

Thought K- and A- were telling me how sick I was and was growing old; told me to look in the glass and see how old and sick I looked, and that I couldn't go out for the exposure would give me a cold, and Frye was with me and he said, 'How fortunate that you can hear their talk, for you aren't afraid of them now.'

They tried to prevent her from telling me of it by loss of memory and made a law that if she told me she'd suffer.

This vision unfolded to Mrs. Eddy that it is possible for man, through a knowledge of the operation of material law and of its origin, to exaggerate and accentuate that law through mental malpractice so that he can bring about an unnatural and aggravated manifestation. This does not mean that Kennedy and Arens could bring about an expression of old age and sickness in Mrs. Eddy through mental means. Old age with its attendant symptoms is the result of universal mortal belief. But Mrs. Eddy discovered that it was possible for them to aggravate and accelerate that claim for her so as to bring about premature symptoms which would result in holding her more securely under medical and material law. The

belief of old age brings a sensitiveness and a weakness which if brought about prematurely or artificially, might so frighten and obsess thought that its scientific balance would be affected. Thus thought would be open for the entrance of the belief in error which already induced would seem natural.

Mrs. Eddy was filled with a desire to help humanity because she loved all. She longed to establish the Cause on a firm foundation so that its blessings might abound to the world at all times. She also hungered for the security she would feel as she was able to train students who would be faithful and trustworthy—imbued with her own desire to bring about such a far-reaching result. It follows that because of this great desire Mrs. Eddy was subject to a fear in this direction that might have been aroused by anything that would cause her to believe that it was possible for her life to come to an end before she had finished her life work, establish her Cause or found students who were immune from being manipulated by the evil one to betray the Cause, and hence, who would carry on successfully. It can be seen, therefore, why the malpractice that brought the suggestions of premature age and weakness constituted a peculiarly fearful mental suggestion.

The last sentence of this vision—although not a clear recording--appears to refer to someone who possessed the knowledge that the symptoms Mrs. Eddy experienced were induced and not natural, and that they were an effort to

bring about this result in her in order to interfere with her work; but who was prevented from telling this fact to Mrs. Eddy, or remind her of it, by an induced loss of memory. The importance of this is recognized only when it is understood what a power it gives any metaphysician when he learns that symptoms which appear to him to be natural are induced. For Mrs. Eddy to know that a condition was induced and not natural was for her to feel a greater ability to rise up and handle it, whereas for her to think it to be the operation of a natural law, would mean less control over it. Any metaphysician is more able to handle bodily conditions that he feels result from mental malpractice than those he feels come from the universal law of mortal belief that gathers all mankind under its wing to send them down to the grave.

So it might seem to be a serious error to have any channel who might keep Mrs. Eddy informed of the operation of animal magnetism, suffer under an induced loss of memory, so that there might seem to be no way by which she could be informed of that which to her was such important information. Yet God had means that could not be traced humanly of bringing her the necessary protection so that she was enabled to stay with the Cause until her work was completed. Her later years carried a mental vision and a clarity of thought that any student of Christian Science would be glad and proud to possess. From the divine Mind she demonstrated

for herself a culture and an education that far surpassed any that she might have gained had she been accorded as a girl, all the educational opportunities the world had to offer. This point-- namely, that culture and education can be and should be a matter of scientific demonstration, rather than human training and development--finds such a perfect illustration in the life of the Master, who astonished the wise with the education and learning that he had demonstrated from God, when he was but 12 years old. Thus when Mrs. Eddy includes the requirement in her Church Manual that the readers in the Mother Church and the members of the Normal Class in the Metaphysical College be good English scholars, she does not necessarily refer to education gained humanly, but turns thought to the possibility of a demonstration of Christian Science that is so broad that it includes the necessity of reflecting from the Divine Mind, a culture and knowledge that would express itself in a cultivation that would outweigh even the world's highest ideas in this direction.

The revelation of Christian Science unfolds the fact that in reality no sense of old age, no results of exposure or sickness in any form are the results of any natural law, since no such law exists. These results are entirely the action of animal magnetism to which man yields, which, being impersonal, never has the slightest power over man except to tempt him to attach this law to himself. From this vision Mrs. Eddy

learned that in reality there is no law of age or sickness, since it is all false belief. Whether this belief is ignorant or malicious it is still a belief and if man is awake to it he can master it as easily as he can shut the door on a rainstorm and hear it beat in vain upon his roof. The simplest and easiest demonstration in Christian Science is the one that frees the student from the belief of sickness. The unfolding of the teaching that disease is mental and the instruction that shows him how to think scientifically, protects the student as effectively against the ignorance of material law as the study of mathematics protects him from adding 2 and 2 incorrectly. Nevertheless, it is true that the student who has risen above so-called medical law has not thereby overcome similar physical results appearing as the effect of what is called malicious animal magnetism, or sin. Even though he has overcome the action of natural law which appertains to old age and decay, exposure and the like, he still has confronting him the necessity to meet these conditions—still beliefs, to be sure—following the action of malice, jealousy, hatred, and revenge, operating with the intention of throwing him back into the belief of natural law. The action of mortal law is continuous, whereas when maliciously induced its action is temporary. This statement explains why the purpose of malpractice is always to draw one back into the law of mortal belief.

One might climb out of a rushing river and thank his stars that he is out forever. Then someone might push him in again. This performance might be continued until it produced discouragement, and one might despair of ever getting out of the river permanently. What the enemy could not do to hold him, he could accomplish with the aid of the river. This point illustrates the cooperation of mental malpractice with material law in their joint action against man.

Unquestionably Mrs. Eddy early in her experience turned aside the so-called laws of ignorant or innocent mortal belief appertaining to age, exposure, etc. But her later experience awakened the action of malice, envy, antagonism, hatred, which endeavored to throw her back into the action of natural law. Had the facts of this induced attempt not been uncovered to her, as they were in this vision, she might have believed that she was again functioning under the natural laws which she believed she had overcome long ago. If she thereby yielded to the belief that she had not overcome natural law, and fancied that her faithfulness, her love for humanity, and her deep understanding of God had not enabled her to surmount the law which operates entirely through ignorance, she might have been overwhelmed by an intense sense of discouragement and fear. How serious, therefore, was the claim of loss of memory that would prevent some student from reminding her that this condition

did not prove that she had been thrown back upon material law which she had overcome, but that it was a malicious attempt to duplicate in her, symptoms that would tend to make her believe that once again she was in the throes of the law of mortal mind, being taken inevitably to destruction. So if animal magnetism had hoped to be successful in this malicious deception, it was imperative that Mrs. Eddy be kept from knowing the veritable origin of these artificial symptoms, as it was to induce them in her body in the first place; because the moment a condition of the flesh is recognized as coming through malicious malpractice, one no longer has to combat the depressing thought that suggests that after years of faithful demonstration he or she has not risen above the human laws which operate through ignorance, an attainment that belongs to the earlier stages of development in Christian Science, and that one is just as subject to them as are those who suffer under them through ignorance.

In summary, this vision teaches three important points. First it shows that the physical symptoms produced by malicious malpractice, although resembling those produced by mortal law, differ definitely in cause. Secondly, it reveals that the knowledge or recognition of this fact becomes a necessity in handling and overcoming such conditions, since the scientific effort that overcomes the effect of material

law operating through ignorance, will not meet the action of malice that induces the same symptoms that come through natural law. Thirdly, it proves that it is necessary to make a specific demonstration to keep the channels open through which may come the information needed in regard to the action of malpractice, since this vision shows that it is possible for error to induce a loss of memory in the ones that should supply the needed information. So one's demonstration must include the establishment of the fact that nothing can be hidden that shall not be revealed, that no channels can be utilized or handled by animal magnetism through which could be revealed the information necessary to enable the metaphysician to cope successfully with the dark processes of animal magnetism working through fear and attempting to establish an ignorance of the deception, so that the student is thrown back into the disheartening conclusion that he or she has made no spiritual progress in all the years of study and demonstration of Christian Science.

Vision of December 9, 1883 -
Sunday Morn

She saw a river and in the river there seemed to be a black fish that swam to where she was and came out of the water and came and laid across her lap. There were a number of the students around her and she turned to them and called their attention to the fish and told them that it was a sign of good luck.

Water represents mortal thought. The fish resides in the water as its native habitat, where it can function with ease. So it might represent the mastery of domination of the human mind, the leading thought in the human consciousness. Its blackness represents its ability to hide, to effect its purpose of control without being detected; yet, the fish that functions so freely in the water soon dies when taken out of its native element.

This vision, therefore, indicated the greatest good to the world because it portrayed the fact that Mrs. Eddy's demonstration was so incisive, so penetrative and so under divine authority that it brought under her control the black fish, the darkest and most subtle process of utilizing mortal mind. The claim of mental malpractice bowed to the power of Truth—was rendered power-

less through the revelation of Christian Science. So the knowledge of Truth gives man mastery over the human mind.

It is said that in tearing down certain structures built of stone, it is necessary to discover the key stone. Once that stone is taken out the rest follow easily. Man can never hope for release from the bondage of mesmerism until, through the perception of Truth, he has detected the leading secret action of mental suggestion and brought it into subjection to the divine Mind.

From birth, reversal and falsity seem real to mortal man, and the important question is how are you going to open his eyes to this illusion and set him free? Through Christian Science he must gain a taste of reality. This will furnish him with the incentive to seek to understand and throw off the domination of animal magnetism whereby error within and without seems normal and natural. Through this recognition comes the secret of freedom. Mortal man awakens in the morning with a sense of depression and fatigue that seems real and inescapable. He spends the remainder of the day in trying to throw off this sense of physical weariness. Then he comes into an understanding and control over mental suggestion through the study of Christian Science. At that point he recognizes that fatigue and depression enter thought merely as suggestions but are done so imperceptibly that he does not realize their presence

until the effect has been produced, and he is tempted to fight effect which is always a fruitless attempt.

An analogous illustration showing the futility of attacking effect and also the great value of Mrs. Eddy's discovery of, and control over, the black fish, would be a cement that was invisible until it hardened. If this cement was introduced into one's home by an enemy, how hopeless would be any fight against it if one depended upon the sight of the eye, since by the time the eye saw it, it would be too late to protect oneself against it. But if one had means of detecting its presence through some sense other than the eye, then it could be opposed and eliminated while it was still in liquid form.

This vision of the black fish typifies that if man learns the above facts he will be enabled to stand porter at the door of thought and resurrect that which will unerringly detect the presence of aggressive mental suggestion before it has expressed itself outwardly. Mrs. Eddy put her finger on the only point at which evil could be successfully controlled and eliminated through divine power. Certainly this spelled the greatest kind of good luck for her students and the world.

There is nothing in the world more important to the one who desires to be free from mortality than to gain this understanding of the operation of unseen error working as mesmerism. One

must win the ability to detect it at its point of entrance in order to be successful.

One fact about spiritual interpretation is that every unfoldment has a negative and a positive. Therefore, the negative of the fish as representing mental suggestion is followed by the positive as representing the spiritual idea, or Christ.

It is a fact that the title of our Master in the Greek, *Jesus Christ, Son of God, Saviour*, spells out the Greek name for fish if the five initial letters are taken consecutively. This furnishes a hint of the symbolic use of the fish in those days. Even today the symbol of a Greek "P" and "X" merged in one meaning the Christ,—the "P" and the "X" come from the word fish,—is used in the Episcopal Church.

Hence, there is authority for interpreting this fish of Mrs. Eddy's vision as the Christ idea which came to her through revelation, although the belief in reversal had given it a cloak of darkness. In other words, the same demonstration that puts into the lap of man the hidden secrets of mesmerism also enables him to perceive man as the Christ idea from God. The same symbol used to typify the dark subtlety of animal magnetism may be used to typify the spiritual idea. This rule applied to the unfoldment of Scripture would

mean that the very symbol that denotes the operation of evil may also be interpreted to represent the activity of good. For instance, the fiery furnace can be held to be the symbol of the destructiveness of evil or of the purifying action of good.

Vision of January 1, 1888

I was in my own house. Richard Kennedy, the fiend, came in and was so pleasant and plausible. I began to rejoice, thinking he was being reclaimed. He said, 'Come and see me rock my father'. He sat in the chair to see if it would hold them and thought it would. He went for his father, when he jumped right up as sprightly as a young boy. The buildings seemed to be on fire. I tried to get there but everything seemed to obstruct. I got to where I could see it. Then tried to go back with the way hedged, I calling fire, fire. Kennedy seemed to have locked the door against me. Only one student realized there was a fire. I could not make them see it.

The first unfoldment that comes in Christian Science relates to the understanding of the operation of evil as animal magnetism. It is revealed that the most devilish purposes may be concealed beneath the most humanly harmonious effect. Hatred and malice may be concealed beneath the guise of filial affection, but we love thoughtfulness and consideration for the needs of others. So the student must never permit himself to be deceived through effect as to the true nature of cause,

no matter how good that effect may seem to be. Mortal mind presents two false claims, one evil, and the other, seeming good. The evil is less dangerous than the seeming good because it offers less deception. See Psalms 55:21.

Spiritual perception saw through the offering of the fruit of the ground that Cain brought before the Lord (Gen. 4:3) and recognized the murderous sense in cause. Hence the offering was rejected by *spiritual sense*, even though, on the surface, it appeared to be good.

In this vision Kennedy's outward action exemplified the subtlety of evil by which the children of men are deceived as to the purpose of evil hiding under what appears to be good, pleasant and harmonious. His effort to test the chair to determine its strength illustrates error's effort to create delusion that might appear to be consistent. It attempts to arrange for everything connected with a deception so that there will be no slip that will give it away. In this way error tries to cover its tracks and commit what would be called the perfect crime—one where no clues are left to point to the facts. If this were not so, then the perpetrator of all the evils in the world would have long since been discovered. But in spite of all the evil, injustice, and suffering, man still looks upon animal magnetism as God! Through Mrs. Eddy's revelation this deception is being exposed.

From the standpoint of the human mind animal magnetism is an unsolvable problem. Hence, the effort to solve it becomes a valuable part of the resurrection of spiritual sense in man. Humanly, animal magnetism does commit a perfect crime. No clues are left that point to the real criminal, but the crime of putting the children of God in subjection to illusion (although scientifically speaking, such a thing is impossible) is not proof against the spiritual understanding that is brought to man through Christian Science. Every phase of it becomes clear to the one who is beginning to function under the spirit of God.

It is evident that at this point spiritual perception had begun to unfold to Mrs. Eddy the nature of the deception, since the sudden transformation of Kennedy's father was not consistent material evidence. So all the appreciation and affection Kennedy showed concerning his father was wasted on Mrs. Eddy. She also learned from this vision that all human good is an effort to deceive, to hide evil's total depravity behind a smoke screen of apparent good. Therefore, seeming human good does not accomplish anything of a constructive nature other than to give mortal man an artificial goal to work for in preparation to put off the human mind. Seeming human good never changes man's human destiny which is eventual destruction, but it does furnish a temporary incentive.

So it was revealed to Mrs. Eddy that error was working through Kennedy to put on a show that he was reclaimed because he apparently manifested a loving sense toward his father, but it was all for the purpose of deception.

Fire is often used to represent man's human destiny which is destructive. Therefore the vision shows that Kennedy's display of being reformed had for its purpose to keep Mrs. Eddy in her human destiny. Had she been unable to free herself from mortal delusion through the inconsistency of Kennedy's father springing up like a young boy, or had she not had at least one student to help her who could perceive the error, her problem would have been almost unsolvable.

Malicious thought never destroys man directly. It is mortal mind that puts man through the illusion of destruction, the universal belief that all must die. Malicious thought represents those on the sidelines that immediately throw man back again, should he make the slightest effort that appears to be successful to throw off human destiny. Malicious thought need not immediately destroy man to fulfil its malicious purpose. It needs only to hedge man's way about and obstruct it so that he cannot escape from the grooves of mortality.

Kennedy staging this performance was part of error's effort to hedge Mrs. Eddy about with illusion in such

a way that she would believe she could not escape from human destiny, and put herself under the government of God.

The universal belief in destiny includes discord of every name and nature —sickness, sin, sorrow, loss, lack, fear. Yet man fulfills his human destiny even if his life seems carefree and happy just as much as if it is full of sorrow and suffering.

The purpose of Christian Science is to sidetrack this destiny in order that man may get into the realm of God where human destiny is overthrown or swallowed up. Malicious animal magnetism represents the watchers on the sidelines. When man shows that he is overcoming his human destiny, the watchers endeavor to throw him back again into the maelstrom from which he is endeavoring to escape. Malicious thought may consummate man's destruction, but it cannot do it directly. It merely operates to put man back under a human destiny.

When the proletariat decreed the death of the nobility in France, many of the common people who were considered a menace were removed from the scene of action by being accused of being of the nobility, according to a preconceived plot. This historic fact illustrates the method of malicious thought in its effort to force upon man a human destiny that decrees the death of everything mortal, by calling him mortal, when in reality he is immortal.

Kennedy, through a process of deception, endeavored to turn Mrs. Eddy's thought back to the belief in the reality and power of evil, or mortal thinking. With that return would have come a return of mortal thinking that would have led to the fire which was symbolic of the inevitable human destiny of man. The door is locked against man's escape from this destiny unless, through Christian Science man gains a knowledge of the operation of evil whereby human good parades in the guise of spiritual good, and so is enabled to make his escape. If man fails to perceive that animal magnetism is the belief in causation that is operating behind all sense testimony, whether it seems good or bad, he will find the door locked against any escape from the fire.

Hence like all students of Christian Science, Mrs. Eddy was always fighting against being deceived by illusion, especially the illusion of human good, which has only human falsity back of it. Had Mrs. Eddy been deceived by human good or evil, such an error would have thrown her back into the universal human belief which is the train that is taking every mortal on earth down to destruction. The most dangerous situation for mortal man is to find himself comfortably located on the train which carries all down to the sure ending that animal magnetism has planned. Under such deception he feels no need of any effort to escape or to

struggle. Hence, there is needed nothing in the way of discord or fear to induce in him that passive resignation that makes no effort to escape, once the vessel is under way. He is like a man shanghaied who cannot escape, once the vessel is under way. So, little or no attention need be paid to him.

Many mortals who are definitely fulfilling human destiny without a struggle seem to drift along through life without many serious problems to overcome. But that is because their mortal destiny is operating without protest on their part.

Kennedy was an illustration of the action of malicious animal magnetism in its efforts to subdue one who was being successful in the effort to throw off a purely human destiny. Error aims its tricks only at those who are working out of universal mortal belief. Furthermore, its specific phases of illusion and persecution are not directly intended to destroy man but merely to ensure his return to that human destiny that does mean his destruction in belief.

Vision of January 1, 1889

She saw the house on fire which seemed to commence in an ell and there was but one in the house which was Miss Morgan. I commenced to cry fire with all my might. She said, 'I have been trying to put it out but cannot do it.'

When I succeeded in calling for help they wanted to know what is the matter. I said the house is on fire, but they could see no fire, and I could not make them see it.

I also saw R.K. and he appeared very kind and talked with me, and when I spoke to him of the danger he said, 'Oh, that's all right, I'll attend to that.'

Embodied in these visions were things that Mrs. Eddy needed to know and if she needed to know them, certain other students following in her pathway need to know them. Unquestionably, they contain expositions in regard to animal magnetism. Richard Kennedy represented a personal manifestation of that which is, actually, wholly impersonal and unreal. But it is not possible to study the action of that which is impersonal unless it operates through some channel.

After such study has been completed,
then one may translate the evil claim
back into the impersonal—at which point it
can be controlled and overcome.

This reasoning applies to the spiritual side of the picture. God must be studied through the realization of man's ability to lay hold of Him and reflect Him as the Christ idea, as spiritual power applied to the human need. Then God must be impersonalized and translated back to Principle, so that the entire glory is given to God, and man be given only that glory that appertains to his preparation for being a clear channel for the divine power.

Mrs. Eddy learned of the operation of impersonal evil which she named animal magnetism as it operated through Kennedy. Having learned of its operation, she finally impersonalized it. Yet, it was through its operation expressed by the individual that she discovered how to meet it. In her book, *Miscellaneous Writings*, she writes: "The question is often proposed, How shall I treat malicious animal magnetism? The hour has passed for this evil to be treated personally, but it should have been so dealt with at the outset...This growing sin must now be dealt with as evil, and not as an evil-doer or personality. It must also be remembered that neither an evil claim nor an evil person is *real*, hence is neither to be *feared* nor honored."

In these visions four things appear:

- (1) The impersonal source of evil.
- (2) The primary channel through which the error operated, the channel being animated with definite and malicious intent.
- (3) The secondary channel which might be called ignorant or innocent, since it is

but the tool of the primary channel.
The first channel has the evil impulse without the conviction necessary to give the impulse effectiveness. Therefore a secondary channel is necessary--one that is innocent of malicious intent--in order to provide the honest conviction of the truth of the lie. (4) The objective of the evil--namely, the silencing of Truth's voice.

In this vision the fire seemed to commence in an ell. This indicates that it was less noticeable and could get more of a start than it could in the main body of the house.

Evidently Miss Martha Morgan, who was Mrs. Eddy's housekeeper, was a trusted and faithful student upon whom she relied. Error could not handle Mrs. Eddy because she was able to meet it, but she could observe its operation through one in her household who was not sufficiently awake to it to handle it. The claim of fire represented the aim and effort of animal magnetism to produce fear, thus paralyzing effort so that it can then destroy.

It cannot destroy man, of course, but it attempts to destroy his spiritual ambitions, his divine determination, his loyalty to God. It strives to rob man of those qualities that make man determined to reflect the spirit of God. Mrs. Eddy perceived the error that was aimed at her students but which was not handled by them. When Mrs. Eddy cried fire, thereby recognizing the claim, Miss Morgan said that she had been trying to put it out and could not. At that point

Mrs. Eddy must have realized that the problem of being handled by animal magnetism was not as simple to solve as would be an attack of error direct and sharp enough to awaken the student to the necessity for a struggle to overcome it. So Mrs. Eddy's struggles were not against animal magnetism that came from loyal students who recognized that they were being manipulated but could not seem to handle it. The subtlety of the claim came from those who refused to believe that they were handled by it and cried, "There is no fire." The claim was so subtle that they did not recognize that they were handled by it and so made no effort to overcome it. No one will work against that of which he or she has no consciousness. Even if such could be urged to do so the work would have no effectiveness. The error must be seen and rightly diagnosed in order to be corrected.

It takes spiritual growth for the student of Christian Science to reach the point where he can distinguish between what mortal mind offers as harmony and that which is the result of the establishment of the divine Mind. Few persons can detect the difference between selected tea and an ordinary commercial grade. A trained taster can tell in a moment.

Students of Christian Science require protection from the encroachment of evil until they reach that point of spiritual development where they can

unerringly detect the difference between human and divine harmony and perceive that so-called human harmony is not only not the result of scientific demonstration, but that it is the action of animal magnetism. Therefore it is a house that is on fire. It means destruction. The advanced student of Christian Science sees the purpose of human harmony always to be to put him to sleep and to dull his consciousness of his active ability to handle and overcome animal magnetism.

Once a family who lived in the country found that the supply of rain water which was gathered in cisterns for their use had failed; so a pipe was laid to the well of a neighbor. While using this well water the family failed to keep the pump in repair which was needed to bring the cistern water into the house. Therefore when the neighbor's supply of water failed, the family was without water because even though the cistern had meanwhile been replenished, the pump would not work because the washers had been allowed to deteriorate.

Human harmony tends to cause man to let his spiritual pump fall into disuse; the pump being an illustration of his demonstrating thought. Mortal man becomes so satisfied with bodily health and human prosperity that he thinks he is functioning under the divine Mind, without effort. Hence he permits his ability to demonstrate to grow rusty and fall into disuse. Then when error con-

fronts him he does not know how to handle it.

So Mrs. Eddy alone perceived the encroachment of the error of human harmony from the vantage point of her higher spiritual understanding, and in her vision it appeared as a fire. Then came the temptation for her to believe that the very one who was responsible for the fire would take care of it. Thus Kennedy appeared in the guise of a friend.

It is evident that through these visions Mrs. Eddy was aided in becoming acquainted with the subtle way in which animal magnetism works, and in gaining the ability to detect and identify the various qualities of thought that surrounded her. Thus if the students in Mrs. Eddy's home were at work spiritually in unison, Mrs. Eddy was able to detect the times when, although each one had a right motive, yet, they were all so handled by animal magnetism that there was no real unity of spiritual thought. This work, therefore, would tend to produce discord instead of harmony in the house. Would it be reasonable to believe that the very students who unwittingly were producing the error might continue to work and thereby destroy the error that they themselves were responsible for? Could Kennedy be trusted to rectify or destroy the error he himself had produced? From this vision Mrs. Eddy learned that if she discovered that the students in the home were demonstrating incorrectly, she must stop them until she could interview each student in-

dividually and adjust his thought once more to the right side.

From this vision Mrs. Eddy also learned that the protection of the student of Christian Science against the subtlety of animal magnetism requires a spiritual perception which alone comes from God, and which alone enables the student to understand and translate human processes, perceive the source from which the error comes, and handle it scientifically.

It is well to remember that in these visions the individuals named were but symbols of thought qualities. All of Mrs. Eddy's students were Kennedys at times. Not conscious Kennedys, but nevertheless Kennedys. Students might also be Miss Morgans, handled by animal magnetism and conscious of it, but unable to meet it. Then again they might be handled in a way that caused them to believe that they were working correctly, being ignorant of the fact that they were under the domination of the human mind. Yet Mrs. Eddy would have as much to meet through them as through those who were consciously malpracticing. It is possible for one to believe that a student of Christian Science is sincere and loyal, but that is no guarantee that he may not be working in a way that might produce confusion and discord rather than harmony and peace. Mrs. Eddy recognized that the students were either faithful workers or else Kennedys in proportion to their freedom from the action of mortal thought or their func-

tioning under its claims. Hence, Kennedy was a symbol of any student whose quality of thought was either temporarily or indefinitely a channel for the subtlety of the human mind in its effort to undermine the operation of Truth's Cause on earth.

These facts reveal why it was necessary for Mrs. Eddy to watch the quality of thought of each of her students since one's thought might be spiritually constructive one day and destructive the next, depending on the degree to which thought had been freed from the baneful influence of animal magnetism. To our Leader, years of faithful service in the cause provided no proof of the scientific balance of any student's thought apart from a specific demonstration of the hour to make it so.

Christian Science proves that only through the action of the divine Mind can come to any individual a knowledge of these vital facts that were revealed to Mrs. Eddy through these visions.

What greater proof could one desire of their spiritual basis and nature? These points were vitally essential to the steadfast growth of her Cause, and came to her as she was ready to receive them. They were in no way related to trances, spiritualistic seances or night dreams. The fact that they contained wisdom from God, places them in the category of inspired revelations.

An unfoldment that came partially through these visions was that Mrs. Eddy

saw the impossibility of ever trusting any student of Christian Science as an individual apart from her ability to detect the quality of thought of the student at the point of her contact with him or her. When she perceived that any student was functioning under God, she entrusted that one with important work for the Cause knowing that it would be accomplished without fail. But when she detected a thought that was handled by animal magnetism, she knew that such a condition was responsible for starting the fire and so she never trusted that one with the task of putting it out, unless or until the erroneous action in the name of Truth had been stopped and the activity of the divine Mind put in its place.

Vision of November 14, 1889

I saw water before me and knew that I must go across it. I saw a narrow place in the channel that I thought it possible for me to get over by jumping from point to point of land, but on examination found the sod soft and without foundation. There appeared my father who had passed away many years ago. He called to me to wait and he would take me over the water. Then the water seemed to broaden and seemed boundless, and he disappeared in their depths all but the head which was above water. Then he came towards me with a boat and a pillow was in it. I seemed to be sick and he said, 'Get into my boat and lie on this pillow and I will go with you over the water.' Then the vision was gone.

Mrs. Eddy was endeavoring to find her way out of matter into the divine Mind. Her first step was to translate everything to which the material senses bear testimony back into mortal mind. This might be represented by a great sea. Then there always comes the hope that in this mass of mortal thinking may be found some portion of solid ground, something that might be called good, certain phases of thought that are not of Truth, but which stand for that which is desirable, something good, something that may be temporarily retained because

it serves a useful purpose in preparation for divine reflection. But this vision portrays the fact that Mrs. Eddy realized that there is nothing in mortal mind that is safe to use as a step- ping-stone to Spirit until she came to the boat and the pillow. She saw that nothing that emanated from mortal thought could provide a way of escape or take one to heaven, except the pillow and the boat.

Her father entered into the vision to indicate that there is a certain spiritual evolution that is perpetuated through inheritance, just as Jesse, the father of David, according to the meaning of his name, stood for the strength and the gift of God. Young gives the meaning "Jah exists." These spiritual qualities carried and amplified from generation to generation finally culminated in the Christ. Therefore it is evident that there were certain qualities in the ancestry of Mary Baker Eddy which finally came forth into spiritual fruitage, into a possibility that she might sufficiently turn away from mortal belief to a point where the spiritual idea flowed through her into the world in a volume large enough so that it could be demonstrated to be a permanent in-dweller in all men, awaiting resurrection .

So Mrs. Eddy owed something to her ancestry and parentage. Her father entered into this vision with everything submerged but his head, showing that through her mental inheritance was fur-

nished an embryo from which spiritual thought was finally evolved. This spiritual thought provided the divine guidance from God that finally provided the way over this sea or morass of mortality.

It is highly significant that she seemed to be sick and that her father seemed to furnish her with a boat and a pillow. The origin of material inheritance is responsible for the seed of sickness—so it owes its offspring a responsibility. In this vision she saw it being fulfilled by her father. From this part of the vision comes the assurance that a spiritual demonstration not only supports spiritually but materially; that it never leaves man in suffering; that it is not the will of God that man be left in a hell of suffering while he is struggling to find his way out of mortality. So the pillow is significant as a revelation because, although we know that a material sense of body is not destined to be saved, yet scientific demonstration should bring a sense of physical relief sufficient so that man can do the work necessary to turn away from it as a reality to the divine reality of spiritual being. The pillow represents man's effort to reach the point where he can be sufficiently unconscious of the body in his effort to spiritualize his thought, so as to withdraw from all thought of it in order that he may apply his thought to the task of finding his way through mortal sense. As Mrs. Eddy writes in Science and Health on page 261, "We should forget

our bodies in remembering good and the human race."

It is evident from this vision that right spiritual progress brings man two things, a pillow and a boat--one for relief and the other for progress. The student must eventually come to the knowledge that physical healing in Christian Science is only a pillow, a temporary unconsciousness of the body, and that the boat, or means and effort to attain the right objective--the golden shore of spiritual understanding and reflection--must never be omitted. The pillow represents that part of the demonstration of Christian Science which is intended to free thought from discomfort, anxiety and fear which result from or result in sickness, sorrow, lack and death. It is therefore legitimate that Christian Science bring a temporary harmonizing of the unreal to the student.

But accompanying this healing work must always be the boat, the demonstration and spiritualization that enables one to pass over the sea of mortal belief. Otherwise there is a danger that the student may stagnate in an appreciation of the relief from human discord that is brought to him--that he will endeavor to retain that which should be only a means to an end.

A boat is such a happy symbol because it can accommodate others. Had Mrs. Eddy's spiritual progress been symbolized by swimming, its extension as a blessing for all mankind would not have been so clearly indicated.

This vision is a further warning that the pillow and the boat must never be separated in demonstration.

Mrs. Eddy's revelation of Christian Science has given to the world a scientific means that any individual may use to help himself and others, and so a scientific system of healing that gives relief from sin, sickness, and death in order that man's thought may be left free to occupy itself with the task of making progress out of matter into Spirit, out of an aimless floating into a definite objective. Entering the safety of the ark of Christian Science, gaining a right spiritual objective and steering for it are symbolized by the pillow and the boat. The objective is to reflect the Mind of God even as did the Master. What is the value of getting into the ark and experiencing its safety if one does not steer for some objective? The wrong objective in Christian Science is the pillow without the boat, the belief that the ark is merely intended to enable man to keep afloat in human harmony without enabling him to head for any definite port. The one who sees clearly also recognizes the need of making spiritual progress. Even if at times the pillow does not seem to give the full measure of human comfort and relief, nevertheless such a one presses on in the full assurance of a possible right attainment.

The final point in this vision is the fact that Mrs. Eddy seemed to be sick. This brings up the fact that the veritable nature of error under which

mortals function is not perceived under the soporific effects of human harmony. It requires human discord to reveal to man that he is obeying an inner master whose purpose is his ultimate destruction, before man will reach out and seek a new master, the divine Mind.

Mrs. Eddy is reported to have said, "Do we have to be sick to work out? Not if you can get out without; health in matter must be given up for health in God. If one is a tenant, and is satisfied, he will remain there; the owner may want him out of the tenement and so takes out the windows, boards up the doors and makes it so uncomfortable for him he finally gets out. God is the owner; if one is comfortable in the material tenement, he must be made uncomfortable in it to get out, but if he gets out without being made uncomfortable (sick, etc.) all right; I have never seen one who did. The Bible continually speaks of tribulation; if you are well, heal the sick and so get out of the material tenement (matter), and learn health in God; do not court sickness but get out of material belief. I have come so far through tribulation."

Vision of September 10, 1891

I was in a large vessel and a woman seemed to be conspicuous among the many passengers and a man was at the helm. The passengers were all filled with fear and were declaring that the man at the helm was drunk and that they were in danger of being wrecked. I was on board the vessel with them but was not afraid.

The Cause of Christian Science may be likened to a great ship or ark of safety that carries its adherents safely over the raging waters of mortal belief. This vessel might represent the primary demonstration of Christian Science which enables great numbers of people to rise out of and over the laws of mortal belief, fear, accident, contagion, sin and disease with comparative safety. But what is the destination of this ark?

Mrs. Eddy foresaw the tendency of masculine thought—the head without the heart—to strive to possess the ark and assume control and to become drunk with the material harmony and prosperity furnished by the primary demonstration of Christian Science. The woman, who stands for the spiritual idea, has no fear, however, since she knows that as long as there is one student on earth who is working on the demonstration that connects man with God so that the divine Mind may be brought into the world, the

Cause is safe. The vast machinery of the organization of Christian Science is a useful tool provided by God, and God will never fail to provide such useful tools as they are needed.

Therefore, the feminine idea which was prominent on the boat--engaged in maintaining the Spirit of God--rises above the fear that the great ark is not being steered according to divine guidance .

This vision also proclaims that as long as we keep Mrs. Eddy aloft on the deck of the ship, it is going to be safe. Only if the spiritual understanding of her revelation and demonstration was effaced would there be cause for fear. As long as she is held in her proper place and light, that precludes the possibility of any shipwreck.

Mrs. Eddy entertained no desire to be appreciated or respected personally, but she did understand that unless her demonstration was understood, unless her efforts were appreciated and her methods were used by her followers, the Cause would never succeed. So she did the best she could and directed that her name always be kept before the people as the Discoverer and Founder of Christian Science, the helmsman of the ark of Christian Science.

Therefore, whoever works to keep Mrs. Eddy on the deck of the ship need not worry about the fate of the Cause. But the moment the true understanding of

Mrs. Eddy begins to disappear from the deck, we can well cry that the Cause is in danger of being shipwrecked, because those who attempt to steer it are in danger of being immersed in a sense of what is termed good matter, in an overwhelming sea of seemingly harmonious materiality, through a drunken state of unwatchfulness.

Vision of May 20, 1892

R. K. appeared to be with her and appeared to be very pleasant and agreeable and was trying to make it appear that he was all right. They went into a house together and he was showing her the rooms. Finally it turned out to be a house of ill fame with the most loathsome creatures in it and the doors were locked and he disappeared.

The scene changed and she found herself preaching in church and the audience frequently replying to her; and seemed so utterly dark on Christian Science that she stopped short while giving an illustration and said to them, 'Why, what would you do to heal a patient with such an attitude of mind?'

Several people jumped up and said, 'We will show you what we would do'; and some of them took patients and began rubbing them with all their might, and all finally fell on the floor and could not rise again. They were spiritualists, theosophists, mesmerists, agnostics.

She went to them and pulled and tugged until she finally got them up on their seats. She then said, 'There--I hope you will never get so low as that again, and I am sure you will never get higher

than your chair in this century.' She then left them.

On the surface this vision appears to be composed of two unrelated parts, but analysis shows that the first part relates to error as it assails the right-minded student from without, whereas the second part exposes errors and tendencies in those who attempt to approach Christian Science from the wrong standpoint, and hence, should not be permitted to gain any knowledge of its teachings.

Richard Kennedy appeared to Mrs. Eddy as the human channel which humanized the spiritual ideas which came to her through revelation. Yet, through him she learned the methods of evil. All forms of material pleasure, sensation, sensuality, etc., represent the highest degree of temptation that can come to a mortal man. Such phases of mortality represent a humanizing of thought to the point where no possibility of conceiving of spiritual thinking remains.

Kennedy appearing so pleasant and agreeable represented the effort of animal magnetism to catch a student on the point of human harmony and pleasure from a higher standpoint than that of the world in general; to endeavor to present material pleasure and experience as so pleasant and agreeable that man will find himself locked up in materiality just as definitely as though he had been caught on a lower plane of thought.

When the situation is finally exposed and the illusion of human harmony removed, he will find that he has been deceived by the same old devil of sensuality.

The first experience of the right-minded student is that the very odiousness of sin restrains him from sinning.

A further progress, however, brings the purification by the divine Mind which in turn elevates the tendencies and desires of the human mind to a purer and less obnoxious state. This carries a temptation to believe that a freedom to enjoy life from a material standpoint is more or less conjoined to spiritual progress. The uncovering of this error, however, reveals that it is the same loathsome error of sensuality on a higher plane, which always has for its purpose to overshadow man's thought with a sense of the reality of materiality and of man's inability to escape from it.

One reason that this higher temptation succeeds is because apparently it is possible for the student to keep his thought attuned with God and at the same time gratify the senses. This seems to rob such indulgence of its degradation, but the uncovering of this infirmity of evil shows him that he is still bowed down by materiality although on a seemingly higher plane. Hence this vision revealed that when the pleasant and agreeable side of animal magnetism is removed, it is the same loathsome, degrading deterrent to man's spiritual growth.

The second part of this vision revealed that, while Mrs. Eddy could be responsible for the accuracy of the Science she set forth from revelation, she could not be responsible for the purity and correctness of the world's interpretation of it. Hence, it could not be given out freely to all, lest it be misused and abused.

There is a great gulf fixed between the human mind and the divine Mind. Hence, there must also be a great gulf fixed between the attitude of mind toward a revelation from God on the part of one whose thought is on a mortal level and one who functions under a sense that is honestly reaching out for the Truth. It is a gross mistake to believe that Science and Health is so absolutely true that it can be understood, explained and perpetuated by anyone at all, regardless of his underlying thought or motive.

In the 22nd chapter of Matthew the Master gives a parable of the wedding feast. One came without a wedding garment and he was cast into outer darkness. The feast represents the vast spiritual knowledge that Christian Science offers man, the mysteries of spiritual understanding and scientific demonstration-- a clear portrayal of God--as well as a correct exposure of the deterrents and obstacles which animal magnetism places before man to prevent an understanding of these explanations from being granted. Therefore the first effect of the reading of Science and Health should be to

provide the reader with a wedding garment, lest he try to attend the feast without one. Therefore, while Mrs. Eddy was preaching, it was revealed to her that she was letting those come to the wedding feast who had on no wedding garments.

The first perusal of Science and Health does not take man to the marriage feast where thought gains a true sense of what Spirit is, but it supplies a wedding garment which is the preparation for the wedding--the establishment of a right motive and desire. On the other hand let us suppose one who, having obtained the wedding garment, is content to remain with the garment without attending the wedding. Would such a one be much better off than those who have no such garment of preparation? Many of the demonstrations of Christian Science performed by younger students are mainly proofs that they have on a wedding garment, but not necessarily that they have attended the wedding. Attendance at the wedding is a higher demonstration, the proof of which comes when the student begins to function under the positive, compelling action of genuine spiritual inspiration.

Nevertheless, it is a fact that without the wedding garment no one can enter into the profound, correct and demonstrable understanding of Christian Science. This garment symbolizes the correct action of Christian Science in purifying thought so that students may be

able to relinquish dependence on human intelligence and acumen—a human effort to understand a spiritual revelation of Truth. It typifies the preparation for the releasing of a spiritual thought through which alone can come the understanding of the revelation, and a consequent individual revelation from the same divine source. When man has on the wedding garment he is on the way towards the spiritual understanding of Science and Health—the wedding where man is united to the spiritual idea. The first part of this vision, therefore, shows the traducing action of animal magnetism through the temptations which assail the man who has put on the wedding garment. From that purified standpoint the old temptations seem more harmless and desirable.

The second part shows the effort on the part of certain ones to accept and understand the revelation of Christian Science without first accepting the wedding garment. In the middle of her effort to expound truth Mrs. Eddy suddenly realizes the error involved in the effort of various human qualities to understand her revelation. She saw that such people could not be reached by truth because of a fundamentally erroneous basis of thought. So she put forth a question that exposes the farce and thereby reduces such materialistic tendencies to the level of mortal mind where they belong. She asked "What would you do to heal a patient with such an attitude of mind?" She knew that healing the sick through the power of divine Mind

was the unerring test of the soundness of her system, or of the correcting of one's understanding of the system. The fact that some took patients and began to rub them with all their might showed the correctness of her perception and diagnosis.

What would be a correct answer to Mrs. Eddy's question? It would be the explanation that animal magnetism claims to handle and manipulate man's thinking before it comes to him. Hence, all erroneous actions and conditions result from permitting such perverted thoughts to encroach upon consciousness, believing them to be his own thoughts, desires and inclinations. The right remedy is to know that there is but one Mind, God, good; that this is the only Mind that man can have; that nothing can neutralize its power, adulterate it or poison it; that it comes to man as it goes forth from God, pure and perfect, carrying immortality, eternal harmony and joy; that man is the receiver of this and of nothing else; that he always has been and always will be; that nothing can enter between God and man that can reverse the divine action, or cause man to believe that it has been reversed. These facts understood will change the basis of one's thought from the human mind to the divine Mind and the change in thought will inevitably manifest itself on the body. Such a correct answer to Mrs. Eddy's question would reveal one's correct basis of thought. On the other hand, the inability of the audience to understand, revealed a spiritualistic,

theosophical attitude of mind on the part of her hearers. So their attempt to answer this question revealed the level of their thinking as being that of mortal mind, showing that they were endeavoring to understand spiritual truths mortally-and thus pull her revelation down to the point where it could be accepted and interpreted by the human mind or intelligence.

This incident carries instruction to every Christian Scientist that wisdom bids them probe the quality of thought of everyone who comes to them and professes an interest in Christian Science. It is not safe to take chances. It is not wise nor safe to take one who has a wrong motive and reveal to him the great mysteries of God. Such a procedure not only fails to add a recruit to the army of faithful workers on the right side but gives the enemy ammunition that may be used against the Truth. To take a student whose underlying basis of thought is characterized by certain human tendencies and instruct him in the operation of Mind is to equip such a one with power to use against the right. Jesus gave the instruction, "Cast not your pearls before swine." Cast not priceless teachings before those who will materialize them.

Mrs. Eddy named four phases of human thought which cover mortal mind's effort to thwart the resurrection of the spiritual idea in man. These four systems, if followed out logically, would end disastrously, but there is no danger

unless their adherents get hold of enough understanding of the operation of mind as it is given in Christian Science to add to what they already know. This would make them Judases, since being given the spiritual idea through Christian Science they would betray it for the accomplishment of purely mortal ambitions and ends. Mrs. Eddy recognized that such individuals have an objective that would betray the Truth, and therefore, it must not be given to them.

What would be the logical conclusion of these four systems of thought? Theosophy represents the effort to produce phenomena that are unlimited wholly with the aid of the human mind and then to claim that they are the action of the divine Mind. To one on a human plane, the difference between the human and the divine Mind is imperceptible. As far as he is concerned, what he thinks with is mind. So if you think it is the divine Mind and if you think wrong, that makes it an evil mind. It is this mortal ignorance and inability to differentiate between that which is human and that which is divine that makes possible the higher attenuation called theosophy. It represents the last infirmity of evil which would ultimate in the exposure of the higher possibilities of the human mind without the corresponding action of the divine Mind being present to neutralize the evil thus exposed. It is true that Christian Science exposes the action of evil, but it never leaves the problem at that point without eliminating the human mind thus exposed by the

action of the divine Mind. By exposing the higher possibilities of mortal mind without the accompanying understanding of the action of good to neutralize and destroy such erroneous action, you are putting into the hands of a maniac a sharp sword that he may use indiscriminately .

Spiritualism endeavors to connect the material with the spiritual. Were it carried to a logical termination it would break down the partition walls that exist between mortals in various stages of existence and thus destroy death on a human plane. The Book of Revelation prophecies such an awful situation by saying "And in those days shall man seek death and shall not find it; and shall desire to die and death shall flee from them." The fear and confusion that would result from an inability on the part of mortal man to die is inconceivable.

Agnosticism doubts the presence and power of God claiming that God is unknowable. The ultimate of such a belief would be to attribute all phenomena of the universe to man, giving him the awful responsibility of the government of the universe without the comprehension of how to do it wisely.

Mesmerism involves an effort to develop mental control or despotism. The ultimate would be to break up the stability and uniformity of human thinking. This carries the possibility of a

great sense of fear.

One thing that enables man to function under the human mind is its apparent stability—the fact that the great majority of people think alike. The break-up of this uniformity would cause earth to appear like a mad house—a tower of Babel—with each individual appearing to each other to be crazy. Today those persons who do not coincide in their thinking with the majority of false standardized thinking are put away silently. Can imagination compass what earth would be like if there were no stability left in human thinking, if all uniformity were scattered or even if conscious mesmerism gained sufficient development so that certain advocates of that system could exercise despotic control?

It is doubtless true that the advocates of these systems do not perceive the logical ultimate of what they adhere to, but the student of Christian Science recognizes the desperate possibilities involved in such persons gaining a knowledge of Christian Science. These human systems, which under normal conditions are not dangerous, would become a menace, as the ultimate of each one began to carry the possibility of fulfillment. There would be the human mind putting forth startling and deceptive phenomena in the name of the divine Mind, death on a human plane would begin to disappear, man would believe that he was the ruler of the universe and direct mental manipulation would begin to disrupt

human thought, rob the courts of the possibility of dispensing justice, crime would increase because it could not be traced, and honesty and right living would cease to carry any reward.

Agnosticism, scholastic theology and Christian Science offer different lines of reasoning that are very interesting. Agnosticism says that man governs the universe without the aid of the supreme being, this being a natural deduction from the initial assumption that God--if he exists at all--is unknowable. Scholastic theology claims that God created and governs the universe entirely apart from man. This theory traces all discord to some flaw in God's law which in the main is able to maintain harmony. So the former makes man responsible for evil and the other, God. Christian Science comes into the breach and settles the question by declaring that God controls the universe, but that He does it through His idea, man. Hence, if there is discord in the universe, it must result from the power of God misdirected by man. The divine power underlies all things, governs all things, but because of man's finite conceptions, the falsity of his mental attitude, error creeps into his use of the divine power. This traces discord, not to God, but to man's faulty transmission of God's government. Then it offers as the simple remedy the requirement that man gain a more perfect idea of God and himself as God's reflection in order to utilize the divine power in perfect harmony. This

attainment Christian Science makes possible through the teaching that the mortal universe controlled by God's power misdirected by man, is a false conception, a dream that does not exist, that whatever one states about it is a deception since it is a deception all the way through--a dream that has no veritable existence. This teaching makes the correction possible as being merely the process whereby man awakens from that which exists only as a figment of the imagination.

Therefore the first part of this vision unfolds the possibility of promising students falling by the way side through the error of sensuality that claims to operate through their love for mankind, and their very desire to help them--through their unselfishness. They become subject to a deception that operates after the purification by the divine Mind has removed the odiousness that usually is attached to sin. Thank God! this infirmity of evil can be met and destroyed through the teachings of Christian Science, as can all forms of evil. But it must be exposed and recognized as a higher phase of temptation presenting itself to the advancing Christian Scientist. The logic of this deduction is drawn from the fact that if the divine Mind comes to mortal man and brings a purification, it must purify everything about him, even his sense of materiality. So the advancing student must realize that sin will seem less sinful as he rises higher in a purified mortal mind.

But it is still sin and must be and can be met as sin until all evil is destroyed.

The second part of the vision analyzes the separate qualities of thought that come to Christian Scientists without the willingness to put on the wedding garment--without the possibility of having thought purified in readiness for the marriage feast. The vision exposes the underlying basis of such erroneous qualities, reduces them to the level of mortal belief in their ultimate attainment, and then returns them to their normal level. This procedure was necessary in order to determine the ultimate of the erroneous theories adhered to by these students, the logical end of their primary deductions. Then, lest the followers of these systems perceive what you perceive, they must be brought back to normal, lest the shock of seeing the logical ultimate of what they believe be too much for them. Mrs. Eddy had to perceive what would be the result of grafting holiness upon unholiness, of adding an understanding of Christian Science to a thought already imbued with such erroneous human tendencies.

So first the student must realize that the overcoming of sin on the basis of its odiousness is only a primary step. Next must come a secondary overcoming after the putting on of the wedding garment has robbed sin of its odiousness and degradation. This second overcoming must be consummated on the basis that if

sin is not overcome, it will prevent man from the attainment of spirituality, or the ability to function under the divine Mind. So the second overcoming is not an attack against sin because it is bad, per se, but because it offers a suppositional barrier to heaven.

Vision of July 16, 1894

A congregation of people, all sorts and they seemed to be preaching, teaching and talking against Christian Science and me; when behind me--'That is not true. I know her and love her.' Soon the person that said it clasped me with his arms around my neck. I struggled to get free but he held me the closer. Then a voice cried, 'Hands off,' and it was my son George of the West.

This intimidated him and he let me alone, but soon grasped me again when George came forward with the same demand. Then this person slowly showed a case that he opened and there was a pistol in it and George disappeared in the crowd.

Then this person grasped me again and then George came forward again and was supported by two men; he seemed dead drunk. This person then laughed and I made a mighty effort to free myself and broke away from him. Saw a house and ran for it, rushed into the door, when I heard someone behind me and the door shut and another laugh. I looked around and there was this same person standing and the door was locked.

I then realized that I was locked up and that it was a house of

assignation and the vision vanished,
and I was free.

This vision is a companion to the previous one, giving further light on the modes of animal magnetism. Here are presented its two phases of action, one operating as obvious evil and the other under the guise of so-called good, of friendship and love. After the world begins to recognize the divine logic of Christian Science as well as the fact that it does heal the sick, then comes the effort to explain it away, to claim that it is but another vagary of the human mind. When a new product is marketed that is desirable, people learn to demand the genuine and original. But when imitations begin to swamp the market, it becomes increasingly difficult to obtain or detect the genuine. So now that the country is flooded with mind-cure, new thought, and various doctrines whose phraseology is allied to Christian Science, how can one detect the true from the spurious unless one learns to trace and determine the underlying thought back of any particular system? Hence, this vision revealed to Mrs. Eddy that the first danger that would confront Christian Science would be doctrines attempting to pattern themselves so closely after the ideas of Christian Science that the world might be deceived into accepting them as good because of this similarity.

Then it revealed a second and greater danger as coming when Christian Science

removes from sin its sense of being obnoxious and degrading which causes its nature to be easily recognizable. The result is that sin is covered with a gloss of apparent goodness that makes its deception twice as dangerous. To quote from a letter in which Mrs. Eddy wrote of this evil to a student as follows: "You are now learning how to meet mortal mind in all its false claims; and its evil is less dangerous than its seeming good. You have not nearly as much to meet now as when you cherished (as we all have done) its seeming good that was its greatest evil."

A wolf is twice as dangerous in sheep's clothing. People guard themselves against him when he appears in his true colors but they feel no fear and take him into their midst when he puts on the sheep's skin. When sensuality arrays itself in the guise of harmless good, apparently freed from the characteristics that cause it to be recognized as evil, it becomes a more dangerous phase of temptation than the world has ever before known. No wonder Mrs. Eddy wrote in Miscellaneous Writings page 12 "The means for sinning unseen and unpunished have so increased that, unless one be watchful and steadfast in Love, one's temptation to sin are increased a hundredfold."

So one rose up to defend Mrs. Eddy, saying that all the criticism was untrue and that he loved her. This sudden defence would surely make Mrs. Eddy feel that she could at last turn away from

all these self-evidently opposing influences and find protection and help in this quality of thought. Then her son, who represented one who was united to her in unity of purpose, although mentally outside of the sphere of her own thought and temptation, appeared as able to perceive the subtlety of the wolf in sheep's clothing, the danger connected with the devil presenting himself in the guise of a loving friend. The purpose and final objective back of that supposedly loving friendship was revealed to be the same as that back of the critical preaching, teaching, and talking—namely destruction. The wolf in sheep's clothing does not reveal himself as a wolf, with destructive purposes, as long as one yields to his blandishments, but when it appears that one is winning his freedom, then the devil shows his horns and his ultimate intent, the destruction of the spiritual idea.

As long as George made no attempt to help Mrs. Eddy he was not assailed by animal magnetism. No man becomes a target for animal magnetism unless he is truly accomplishing a result either in destroying evil or aiding another in overthrowing its kingdom. Therefore it is a badge of honor to be singled out as a target by animal magnetism. It is a mark of divine honor, service and accomplishment to be able to say, "I have been opposed by animal magnetism." It is sure evidence that one has attained some good, either directly or indirectly. It proves that one is overcoming evil himself or is supporting another in the same

glorious achievement.

So because George desired and attempted to help his mother free herself from the sensual form in which animal magnetism presented itself, he himself was assailed and handled. Animal magnetism took the form of mental drunkenness, or self-complacence.

The house in this vision might well have represented Pleasant View, which was the home in Concord to which Mrs. Eddy retreated to escape from direct contact with the operation of the organization. She cherished the fond hope that she might escape from the confusion of daily contact with the problems incident to such a large church and membership, and the consequent animal magnetism that too often hid behind what seemed a loving desire to support and protect her. But she found that the devil of sensuality, the wolf in sheep's clothing, still dogged her footsteps. She learned that any house would be a house of assignation -- a place where she would be assailed by human evil parading itself as good-- unless the resistance to Truth, appearing in the guise of harmless sensuality, was handled.

There are two ways to avoid the persecution of animal magnetism. One is to cease one's effort to establish the kingdom of heaven on earth by fighting against animal magnetism, and the other is to fight it so scientifically that it is overcome. Either it must be done cor-

rectly or not at all. Mrs. Eddy retreated to what she thought would be a protection against animal magnetism appearing in a friendly guise and locked the door, only to find herself confronted by the same quality of thought, the action of evil, that, under the disguise of loving Christian Science and herself, was attempting to put her thought to sleep, endeavoring through the pleasant side of human affection to make her unconscious of the evil with which the enemy was attempting to destroy her.

There were two things that freed Mrs. Eddy. She perceived the nature of the error that—although it was hidden behind a personal mask—was wholly evil.

She also recognized that she had to handle it through her own understanding. She could look to no one else for help. Part of Mrs. Eddy's experience was the discovery that she could not gain much help from others. Only occasionally did she receive help that was constructive. When it came to a struggle against the universal belief in a power apart from God, she must meet it herself and alone.

This vision strongly outlines the peculiar temptation that follows Christian Scientists when they reach a place where they are above the reach of sin as it commonly assails mortals. Although it is sensuality--the same old lie underlying the false sense of man—it appears as a perfectly natural accompaniment of a love for all humanity which Christian Science

demands and engenders. As the student makes the right effort to pour out a tender love for all humanity for the sake of the good that can be done in this way through God's help, there also appears the devil, or error, that corresponds, through reversal, to that advancing step. In the third chapter of Zechariah we read "And he shewed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him."

Jesus said of the woman who was a sinner, "For she loved much." Before a student can be brought to a place where he will work for humanity, sacrifice his time, money, personal comfort, and rest, in order to bless, relieve and save the individual and the mass, there must be developed in him a motive of over-flowing love. But with the development of that love comes Satan to resist him, the new- old temptation of the flesh. Accompanying spiritual desire to help humanity that seems freed from every sense that is low, debased and selfish, is a temptation that has a greater power to cause a shipwreck than almost any other evil because it is evil parading as good. This fact must be comprehended by the advancing student. It should be talked about, recognized and explained to students, otherwise they will wonder why they stumble when they are animated by such an honesty of purpose. Mrs. Eddy refers to this infirmity of evil on page 338 of Miscellaneous Writings, "And remember, a pure faith in humanity will subject one to

deception; the uses of good, to abuses from evil; and calm strength will enrage evil. But the very heavens shall laugh at them, and move majestically to your defense when the armies of earth press hard upon you."

It should be remembered that this more subtle phase of evil deceives only because it seems desirable by contrast with malice and hatred, which are the various obvious phases of opposition and persecution. When a student saw one rebuking this opposition and defending Mrs. Eddy he might think with relief that God had raised up one to be a strength and help to the Cause and himself. He must perceive that lurking behind a show of friendliness may be that which has the same power to destroy as has human hatred and malice, because it tends to put one off guard and to lessen his resistance. Therefore, when Mrs. Eddy awakened to perceive the lustful sense hiding behind a show of affection for her and her doctrine, she detected the same sensual, degrading, lowering quality that all materiality is seen to embody when stripped of its sheepskin. She met it from that standpoint and the error disappeared.

In Science and Health Mrs. Eddy writes on page 241 "Stripped of its coverings, what a mocking spectacle is sin!" Also in Unity of Good page 17, "...but evil ties its wagonload of offal to the divine chariots,--or seeks so to do,-- that its vileness may be christened purity, and its darkness get consolation from borrowed scintillations."

There is a peculiar tendency found among Christian Scientists relating to sickness and sin that deserves mention at this point. Let us suppose that as a pioneer in the discovery of the methods and modes of uncovering and destroying evil, Mrs. Eddy experienced the deadly effect behind what seemed an apparently harmless phase of animal magnetism. Would that mean that there was an ineradicable stain on the bright escutcheon of her Christliness? Does an injury to the shell of a common green crab remain with him forever? When he sheds his shell, does he not grow a new one entirely free from the former injury? So if one animated by the highest motive to help humanity unwittingly makes a mistake under an honest sense that he is living up to his best and highest ideals of Truth, does not that experience cause that one to rise higher in the spiritual scale and thus become a blessing? Were this not so, our reformers and pioneers would fall by the wayside long before they had established the way of escape from evil for the race. As a matter of fact, such experiences ennoble the pioneer and redound to the glory of God.

Christian Science teaches that all sin is the action of mesmerism and when man throws off mesmerism he throws off sin. In Christian Science the final definition of sin is not what a man does, but it is the yielding to the mesmerism that makes him do it. Therefore it makes no difference what one may have been through, of a degrading nature, he can always wipe the slate clean and enlarge

his sphere of goodness by breaking the claim of mesmerism. The same thing is true of sickness.

But what of individuals with more self-esteem than Science, attempting to drag such a one back into the toils of animal magnetism, holding him in a mental sense of being under that error continuously, never willing to make a scientific effort to dissociate the sense of sin from the individual? Is that not an attempt to replace the anchor round the neck of one who has made the demonstration to throw it off? What greater sin can be committed than, when the sinner struggles to reform, has made the demonstration to throw off the old shell with its mark of the beast, for his helpers to endeavor to reproduce the old mark on the new shell?

It is a solemn rule in Christian Science that in their estimate of others, students make just allowances for the fact that as Christian Scientists they might have overcome some claim of sin just as finally and thoroughly as they have some claim of sickness. Certainly it is generally understood among students that it is unscientific to hold in thought or to speak of some claim of sickness that another student may have experienced in the past and successfully reduced to nothing, as if there still existed in the one healed a tendency that might bring back that sickness at any time. Yet does this not equally apply to sin? Is not the student equally obligated to be willing to unsee the past

errors of those who have made the demonstration to throw them off? God forbid that it become a truism in Christian Science "Once a sinner always a sinner!" Hear our Leader's words on the subject from page 130, Miscellaneous Writings, "He who judges others should know well whereof he speaks. Where the motive to do right exists, and the majority of one's acts are right, we should avoid referring to past mistakes. The greatest sin that one can commit against himself is to wrong one of God's 'little ones.'"

Therefore Christian Scientists must be just as ready to accept as permanent the healing of sin through Christian Science as they are the healing of sickness. It must be put out of thought and separated from the individual who formerly manifested it. Otherwise, where would be the consistency of the practice of Christian Science? In Revelation we read, "Behold I make all things new." The only action that gives anyone the right to call himself a Christian Scientist is his willingness, when he looks at others, to focus his thought on the good and unsee the evil, rather than focusing on the evil and unseeing the good. In that way will he fulfill the Master's injunction "...cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye." (Luke 6:42)

Vision of September 10, 1887

After I had seen my way in Truth, I had to go back to teach them the error, and to do that I had to go back to the first chapters of the Old Testament, where I found my first explanation of all as the opposite of Truth. I then thought the Truth--the Truth as applied to sickness was all that is necessary. I was then in perfect health.

Step by step I began to learn that the remedy of sin must be searched out. Here I was ignorant of sin, more ignorant than I was of sickness. This confused and frightened me. Then I began to have the sufferings that I had before I had the remedy for sickness whereby to destroy it. The arguments to heal sickness caused by the fear of physical beliefs would not heal the sufferings caused by the fear of sin. I have been learning the remedies for sin through the suffering that the fear of sin has imposed.

Here I find that I must learn through the Old Testament the way of sin and that the power of the Egyptian necromancy must be met over again with the power

of Truth in divine Science, and that we must know how to conquer through Truth and Love the belief of hate and mediumship whereby Samuel was brought before Saul, or the mediums will use the power of their belief in spirits to produce disease beyond any physical methods to do it. These beliefs produced through hate can only be met through Spirit. If the least animal magnetism or human belief is employed, it will prevent the recovery of the sick and the mediums and the mesmerists will kill all they undertake to kill.

When you think you have mastered disease on a physical basis you are mistaken. You have got to learn that it must be healed on the basis of sin causing it--not necessarily your own sins but the sins of others, their hatred, envy and efforts to kill you--just as you have had to heal disease on a physical basis by taking up the minds that loved your patients and were misleading their thoughts.

Now your teacher is learning her way in divine Science through suffering, through the rule of sin, just as over half a century ago she was learning her way through suffering and by God's guidance up to her final

discovery of her way out of the physical rule of sickness, namely that physical disease is produced by physical causes. Twenty years ago when she had mastered the physical cause of disease, no circumstances material could produce a cold or catarrh upon her. She could sleep between damp sheets and in the morning have no cold, could stand out in the wet upon the snow in thin slippers in mid-winter with nothing but a worsted shawl over her head one hour watching a fire and take no cold.

Colds and catarrhs caused by the arguments and beliefs of sin will reappear more sudden and inveterate than from changes of the weather, exposures or contagion, when these effects are caused by the faith of theosophy in empowering evil spirits to do the work for them, as the witch of Endor brought up Samuel for Saul. That was a lie, but a larger and more frightful lie because it embraced a belief in the power of the dead as well as the living to afflict the people.

All the beliefs of sin and their methods of destroying the peace of mind, filling the body with disease, administering poison through mind with more

effect than the doctors could administer it through matter, have to be met and overcome through divine Science by every mortal here or hereafter.

Mrs. Eddy is learning the way for her students and the world. Help her; follow her directions; and turn not aside from this path in Science, or you will have to learn it all over again through suffering magnified ten-fold by the error you commit in not learning your way while she is with you to show the way. All who make the mistake of disbelieving her sayings, or, believing them, of turning aside from following them when the gospel of healing has been uttered to them, will experience what the Jews had to learn when the gospel of healing was taught to them by Jesus. Because they turned away from it their temples were demolished, their cities were fenced about with armies and all the inhabitants were burned up within the cities. The history of this period will be the metaphysical facts regarding health and life; namely, that their bodies will be surrounded and mortal minds rendered helpless by the laws of sin. They will burn up with the fear of disease and sin that they know not how to meet and are unable to defend themselves against.

There will be necromancers as of old that will oppress them as the children of Israel were oppressed in Egypt in their darkness. They will have tasks imposed through the laws of sin that will keep them at work day and night. They will visit nameless plagues upon them that they will be unable to meet until the inhabitants of the earth are engulfed in darkness and death.

This vision although not the last chronologically, is a summation of all the visions in that it teaches that everything that Mrs. Eddy voiced was an emanation of the divine basis that she laid down and unfolded. She states that all her sayings must be believed. Everything must be accepted and understood. Every vision in this book, therefore, represented to some degree an influx of spiritual light. These visions also serve as a test of the student's understanding. If one who claimed to understand the rules and methods laid down in Science and Health should turn away from these visions, or any statements that Mrs. Eddy recorded and call them incomprehensible, that act would expose the fact that he or she did not understand the propositions of Science and Health. One missing piece will ruin a picture puzzle. If a student cannot interpret some of the things that Mrs. Eddy said or did from the standpoint of divine Principle, let him not think

that he can claim to understand the Principle and rule of Christian Science.

Mrs. Eddy's life, experience, and pronouncements represent a complete whole. To cast aside any part as incomprehensible, to wish that she had not said or done certain things or to try to destroy certain of her unpublished manuscripts, is to fail rightly to understand Christian Science. Did Mrs. Eddy at certain points depart from her own teachings? Let the one who thinks so beware. He is walking with hobnail shoes over holy ground and in his dullness striving to justify his own lack of spiritual comprehension. Is Science and Health infallible? And was its author not so? Mrs. Eddy's statement, "I am infallible now" once chemicalized a group of her students gathered together in the spring of 1878 to such a degree that some were healed then and there of certain ills, whereas others departed in anger. It is a fact that any student of Christian Science who *does* comprehend the rules for demonstration as expounded in Science and Health finds himself able to understand and interpret everything connected with the Leader as belonging to her revelation and in no way departing from it. Her whole life is a consistent whole; all of her writings are correct and logical, although much never was published, and hence, not edited for public consumption. Yet, such writings contain the same underlying laws of Truth as do her published writings.

One who has a thorough knowledge of the absolute nature of Mrs. Eddy's revelation of divine metaphysics as excluding all evil from the scheme of existence on the basis of God as All, might question the scientific character of this last unfoldment from the standpoint that it emphasizes the deadly nature of evil, making it seem almost inevitable and inescapable. If Mrs. Eddy had revealed to her the nothingness of the claim of evil and that the divine and scientific method of eliminating it is to gain this recognition, why should she record as a divine vision from God such fear-arousing statements as those predicting disease as being so difficult to heal when coming from sin, or those foretelling terrible suffering for those who disbelieve her sayings or turn away from them?

The doctrine put forth by Christian Science that all evil is unreal is not intended to take from man a sense of the awfulness of the claims of evil, if not met and destroyed. The sum total of evil's attainment is to establish in man the belief that he is separated from God, and no more terrible result than that can be conceived of. Animal magnetism may be a simple thing to handle as cause, but in effect it is deadly and serious, because it drives man down into Egypt and keeps him there. It is an aphorism in Christian Science that no one is ready for the supreme disclosure that animal magnetism is unreal, until he

has attained the point of progress where the recognition of its unreality will not retard or lessen his active efforts to overcome it.

The teaching that evil is unreal is not intended to interrupt man's struggles with the belief of evil, but to aid him so that he will wage a successful warfare.

Let no student of Christian Science fear to emphasize the claims of evil and their effects when unhandled, if such emphasis is needed to rouse students from human lethargy, in order that they may engage in an active warfare against evil. It was an absolute necessity in the orderly progress of Mrs. Eddy's thought that she be roused to a full recognition of the awfulness of evil, and its effects upon man's heavenly aspirations to the point where, when the consciousness of evil's scientific unreality flooded into her thought, she had so pledged herself to war against it that she would in no way lessen her warfare against its claims because of the heavenly disclosure. A premature consciousness of evil's powerlessness and nothingness is as serious to one's spiritual growth as is an overwhelming sense of its reality, subtlety and inevitableness. When a student begins to discover that as cause animal magnetism is no more than imagination, that brings the temptation to overlook the terrible bondage that it enforces upon man.

Therefore, if, at the date of this vision, Mrs. Eddy was expressing her realization of the veritable nature of the effects of evil's subtlety if not met and destroyed, this recognition was necessary in bringing her to the point where, never in her whole future experience, would she be found neglecting an alert detection and overcoming of every phase of mortality and discord, because the grandeur of the revelation that the scientific way to meet its claims is to recognize their nothingness on the basis of the allness of God, had dawned upon her enraptured vision.

In this vision Mrs. Eddy says that the power of the Egyptian necromancers must be met over again. This brings up the question--How was it met before and why was not the meeting of it successful?

It is a fact that many of the old superstitious beliefs of mortal mind through which certain unusual phenomena became a natural expression have gradually subsided. This cessation has occurred because it has not been recognized that these phenomena could be understood and duplicated by gaining an understanding of the working of the human mind.

The Bible records many prophets and seers who might be called *naturals* in the use of spiritual power. At the same time, the world had not been given a scientific method whereby man could avail himself of spiritual power through a known process. So with the passing of such *naturals* came a cessation in the

utilization of divine power. Yet, a spiritual analyst could perceive the universality of the process used by such men as being available to anyone who gained a knowledge of the divine Mind and its operations. It is true that the phenomena of the *naturals*, of whom Moses was an example, were a far greater mystery than those of the necromancers of Egypt who were dealing wholly with the human mind which every one uses, and which is the mainspring of the thinking of all mortals. But both Moses and the necromancers were looked upon as *naturals*. Hence with their passing went a fading in the use of both the human mind and the divine Mind to produce startling phenomena, until gradually the sense of the possibility of such phenomena disappeared from the minds of the people.

This explains how much of the wickedness that was practised in olden days was put under control.

Mrs. Eddy tells us that this old devil--which is the possibility of mortal mind being misused so that deceptive phenomena may be produced--must be again met and his power broken, so that Truth and Love in divine Science may destroy the belief in necromancy and mediumship.

In the story of Saul calling on the witch of En-dor for help through Samuel, we learn that Saul had been cut off from the help of God through his neglect to handle animal magnetism, of which the Amaleks were the symbol. Metaphysics teaches that man can approach God alone through

honesty, purity, and goodness--through a spiritual desire. But Jesus spoke of those who climbed up some other way.

Saul, through disobedience and self-will, had forfeited all right to reflect divine wisdom. Instead of struggling to regain the confidence of God in him through a proof of worthiness, he imagined that he might find help through the process of the human mind, called spiritualism. This is an example of the folly of the belief that the human mind will sustain man, when he has forfeited, or temporarily lost the use of, the divine Mind. This temptation assailed Mrs. Eddy at times. But she rose above it. She recognized the sin of Saul to be the effort to obtain results from the human mind when the divine Mind seemed to be withdrawn. She knew that there is no human phenomenon that is not possible to those who understand the operation of the human mind unless it is checked by the divine Mind. In this vision she wanted to frighten her students into the realization that the increased knowledge of evil that an increased knowledge of good brings with it, will overthrow the good unless that increased knowledge of good is used to control, overcome and eventually destroy falsity in all its deceptive masks.

ADDENDA

Three Visions About 'Science and Health'
as Related to Janet T. Coleman

The first--she saw a beautiful maiden, joyous and happy.

The second--A voluptuous, low-necked, short-sleeved, sensual woman, very dark.

The third--She was going up a very steep stair and she had a little child by the hand. When she reached the top, she looked at the child, and he was all ragged and skin and bone.

First, mortal mind produces the deception that its manifestations can be purified to a state where they seem beautiful and good, and where they, enemies of God, can confer satisfaction and happiness; thus man has no need to turn to the divine Mind. The beautiful maiden symbolizes the lure that mortal mind puts forth to entice the student to believe that he can work out the problem of being from the standpoint of the human mind and its purification; that through the action of Truth the human mind can eventually be purified to a degree where mortal man will become the child of God. This first vision symbolizes the temptation that would keep man from giving up the human mind, by setting forth its value resulting from purity and goodness
mani-

fested under the purifying influence of Christian Science.

The second vision shows the gold plate of mortal mind removed to expose the base metal underneath. Mortal mind is stripped of its seeming goodness and purity, and the underlying essence of sensualism and selfishness is laid bare. The dark woman illustrated one with no other motive than to function according to the deceptive lure animal magnetism has conferred upon her.

The third vision teaches that mortal mind, being neither real nor worthwhile in either of its presentations--as good or evil--will grow beautifully less through the recognition of its utter poverty and nothingness and the richness of the divine Mind, as man progresses further on the spiritual path. Often we find in the Bible the word *awake* repeated twice, notably in Isaiah 51 and 52. This might indicate that there must be a dual awakening from the claims of mortal mind, one from its claim to be good and one from its claim to evil; or else one to its claim to power and subtlety, and one to its utter nothingness.

The final turning away from mortal mind is not because man sees the error of its claim to activity, or because he has discovered that it has no underlying basis of value. The final turning comes because he realizes the poverty and nothingness of the human mind in comparison with the richness of the Mind that

is God. In other words, the first awakening is not sufficient to turn him to God. That is why the second awakening is necessary. Then the two awakenings cause the channels through which mortal mind claimed to operate to lose both the belief of innocence and purity, and of power to attract or lure. The paucity, the falsity, the rags of mortal existence are disclosed with no further power to deceive those whose ideal is human innocence, or to satisfy those whose ideal of happiness is the product of the flesh. The third step leaves nothing by which man can be attracted or deceived. Mortal mind is stripped of all artificial covering and is seen for what it is and for what it is not. Man no longer believes that there is anything to be gained by clinging to it. He knows that when it claims to give him something, it only deceives. When it claims to give him life, he has death. When it claims to give him love, he has hate. When it claims to give him abundance, he has lack and fear.

Why were the stairs steep? The steps from mortality to immortality are always steep because they lead to the elevation of divine Mind and they seem steep because man is unaccustomed to them, but man rejoices in his upward journey, when he has taken these steps from joy rather than from necessity.

The fact that Mrs. Eddy had a little child by the hand indicated that even after the yet deceptive phases of the human mind had been uncovered, she was

still clinging to it. This phenomenon indicated that she was still deceived into thinking that the human mind might become divine through purification and made fit for the kingdom of heaven.

Mrs. Eddy was a pioneer, learning spiritual facts that she did not know beforehand. Any student of Christian Science will find the path steep who reaches out for the divine Mind with one hand, and still clings to the human mind with the other. At a point when he needs his highest and best spiritual thought to work out some problem, his thought is apt to veer to the human mind. A further spiritual growth, however, will cause the human mind not to become enriched but exposed, to show its paucity. The action of the divine Mind when reflected by man always means final destruction to any assumption of mind that would usurp the prerogatives of the divine Mind. Students who succeed for too long a time with the purified human mind thereby expose the fact that they have not yet begun to reflect the divine Mind. They have merely demonstrated a mental purification, but the water has not yet turned into wine. Their purification has not yet been superseded by inspiration. Like Moses of old, they are still demonstrating the moral law, and showing forth the miracles that come to pass when the human mind is purified by Truth. In *Science and Health*, Mrs. Eddy defines Moses as a "type of moral law and the demonstration thereof...." Jesus stated that Moses did not give them the true bread which cometh down from heaven.

This assertion would indicate that Moses did not go further in his spiritual efforts than the purification of the human mind, since the moral law is not God's law, but man's brought by Truth to its highest degree of development. At that stage the moral law should be replaced by spiritual law.

One learns, therefore, that as he reaches out for the divine Mind with one hand, what he lays hold of through reflection always destroys whatever of the human mind he may still be clinging to with the left hand. Its poverty is exposed by Truth.

After one has taken these three steps that are unfolded through the study of Science and Health, one realizes that there is nothing in the human mind that can be regenerated permanently so that it can be made fit for salvation.

The little child in the third vision might also symbolize human helplessness, which is often mistaken for a belief in a lack of divine development; but human helplessness is usually human selfishness and laziness intended through sympathy to call forth aid that would be a hindrance rather than a help both to the student as well as the child, and so must be repudiated.

The figures in these three visions were products of animal magnetism in its effort to persuade man to believe in the fundamental worth of the human mind.

Then comes the recognition of the falsity of this assertion since every phase of error has the same father and mother. Hence, no matter what the offspring may manifest that seems good, it is an undesirable alien and can never become a good citizen of the heavenly kingdom.

Thus we have mortal mind putting forth its false claims through three manifestations: the side that seems beautiful and good, the side that lures through pleasure and gratification, and finally the side that endeavors to inspire sympathy and belief in its deserving nature through a display of helplessness.

How often a man who has withstood the effort of the feminine nature to trap him through a display of beauty or sensuality, is deceived through a display of helplessness! So perhaps one way that animal magnetism endeavored to have itself accepted by Mrs. Eddy was by a display of helplessness in her students. What would be more natural than for her to respond in a sympathetic way to what would seem a condition deserving of sympathy and help? Yet, this vision revealed that even that was another trick of animal magnetism to get itself accepted as something genuine and real.

Three Visions - 1878, 1881, 1888,

Given by Mrs. Eddy to the Class
of 1888

The first (1878)--She saw a beautiful maiden clad in pure white standing at the altar being wedded to a terribly sensuous man. She cast herself down weeping and implored that it should not be, but she was forced back.

The second (1881)--She stood with a beautiful babe in her arms clad in beautiful garments of spotless white, and this same man came and tore the lower part of the garment away and dragging it in the mire, took it and put it about the neck of a Negro.

The third (1888)--She saw herself again with the child in her arms. It was stripped naked now with the garments all gone. She was standing on a precipice with a high ledge in front of her so high that she could not climb with the child in her arms; she must go higher; she could not turn back, move either to the right or left, the way was so narrow, so she dropped the child at her feet and held it by one finger.

Human purity and human sensuality appear to run on parallel tracks in this mortal sense of life, but metaphysics

proves that they actually run on tracks that converge. In other words, a human sense of purity is of the same lineage as human impurity. Therefore, the exposure of the fact that they have their origin in the same false mind must eventually take place.

The marriage of human purity and human sensuality symbolize this exposure. Human purity rebels, because, to itself, it appears to be something almost divine. Hence, it shrinks from the exposure that links it with human sensuality. It matters not how far one may have been able to carry human purity as a phase of mortal mind, if it is traced back to its origin it is found to begin in animal magnetism. Hence, it must end in animal magnetism. Human purity alone brings no spiritual gain, where human purity means the effort to hold the lower nature in check through will power. On the other hand, through the teachings of Christian Science the human sense attains a purity that is a definite preparation for the final elimination of all human sense.

But this sense attainment does not correspond to the human purity that is fostered by the dictates of animal magnetism and deception in its effort to hold man in greater bondage to mortality.

The marriage of human purity and sensuality is inevitable. They must be proven one. They both originate in animal magnetism which is doomed to destruction by the law of God. Hence, the effort on the part of the student to retain

this human purity as something spiritual and worthy, is a mistake that may lead into sensuality, which is of the same lineage as disease. The mesmerism connected with sickness argues pain and suffering, and that connected with sensuality argues pleasure and satisfaction.

Eventually all material sensation will be regarded as suffering by the metaphysician and then there will be no temptation to linger in the flowers of animality. Christian Science reveals what an awful sense of bondage it is, when mortal man's perverted sense causes him to believe that any sensation in matter can be agreeable and pleasurable.

This perverted sense leads mortal man into suffering. The former is the doorway to the latter. One who struggles rightly against accepting any phase of material sensation as being pleasurable will not be led into the corresponding material sensation that is painful.

One might contend that the effort to realize that all material sensation is in reality pain would open man to perpetual suffering. As a matter of fact, however, as one makes that effort he thereby closes the door on the mesmerism of pleasurable sensation that is the only door to pain. The uniting of human purity to sensuality is the step that closes the door on human sensuality, since it is the belief in the desirability of human purity that keeps alive the belief in the reality and power of human sensuality.

It is a belief of pleasure in matter that joins man to pain in the flesh. It is human purity that leads man to sensuality. Hence, when these pairs are united, there is no sense of contrast remaining through which error can deceive man. He no longer seeks to retain the wolf in sheep's clothing in contrast to the wolf. So the spiritual pilgrim gains the ability to perceive the wolf under the sheepskin of human purity and human pleasure, and thereby finds the secret of release from human bondage.

A Ferris wheel in which people sit and are carried up and around, furnishes a teaching illustration of the subtlety of mortal existence. All through the ages we see the cycle of man living the low sense of materiality, and rising in the realm of improved mentality with the fond hope that he is thereby progressing out of mortality. Then comes the heartbroken experience of the eventual descent into mortality again. Without the contrast of mentality with materiality as a point of progress man would seek to get off the Ferris wheel, but as long as progress on the wheel seems possible and desirable, there is nothing to open man's eyes to the necessity of getting off.

How undesirable would be a negative state of human purity, were it not for contrast with human sensuality. The best in mortal mind shines only by contrast with the worst. Animal magnetism, therefore, perpetuates this contrast in every direction. But in her spiritual state

Mrs. Eddy caught the vision that united these contrasts, and revealed human purity as sin glossed over; the wolf in sheep's clothing. Human purity is merely a negative state or absence of something that is positively bad. Mortal man's rejoicing in the absence of sin is vain, since as long as he cherishes the belief in its reality, the false freedom from sin that he feels on the upward turn of the Ferris wheel, only presages another decline, into the depths.

Mortal man on the lower side of the wheel is called a sinner, and when he rises to the top he is dubbed a saint. Mortal mind is the controlling mind all the way around. Hence man's only salvation is to get off the wheel and begin to place himself under the control of the divine Mind. As long as man stays on the wheel of mortal life, he will vibrate between the experience of being controlled by mortal passions and of believing that he has them under control. This is error's way of keeping man in subjection, by giving a false goal to strive for. The delusive nature of the goal of human purity must be detected before man is willing to relinquish it. Hence, the great value of Mrs. Eddy's vision that saw the bottom and the top of the human Ferris wheel united as one.

A pile of rubbish may be ready to burn, yet, the belief that a valuable paper is hidden in it will delay the burning. In like manner, the effort to leave the Ferris wheel at its lowest point is delayed because of apparent

desirability of the high point. Therefore, think of the value to the human race of a teaching that unites human desirability and human undesirability, thus leaving man free to escape from the burning cities of mortality without the backward glance that was so costly to Lot's wife! (Gen.19:23-26).

In the second vision in this group, the beautiful babe represented Science and Health With Key to the Scriptures, or the rules of Truth adapted for human use, so that everyone possessed of a determined and conscientious desire to escape from the bondage of animal magnetism, may do so. The lower part of the garment was near the feet. If the garment represents inspiration and the feet understanding or growth and progress, then the purpose of animal magnetism can be comprehended. The only true spiritual growth is growth in spirituality. Therefore, the effort to separate inspiration and understanding, or Christianity and Science, becomes part of the subtlety of the operation of evil.

Through many generations of hardship the Negro race has come to be a symbol of a thought that is more emotional than it is intelligent. Hence, to take the garment of inspiration from understanding and to give it to emotionalism would effectually eradicate from Christian Science the unity of the spirit and the letter, which gives it its spiritual efficacy. A man with one oar cannot row a boat.

Hence, it was revealed to Mrs. Eddy that the supreme effort of evil to destroy the spiritual vitality of Christian Science, would be to darken the thought of Christian Scientists so that they might conscientiously conform to the letter of their religion, engage in all the activities of the organization, all the while losing sight of the true goal--namely, spirituality--and hence, not working for it. Thus students would go through all the motions without the inspiration which is the true objective. With the inspiration taken away, Mrs. Eddy's child is left, merely a shell, the form without the spirit.

When the woman touched the hem of Jesus' garment she was healed. Spiritual reflection, like man's garments, never becomes part of him but is taken on by him. What a devilish and subtle effort of animal magnetism to leave the letter of Christian Science and try to take away its spirit and identify it with the emotionalism, which is a phase of the human mind's expression! This is illustrative of how error always works, attempting to divide that which can only function successfully when united. The divine marriage is symbolic of man's effort to unite himself with that of which he has been robbed or separated. Wisdom and love must be united; inspiration and understanding; justice and mercy; motive and method; desire and duty. These pairs constitute the male and female of God's creating, the warp and the woof of the student's growing understanding. United

they spell success; divided they fall.

When inspiration is given over to emotionalism, it is robbed of the intelligence which is needed to make it operative. On the other hand, intelligence or understanding, endeavoring to function without inspiration, has no goal. It is progress without a scientific aspiration.

Emotion has no spiritual value. Members of the colored race who have taken on our Western civilization gain a knowledge of Christian Science in a suprisingly short time. They possess a fervor that enables them to forget themselves in an emotional ecstasy. Of what value, however, is this fervor if it lacks the understanding necessary to demonstrate it? On the other hand, the human processes of gaining human intelligence and an intellectual development usually mean the loss of spirituality, and lead to downright atheism and scepticism. This is illustrated by the proverbial cynicism of our college graduates. Mortal mind has endeavored to establish a gulf between science and religion.

Through the teachings of Christian Science Mrs. Eddy has reconciled reason and revelation, enabling inspiration to be joined to understanding. Then what was she going to do when this vision portrayed the effort of animal magnetism to undo the great thing she had accomplished? It was the devil's attempt to strike at the most vital part of her

work, the very unity of the spirit and the letter that gave Christian Science its spiritual vitality and efficacy.

Animal magnetism attempts to direct man's desire for understanding and wisdom so that in the attainment he will become a materialist. It is an axiom that the moment you apply so-called common sense to inspiration it flies out of the window. It is such an intangible thing that most intelligent people will not even consider it, except as they see it demonstrated practically in Christian Science.

Solder furnishes a process whereby two dissimilar substances are joined together. So the teachings of Christian Science furnish the solder that unites inspiration and understanding, the feminine and masculine of God's reflection. Solder will not hold, however, until all foreign matter has been removed, from the two surfaces that are to be joined together. Similarly, when mortal mind has not been eliminated in the effort to demonstrate Christian Science, inspiration and understanding become separated.

Many brilliant students of Christian Science are recruited from the ranks of college graduates. Yet, in a Christmas sermon Mrs. Eddy once said, "Have the hoary centuries declared or the thunder of Sinai uttered their voices, that a man must graduate at a university before he can do good to his fellow man, heal the sick or reform the sinner? Does an intellectual grasp of Christian

Science lead one on the path toward the only correct aspiration which is inspiration? Not as a rule. Why not? Because the time comes when the human mind must be put off—no matter to what degree of intellectual development it has attained. At this point however, there is apt to be an unwillingness to do this because mortal mind values his human knowledge and attainments. One of the most widespread delusions that ever enters into the ranks of Christian Science is that it is possible to attain happiness, wholly through a continual development of the human mind. The ultimate of this mistaken notion is illustrated by the confusion that finally overtook those who attempted to reach heaven by building the tower of Babel. This does not mean that intellectuality may not gain inspiration, but in the effort the human mind must finally be entirely repudiated as worthless and unreal. The only question is, is the intellectual thought willing to do this at the right time? On page 16 of Science and Health Mrs. Eddy writes: "A great sacrifice of material things must precede this advanced spiritual understanding."

The following illustration is helpful in considering the part that the human mind, unaided by an effort to understand and demonstrate the teachings of Christian Science places on one in an endeavor to return to his Father's house, as did the prodigal son. Suppose a little girl plans to visit her grandmother. Her mother puts into her hand a thread

and tells her to hold onto it until the spool, which the mother holds in her hand, has unwound to the end. If at anytime she gets frightened she may return to her home by following the thread back to her mother. But the mother tells her that when she comes to the end of the thread, she must cross a path and find the end of another thread that will lead her to her grandmother's house.

The first thread illustrates the human mind. Under the *regime* of Christian Science it is capable of great development and extension. However, the time comes when the advancing pilgrim must let go of the thread of the human mind and repudiate it, in order to go forward and pick up the first beginnings of a reflection of the divine Mind, which will lead eventually to its attainment as a permanent dispensation. The picking up of this divine thread was illustrated in the parable of the prodigal son when his father met him a great way off.

The most crucial point in this journey is when the demand comes to let go of the human thread and cross over to take on the divine thread. Three possibilities confront the student. He can forge ahead by fearlessly letting go of the human mind and taking on the divine Mind, assured that in the pass over from one to the other he will be sustained; he can remain holding on to the human thread through pride or fear, and thus mark time; he may retrace his steps and

follow the thread back once more to the realm of delusion, or Egypt.

In January 1935, the writer of these pages had a vision that seemed to conjoin with the unfoldment that was flooding into his thought of these visions of Mrs. Eddy's. It did not seem to be a dream but something that he saw while awake. It was as though he had a practical experience that enabled him more than ever to perceive the divine nature and infinite value of that which divine Mind taught our Leader in this same way.

There appeared a statue of the Virgin Mary which from the point from which he was looking seemed to be super-imposed on the clouds, but closer inspection proved it to be in the backyard. He then saw a statue of the Christ child move up into the arms of the Virgin, but because she did not grasp and hold it, it fell back to the ground and became a snow bank.

In Christian Science, the Virgin Mary and the preparation that enabled her to bring forth the spiritual idea as an immaculate conception, cannot be ignored. Her achievement is a symbol of what each student must accomplish within himself. The revelation of Christian Science gives the process whereby the student may prepare this virgin thought to which will come the Christ idea. The requirement of Christian Science is that not only must the student attain the spiritual idea of man, but that this virgin

thought must be with the child—must attain the spiritual idea of man that brings the reflection of God.

This vision brought to the writer a consciousness of the valuelessness and worthlessness of the mental preparation of Christian Science if it is not followed by the attainment of the spiritual idea. The vision portrayed to him in symbolic form the preparation for inspiration coming to the point of receiving that inspiration, and then not grasping it. It was as if one made the necessary preparation of fitting himself to receive inspiration without realizing that that was the definite goal. So that when this inspiration did come he did not grasp it to his heart and nourish it as the attainment of the ideal; it then fell to the earth and turned to snow as symbolic of the lack of appreciation and warmth in the mind of the one who should have cherished and nourished it.

Consider the error involved in the deception that would tempt students all over the world who, through conscientious and loving effort, follow out Mrs. Eddy's directions in establishing within themselves a virgin-thought; then having taken all the footsteps necessary to gain inspiration, never gain it, because they lack the recognition of the ultimate purpose of such a consecrated preparation. Suppose a man should take a course in learning to fly, and should never take a plane into the air, or not even know that that was the ultimate of his training. Of what value would be all his arduous work?

The writer learned from this vision the importance of always considering the duality and unity of the mission of the Master and that of Mrs. Eddy. The former portrayed the spiritual ideal and the latter taught the preparation and fulfillment of the embodiment of that ideal. Mrs. Eddy's revelation represents the demonstration of the Virgin Mary expanded into an understandable process-- expounded as a spiritual and scientific rule.

What a tragedy and a travesty on the hopes of Mrs. Eddy for the future of her Cause to have barren students-- barren of inspiration--students who have made a consecrated preparation of what the goal is, for which they are working, who become side-tracked in the notion that the various activities of the Cause carried forward faithfully year after year constitutes the desired goal. The letter without the spirit--the virgin without the Christ idea--described this pitiful mistake.

The writer realized that in his vision, the Christ would have stayed in the bosom of the Virgin had she welcomed it, expected it and loved it. But she was so satisfied that she was the Virgin that she reached no further. So the child had to return to the coldness of having no mother to warm it, to feed it, and vitalize it into expression and growth. If this vision was summarized into a pithy saying it would be: Whatever you do in Christian Science, always

have the high goal in mind, the recognition that the end and aim of all scientific endeavor is the reflection of God that comes with the embodiment of the Christ idea. Let no accretion of a knowledge of the letter, or the attainment of high position, deceive you into believing that you have attained this goal when you have not—a goal which comes alone through self-abnegation, purity, humility, and human emptiness.

It requires definite watchfulness to keep the high goal in mind with the temptation continuously presenting itself to get one to believe that it is activity in the Cause, church attendance, studying the lessons, filling sacred offices and positions, that constitute the right attainment; whereas, in reality, such externals represent opportunities on the road from sense to Soul. They represent not the end, but the means to the end. The end is always the reflection of the divine Mind.

The need of a definite goal is apparent in all walks of life. When an architect sits before his drawing board, he must have a definite purpose before he starts to draw. A boy is encouraged to establish some definite attainment in his mind before he goes very far in his effort to acquire an education. This is generally recognized as a great help, and eventually, a necessity. Mrs. Eddy expresses the same thought on page 457 of Science and Health—"Christian Science is not an exception to the general rule,

that there is no excellence without labor in a direct line. One cannot scatter his fire, and at the same time hit the mark." Also read page 340 Miscellaneous Writings by the same author.

In Mrs. Eddy's third vision in this group the child, which first stood for the revelation of Truth, has come to be so embodied by the church, that it has become its representation. Likewise the garments have taken on a different significance. When the child symbolized her revelation, the garments represented inspiration. Now they represent the materiality, or use of the human mind, that is found in the church prior to the point at which the church member outgrows any use of the human mind and begins to function under a truly spiritual demonstration. At that point the garments of improved human thought that formerly hid a spiritual lack, fall away.

At this juncture instruction from on high revealed to Mrs. Eddy that her place as personal Leader of her church had been outgrown; that if she continued to carry the church in her arms it would be detrimental not only to the spiritual progress of the church but to her own as well.

How often, when God demands a change in status of one of his little ones, that fact is revealed by the appearance of an insurmountable obstacle shutting off further progress! Mrs. Eddy saw herself confronted by a ledge so high that

she could not climb with the child in her arms. The dropping of the child symbolized her withdrawal from the active organization as far as possible, becoming a Leader in a new sense of that word, one who left the church free to make its own demonstration, but who stood by ready to encourage every right effort, and to point out lovingly the mistakes that were made from time to time by those who were unwittingly handled by animal magnetism.

This vision was dated 1888. Mrs. Eddy's obedience to the divine leading contained in this vision is evinced by the fact that within a few months she withdrew from Boston and sought a residence that would enable her to watch over her church and yet no longer carry it in her arms. She did what Moses failed to do. For forty years he was the personal leader of the children of Israel. He carried his people in his arms and never withdrew from the position of shepherd sufficiently so that his followers could gain the growth that follows being thrown on their own spiritual resources. His failure to do so cost him and them entrance into the Promised Land when the vision of it finally opened before his gaze. His followers did not pass into the land which was promised until after his death.

When Mrs. Eddy had carried the church in her arms as far as was helpful and necessary, she saw this vision of an insurmountable obstacle. Thus she was

led to lay down the church that it might function as far as possible under its own demonstration. No doubt this obedience to the divine leading resulted in the dissolving of any sense of an obstacle in the way of progress and a clear path ahead. Abraham, when he was called upon to sacrifice his son, had a similar experience. When he was found willing to follow the divine prompting and sacrifice his son, that way opened so that the sacrifice took on a different interpretation and meaning. Likewise, Mrs. Eddy, when she was willing to lay down her child, found she could still hold it by one finger, and the obstacle in her path dissolved, the finger symbolizing the fact that her relation to her church at that period was to point the way. Through this vision Mrs. Eddy learned that she could substitute her spiritual growth for the growth of her church only up to a certain point. Then she had to withdraw and let the church make its own demonstration, although she still stood by to encourage or rebuke as the occasion required.

Christian Science practitioners and teachers have the same experience with patients and pupils. They can substitute their own spiritual thought and growth for that of the patient or student profitably up to a certain point. After that the effort must be made to throw the individual on his own resources and encourage him to make his own demonstration.

The world believes that proper and personal leadership is the great attainment in church and state. Yet a nation ruled by a dictator who is eminently fitted to wield absolute power, is doomed to come to grief in time, because such a conception of government calls forth no more individual development among the great mass of people, but rather stifles the exercise of individual initiative, and encourages blind obedience. Hence, where is an adequate successor to be found?

It was infinite wisdom that guided Mrs. Eddy at this point of founding her church to renounce her position of personal Leader, and to establish a new relationship to it, as being its spiritual guide and counsellor, therefore forcing the church to develop the spiritual initiative that it never would have while she carried it in her arms. She kept her finger on the pulse of the organization but kept aloof as far as was practical and possible. As a matter of fact, however, she really gave her church more under the revised relationship than she did when she functioned with it, just as a mother gives her boy more when she casts him off to learn self-reliance than she does while she keeps him tied to her apron strings. The point at which Mrs. Eddy was guided to cast off her church from dependence upon her active presence was known to her by the high ledge that revealed that no further growth was possible under the existing relationship either for her or her church. It is

interesting to note that Mrs. Eddy resigned from the Pastorate of her church on May 28, 1889.

The comparison drawn between Moses' experience with the children of Israel and Mrs. Eddy's in founding her church hinges on the difference between flexibility and inflexibility. Mrs. Eddy's thought was constantly reaching out for divine guidance. The moment it came to her she followed it no matter how drastic was the change that was required of her. This flexibility of thought was her quality of greatness that made possible a demonstration of divine guidance that has never been equalled since the time of the Master. When she heard the call from God, she ceased being a Leader for her church, who took the forward steps for the members or with them, and became a Leader who showed them the path and left them more or less free to make the demonstration to walk in it.

Today the Manual bears a similar relationship to the individual student. It requires of him a discipline and an obedience up to the point of growth where he must learn to function under his own demonstration of divine guidance with the Manual as a spiritual guide and counselor. Personal guidance is a necessity until the spiritual pilgrim gains enough understanding to enable him to make his own demonstration of receiving the unerring guidance of divine Mind. When one reaches a stage of growth at which this latter demonstration is a possibility, it

becomes a breach of spiritual integrity for another to interfere, attempt to steady the ark and require adherence to outgrown procedure.

This point of progress does not come either for the church or an individual until the garments of material thought have been stripped away—the uses of the higher modes of the human mind that indicate that it is growing into such thinness that more and more spiritual light is shining through. No student is ready to walk through his own initiative until he has laid aside the use of the human mind in its purified state and has begun to reflect the divine Mind and its inspirational methods.

It may be said that any church or individual needs personal guidance and leadership as long as the human mind is in the ascendancy. The moment man touches the hem of the garment of Truth, however, his own garments are stripped away, and he steps forth with a reflected consciousness that is unadulterated by human modes. Then he is under the guidance of the unerring Mind.

It is the use of the higher phases of human thought that hides the spiritual paucity of the student who has not yet touched the hem of Christ's robe and gained a modicum of inspiration. These garments of purified human thought are a temporary necessity lest he be so overwhelmed at his distance from Truth that he fall by the wayside in despair.

Individuals who rise in the business meetings of branch churches of this denomination and assume control over the thought of the body of church members are using garments provided by the human mind to cover their own spiritual nakedness. They pose as having spiritual growth they do not possess. If they really possessed the spirituality they try to deceive others into believing they do, they would advocate each member to make his own demonstration of guidance without reference to either the human opinion or the demonstrated wisdom of any other member.

Think of the wonder of Mrs. Eddy¹'s achievement in climbing up the steep path with her child in her arms, carrying both her church and herself above the clutches of animal magnetism that would have destroyed them both! Error in the form of material thought, scholastic theology and materia medica, made deadly thrusts at her babe and herself, but with God's help she surmounted it all in safety. Then came the point at which divine wisdom directed her to press on alone, leaving her church to make its own demonstration. But she kept a watchful eye over it until she passed from our human sight making every sacrifice possible in order that it might prosper.

Had Mrs. Eddy not withdrawn when she did and begun to wean her church from dependence upon her, what would have happened when she passed from our sight? As it was, however, wisdom in leaving

the active post she had held for so many years, resulted in a demonstration among the membership that enabled the church to carry on successfully, after her passing on.

Vision Related to Laura Sargent

She seemed to be in a beautiful garden with her mother. All around was a wonderfully soft light that did not seem to be the sun. They came to a stream that was so crystal clear that she could see to the bottom. There was a skiff at the edge of the bank. Her mother told her to get into it and go over but Mrs. Eddy said, 'But I would sink it.' Then she saw her body lying on the ground and she got into the skiff and sailed safely across.

It matters not how sweet, loving and gentle may be the nature of one with whom we are associated; it may be our own dear mother. But whatever is mortal or human in the relationship is a deterrent from the standpoint of metaphysics. If in this vision Mrs. Eddy had followed her mother's advice she would have sunk the skiff.

We must all reach the point where the demands of God come first. Then and only then, will we be safe from the danger that lurks in loving advice that has its origin in animal magnetism.

Before Mrs. Eddy could see the error in her mother's advice, her spiritual perception had to be so

clarified that she could see to the very bottom of mortal mind. Hence, the significance of the crystal purity of the water. She had to be able to peer into the depths and see mortal mind's falsity. She had to discern that the best in mortal thought, if followed, would rob man of his spirituality, and put him through the belief of destruction. Whatever does not come from God is destructive in its purpose and intent. Error may come through one dear to us, or from the highest authority in the land. So Mrs. Eddy symbolized the last temptation to persuade her to lean upon something besides God before she laid off material sense.

The so-called wisdom of her mother told her to get into the skiff and go across, as if she had purified her mortal sense to the place where it could be taken over river into the spiritual land through a further purification. This was once more the mistake connected with the tower of Babel that symbolized the false notion that a building up of the human would enable man to reach heaven. It might be represented by a man down a well trying to push a rope to the top up which he might climb. He raises the rope just so far and it falls back. He can be rescued only by a rope let down from above. Man can only be saved by putting off the human mind and reflecting the divine Mind.

Mrs. Eddy's mother represented any mortal who through affection, love, care and interest, attempts to substitute a human wisdom for divine wisdom. But Mrs. Eddy did not listen or follow. Divine wisdom directed her to separate herself from mortality, even in its best form, with even the highest and finest motive; so she laid it down.

Human love and wisdom would have told Mrs. Eddy that, because of her innate goodness, because of her spiritual aspirations, she could take purified mortality with her in her journey out of mortality. But divine wisdom unfolded to her the perception that made human wisdom as clear as crystal in its otherwise hidden intention and purposes. She perceived that if she attempted to take mortality with her in any form on her spiritual journey, she would sink.

We can conceive that a similar vision might have come to Jesus at the crucifixion. In this last demonstration he must have a thought that was purely spiritual. He was tempted to take his disciples with him that they might work for him in this material struggle. But this would still have been mortality, since their thoughts were not high enough to be entirely spiritual. Had he done this, they would have pulled him down, so he left them on the shore and said, "Touch me not." Today we would say, "Do not work for me; take your thought off me;

I will make this demonstration wholly with the help of God."

It is a fact that Mrs. Eddy instructed her students not to work for her at the end of her human experience. One of the household who was very close to her reported that on the day she passed on, she said to those around her: "Drop the argument, just leave me with divine Love; that is all I need."

Jesus left his body on the cross. He relinquished all help that he might have had from his disciples. Then he crossed the river of his experience in a spiritual conveyance without danger from animal magnetism.

If a man allies himself with that which is doomed to explode, he will explode with it. If he adheres to a mortal sense of man, whatever happens to that mortal sense to all intents and purposes, happens to him. Jesus separated himself from a mortal sense of man, let it be hung on the cross and when it exploded it did not touch him, since he was not there. In the same way, Mrs. Eddy saw a mortal sense of her fall away; all materiality was left behind and she made the journey over the river in safety. She left behind even the gold of human sense. Like a man on an island who discovers gold and then leaves it all behind when his chance comes to be rescued--since he has to swim out to the ship--Mrs. Eddy left behind anything that might put excess baggage on her spiritual journey. This

reminds one of her *Allegory* on pages 327 and 328 of *Miscellaneous Writings*, where she writes, "And the Stranger saith unto him, 'Wilt thou climb the mountain, and take nothing of thine own with thee?' He answered, 'I will.'

'Then,' saith the Stranger, 'thou hast chosen the good part; follow me...Therefore, give up thy earth-weights; and observe the apostle's admonition, 'Forgetting those things which are behind, and reaching forth unto those which are before.' Then, loving God supremely and thy neighbor as thyself, thou wilt safely bear thy cross up to the throne of everlasting glory."

Is it any wonder that when Mrs. Eddy had this vision, she told Laura Sargent that for the first time she had a clear glimpse of the experience called death and what its spiritual significance was?

It is interesting that together with these Visions, Mr. Frye recorded a long interpretation of the one dated January 1, 1889 that was dictated by Mrs. Eddy herself. Whereas our effort in this volume has been to unfold the Visions from a universal standpoint, this interpretation by Mrs. Eddy was more personal and adapted to her problem of the moment. Similarly, the Bible narrates individual experiences, unfoldments, and parables that were needed at the time they were recorded to meet some individual problem; yet, when interpreted spiritually from a universal standpoint they are found to contain rules and processes that are

universally applicable and demonstrable.

The fact that Mr. Frye carefully recorded this interpretation is additional proof that Mrs. Eddy recognized these Visions as instructions coming to her from God, which she must analyze in order to understand and utilize. While the interpretation she dictated seems personal and to consist mainly of an exposure of the dark processes of evil suggestion, nevertheless, it exposes the truth about the lie which was so important for Mrs. Eddy to know before she could apply the truth about Truth. She herself once said to Calvin Frye, "When we understand the truth of a lie then we shall understand God, and not until then."

Contrary to popular belief, religion is confronted primarily with the problem of evil, and ninety percent of effort must be put into the solution of it. It is the belief in evil that beclouds man's understanding of God and of his presence and power. Therefore the majority of man's work is learning the hidden operations of animal magnetism and foiling it in its malicious attempts to tamper with man's thinking.

Today it is possible for a high powered automobile to travel fifty miles over a smooth cement road in a short interval of time. This same journey might take several days if undertaken through the primeval wilderness. It is obvious that the greatest effort in

preparing a highway consists of filling in, tearing down, building bridges and surmounting or removing obstacles.

Therefore, when the claim of mesmerism is handled and man is released from it--when the accumulation is removed that has resulted from this erroneous cause--then the problem of religion, of man's access to God as a continuous reflection, will be as simple as the person travelling over fifty miles of smooth road.

Evil can never understand itself; its ways are too dark. Light is needed to uncover its subtleties prior to their being reduced to nothingness. It is like a great hall that is wreathed in darkness. First, you bring a little candle that enables you to see your way around, but the contrast makes the dark corners seem even darker for the time being. Finally you bring in a great light and the darkness disappears.

When we first bring our little spiritual light into the problem of evil, the darkness is revealed, its methods exposed, and we have to cope with it. But as we are enabled to generate or reflect more light, the problem is reduced and the darkness disappears.

Therefore, no one should be mystified that, as Mrs. Eddy brought, through her ascending spiritual thought,

a little light into the darkness called animal magnetism, she should have given an interpretation of this vision that mainly has to do with evil thoughts and channels entertaining such suggestions. Instead, let us rejoice that she had the sublime courage and enough spiritual light to enter the dark recesses of mortal thought, prior to bringing the greater light that was destined to enable everyone to follow in her footsteps and gain the light on the operation of mental suggestion or mesmerism that means its eventual vanquishment.

CONCLUSION

There is no doubt that early in her Christian Science career, Mrs. Eddy began to realize that God was instructing her through her night dreams from time to time as He did in her waking hours. Once she appreciated this fact, she must have made a definite effort to recall such dreams as seemed spiritually significant, and elevate them from the category of commonplace night dreams to the realization of them as visions or revelations.

Any student of Christian Science, when he begins to win the ability to reflect God to some degree, can make the claim that God is instructing him day and night, and he will find that through what are considered the vagaries of mortal thinking, will begin to appear traces of spiritual good, and his dreams will begin to take on a divine hue, as does everything else in life.

Surely, as Mrs. Eddy grew nearer to God, the more spiritually significant became every experience of her life. Gradually everything became tinged with that which was divine. It merely required her breaking open the shell in which the spiritual truth was contained in order to find the kernel.

Divinity is at our very doors. It is to be found in every experience when this demonstration is made to perceive it. The gold of God's Truth and Love surrounds us on every side. But just as it requires effort to extract the gold from the water of the ocean, so it requires labour to gain the gold of reality in one's thought and experience when they are in the main material. As thought is spiritualized, however, the gold becomes more abundant and evident and the dross diminishes. Then the task of extracting the gold becomes much simpler, as spiritual growth increases.

When Mrs. Eddy related her visions to Calvin Frye and others, it was part of her effort to extract the spiritual gold from the rubbish of mortal thought. The fact that she elevated these mental pictures to the status of *visions* is proof that she gained rich spiritual treasure from them, and they have remained for her followers to use and ponder over.

Let any student of Christian Science form a habit when he goes to bed at night of wresting his experience out of the realm of mesmerism and apathy, and directing it into the grooves of God, as a sweet and God-given season of spiritual refreshment;

let him realize that in all the mass of night pictures will be found the gold of spiritual instruction if he can only perceive it, something that God is telling him—that light is shining through the darkness of mortal mind as the latter thins out or dissipates. Let him dissect his dreams, when he has made the effort to direct his thoughts into at-one-ment with God so that what comes to him in the night will take on a spiritual importance. Let him discard the worthless appendage and he will discover that even his night dreams will begin to have more and more spiritual significance, until they become one of the important ways through which he receives divine guidance.

The Scriptures contain instances where God instructed His prophets in night dreams and night visions when deep sleep falls upon man. Material belief presents less solidity in sleep than it does in man's waking hours. On page 249 of Science and Health Mrs. Eddy writes: "The mortal night-dream is sometimes nearer the fact of being than are the thoughts of mortals when awake. The night-dream has less matter as its accompaniment. It throws off some material fetters. It falls short of the skies, but makes its mundane flights quite ethereal."

The moment mortal man awakens in the morning, he adds to sense testimony the starch of false belief which so stiffens mortality that God is ruled out. But at night, the starch is not quite so stiff. It melts somewhat. The dream is not quite as dense as the mortal day-dream. So, it becomes possible at times for inspiration to pierce the darkness of mortality when man has made the proper demonstration. Therefore, it is part of spiritual training of the student for him to be able to detect his thought until he can distinguish the voice of God, not only in his waking, but his sleeping, hours. Only in this way will the final goal be reached, the entire dissolving of mortal sense claiming to hide the presence of God and His reality. From such a standpoint he will be able to gain, even in sleep, something that comes from God, that can be translated into a message of helpfulness and instruction.

In closing this book, the writer wishes to record that he has found the task of seeking spiritual light on these visions of Mary Baker Eddy easier because he has realized that she herself took them seriously, believing in their divine status, and obeyed them. This three-fold recognition answers the question: Why did these visions come to Mrs. Eddy and why did she record them? They came because she did

regard them seriously, believing in them as having divine origin--as coming from God--and obeyed them as being the voice of God to her. The sequel is that any follower who takes the same attitude will find his experience enriched and blessed in a similar way, finding rich and precious spiritual instruction and guidance in what seem the most commonplace of human happenings.

If on our daily course, our mind Be
set, to hallow all it find New
treasures still of countless price,
God will provide for sacrifice.
The trivial round, the common task, will
furnish much we ought to ask:- Room to
deny ourselves, a road to bring us daily
nearer God.

- John Keble

Why search the future and the past? Why
do you look with tearful eyes, and seek
far off for Paradise? Beneath thy feet,
Life's pearl is cast.

- Charles H. Barlow