

**Documentation for
“The Great Deception”**

Documentation for the Great Deception

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Jesus said to his nearest disciples, "There is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops" (Matt. 10:26, 27).

Mrs. Eddy Foretold the Present-day Remnant

IN March 10, 1907, over three years before her decease, Mrs. Eddy called certain members of her Pleasant View household to her study and sought to explain to them, as on many other occasions, certain significant facts relating to her life-experience and prophecies of the future. The following is a copy of the record of her words on that occasion, written at the time and certified as correct by three of those present:

From the beginning and all the way along, I got my leading from God, through the Bible. Right in the beginning I got—"Write it in a book and it shall be for all time."

Today God is speaking to me again through Isaiah 16: 14. "But now the Lord hath spoken, saying, Within *three years*, as the years of an hireling; and the glory of Moab shall be contemned, with all that great multitude; and the remnant shall be very small and feeble."

I am sure this will be fulfilled, but don't tell any one about it.

This statement shows the great advance in Mrs. Eddy's own understanding from the time when she had *believed* "Science and Health" would accomplish the world's salvation. She eventually came to realize that the further and culminating "scientific statement" which she predicted (S. & H. 380: 27) must come *through the remnant* which should "escape." Was not the decease of Mrs. Eddy in "three years" indeed an evidence of the condemnation of the Moab mentality?

Jesus repeatedly warned his disciples not to disclose to others at the time of the events many of his sayings and works—even of healing. On coming down from the mount of transfiguration he cautioned his closest associates, "Tell the vision to no man," and added, "until the Son of man be risen again from the dead." He foretold the coming of another Comforter who should bring all things to their remembrance that he had spoken to them. His crowning instructions as recorded in Matthew 10: 26, 27, authorize forever the courageous utterance of Truth by the persecuted and rejected pioneers. "Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops."

The words of our great Way-shower are an inspiration to the publishers of THE WATCHMAN and its readers in this period of unfoldment.

The following is a facsimile reproduction of the page of the receipt on which the item listed as "No. 207" appears.

- 19 -

- ✓ No. 199. Copy of Dr. P. P. Quimby's Manuscript, containing 20 pages; bound in manila covers.
- ✓ No. 200. Papers bearing on the Quimby Case; a volume in ten chapters; bound in manila covers.
- ✓ No. 201. Statements and Affidavits re. Mrs. Eddy's Life and Career; a typewritten volume of 201 pages.
- ✓ No. 202. Data regarding statements in articles in McClure's Magazine; containing seven items; bound in manila covers.
- ✓ No. 203. Facts and Rumors connected with "Next Friends" Suit - 1907; a typewritten volume of 127 pages; bound in manila covers.
- ✓ No. 204. Phineas P. Quimby: His Belief and Practice, Mrs. Eddy's Experience with him; a typewritten volume of 177 pages; bound in manila covers.
- ✓ No. 205. A miniature of Mrs. Eddy in gold frame.
- ✓ No. 206. A small photograph of Mrs. Eddy in frame surrounded with 17 amethysts.
- ✓ No. 207. Photographic copy of statement by Mrs. Eddy with three words in her handwriting thereon,-- "In answer to oncoming questions will say: I calculate that about one half century more will bring to the front the man that God has equipped to lift aloft his standard of Christian Science."
- ✓ No. 208. Nine pages of manuscript in Mrs. Eddy's handwriting covering numerous subjects including comments on "Mary as the mother of Jesus became the first scientific interpretation of the Christ idea", references to Totten's "excellent work, 'The King's Daughter'", and comments on "his prophecies grounded in Science", etc.
- ✓ No. 209. Statement by Adelaide Still, Mrs. Eddy's personal maid, dated January 4, 1912, four pages, relating to events and experiences in Mrs. Eddy's home during the term of her service and especially just before Mrs. Eddy's decease, covering details of household life, a sensational experience connected with one of Mrs. Eddy's secretaries, description of conditions the last time Mrs. Stetson was a caller at Chestnut Hill, comments on activities and methods of Messrs. Rathvon and Tomlinson, unsuccessful efforts to get Mrs. Eddy to remove her name from Manual in places where her consent was demanded, description of how Mrs. Eddy's published statement in connection with the decease of Mr. Kimball was put through, and various other matters of similar import.

The above described items were delivered to "the Christian Science Board of Directors" and received for over the signature of their attorney, C. Augustus Norwood, on December 18, 1924.

9:13

and Love, infinitely above me, which dictated 'Science and Health with Key to the Scriptures'" (My 114:23). The words of Truth flowed to her effortlessly. Only when she was impelled to investigate the workings of animal magnetism was the picture different:

"I shall not forget the cost of investigating, for this age, the methods and power of error. While the ways, means, and potency of Truth had flowed into my consciousness as easily as dawns the morning light and shadows flee, the metaphysical mystery of error - its hidden paths, purpose, and fruits - at first defied me. I was saying all the time, 'Come not thou into the secret' - but at length took up the research according to God's command" (Mis 222:29).

Mrs Eddy's experience in writing the "laws of limitation" followed a similar pattern. The *Manual* became her reluctant necessity to counteract each attempt of animal magnetism to interfere with the divine design of God. In a letter to the Board of Directors advising them never to abandon the By-Laws (see Exhibit 9:A), she included these words:

"Many times a single By-Law has cost me long nights of prayer and struggle, but it has won the victory over some sin and saved the walls of Zion from being torn down by disloyal students."

Workers in her household have recorded how Mrs Eddy sometimes suffered nights of severe pain, which would vanish when she had formulated a necessary new By-Law. (Adam Dickey speaks of such experiences in the eleventh chapter of his *Memoirs of Mary Baker Eddy*.)

In his association address of 1932 Professor Hermann Hering made the following revealing statement:

"One day when I went to see Mrs Eddy her face was wreathed with smiles and she said: 'Today for the first time I am happy about the Manual. Now I know why it was written. *It will save the Cause when its members obey the By-Laws.*' This was in 1907 - how much disobedience has there been since then! All our troubles in home, church, business and healing are due to disobedience to the Manual" (emphasis added).

What, then, is the relationship of these two books that Mrs Eddy links so closely? *Science and Health* requires us to dig ever deeper into its unfathomable depths, to eat up the little book, study it, ponder it, that we may assimilate it - *become the Word!* The role of the *Manual*, on the other hand, may best be summed up by Jesus' words: "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (John 12:24). If the estoppels are obeyed whereby certain officers cannot be replaced, then every clause which indicates an action by that officer "falls into the ground" and much fruit results from the self-government thus engendered. Hence Mrs Eddy's words, after regretting the necessity for "laws of limitation,"

"Of this I am sure, that each Rule and By-law in this Manual will increase the spirituality of him who obeys it, invigorate his capacity to heal the sick, to comfort such as mourn, and to awaken the sinner" (My 230:10).

Throughout its development the ever-increasing restrictions in the *Manual* corresponded with the higher spiritual unfoldments incorporated in *Science and Health* - the limitations on mortal ways and means naturally resulting from the greater understanding and reliance on divine Principle, which the expanding thought of the students allowed Mrs Eddy to incorporate into the textbook. Since error is but the opposite of Truth the laws of limitation of the *Manual* have at the back of them the absolute Truth of *Science and Health*. The exactness of this correlation whereby the first sixteen chapters of the textbook are shown chapter by chapter to coincide with

On May 4, 1937, the great Christian Science teacher Bicknell Young wrote a letter to his colleague Dr Hendrik J. de Lange, in which he said:

"What we have now to run the Christian Science organization, our Leader never established. She set up two co-ordinating boards with deeds of trust to serve as a balance. They worked together while she was here to control them, but as soon as she left, they each wanted the power, especially the Board of Directors. They appealed and resorted to the advice of human lawyers and the court. (Paul appealed to Caesar.) Nothing has gone right since 1910 when she left; it has not been carried on according to Mrs Eddy's intentions.

"Politics chiefly and financial pressure seems rampant, and the only answer to all that error is that the Christ must prevail.

["The 'estoppel clauses' in the Manual have not been heeded nor obeyed. They are a protective measure to our cause. Some, selfishly, even tried to persuade Mrs Eddy to remove them from the Manual, but she would not because they were divinely inspired to prevent hierarchical control and domination; also to gradually dissolve an organizational sense of church and being. Our office and function is to live the Christ, which is the one and only power of the divine Mind, Life, Love, Being."]

1310 Sunset Drive
Clearwater, Fla. 33515

January 22, 1970

Miss Mary Tolman:-

Thanks for your letter and Christmas card.

I am glad that you were able to tell your friend that there was nothing in the will of Mrs. Eddy to justify their contention that they are running the organization as she intended. Let me quote something to you that you may use. "Her Directors came to her -- often on days when she was too weak to do more than sit idly by in her chair, listening. They pleaded with her. They exhorted her. Sometimes their words grew so impassioned as to seem more like threats than pleading. They begged that she write one new by-law -- one single provision which would give them power to act in her stead when she was gone. And always she merely listened, silently, unmoved." That this approach was made a number of times was told me by John V. Dittmore,, one of Mrs. Eddy's Directors. The reason for her stoical silence, the reason which appeared to her, is unknown and unknowable.

quote from book need not to be... what are

The above is in a new book which I haven't finished reading but which is quite terrific. I'll enclose a circular and you can order it if you wish.

Of course, she didn't want to add a by-law that would give them license to make a second catholic church. What they have done is what they would have done and had authority to do it. Now they haven't such authority and that is what will topple their organization. She certainly was so wise. She left it as it should have been left and when the church gets sick enough they will realize it. Until then all we can do is to say "How long, how long, oh Lord."

Do what you can but be sure and defend yourself at every step and your pets. The opposition is as deadly as the Spanish Inquisition was of old. You can damn God, and swear and lie and steal but don't touch the organization. It is the unpardonable sin.

never again

I am sorry that I have been so long in replying to your letter. I'll do better next time. I should love to see you, the next time I come to Washington.

With best wishes, I am

Yours truly

Walter H. Wilson
Walter H. Wilson

Ironically, Dittimore—who played a prominent role in the exposure and trial of Mrs. Stetson—would more than a decade later turn against the church and Mrs. Eddy's leadership and himself be expelled.⁵⁹

On September 22, 1909, Judge Smith—who was acting as special counsel to the Directors in the Stetson affair and would play a somewhat similar role in the later Dittimore case—paid his one and only visit to Mrs. Eddy in company with McLellan. After they had concluded the legal business which had brought them, Mrs. Eddy asked the others present to leave the room and then spoke to Smith for fifteen minutes on the subject of organization.

It was almost, he wrote later, as though she were giving a public address, and she seemed to be a different person as she spoke with authority and precision on the absolute need for organization as a protection to the cause of Christian Science:

She continued by saying that the organization should fit the occasion; that is, the Christian Science movement needed an organization corresponding to its character and purpose. She spoke of the Christian Scientists who go about saying we need no organization as "not knowing what they are talking about." She also said, in substance, "Organization is a simple matter, for all of its importance. It is simply a matter of doing things by working together."⁶⁰

To some of those around her it seemed that working together under the *Manual* would be anything but simple when Mrs. Eddy was no longer available to supply the authorization or signature required for the functioning of certain existing and essential bylaws. Would not the whole *Manual*, in fact, become inoperable if and when the Board of Directors could no longer obtain her written assent to actions made necessary by these very bylaws?

William Rathvon, as a household member who saw her withdraw further each day mentally from the direction of church affairs, was particularly concerned by this contingency. After consulting with Hanna and Smith—both of them lawyers and both sharing his concern—he came up with a plan for the formation of an advisory council to act in Mrs. Eddy's place if she were unable to give the necessary signature to actions proposed under the bylaws in question.

Dickey, however, refused to present the plan to Mrs. Eddy. There is no evidence that even he recognized at the time how radically such a change in structure would have affected the delicate balance of authority she had provided for the future. But he felt strongly that it would be a mistake to present the plan to her, and finally Rathvon

found the reassurance he needed in a conversation with her lawyer cousin, General Baker: "You need not be at all uneasy," Baker emphatically told him when he raised the point about the bylaws which required her signature:

It is a matter of common law in a case of this kind, where it is physically impossible to carry out specified conditions by the one named, that the next in authority assume that jurisdiction. And in this case the next in authority is the Board of Directors of The Mother Church. Any competent court in the land will uphold the Manual just as Mrs. Eddy intends it to function whether her signature is forthcoming or not.⁶¹

It is a matter of interest that both Dickey and Rathvon were members of the Board of Directors in 1921 when the Supreme Judicial Court of Massachusetts upheld this position just as Baker had predicted.⁶² By that time they were fully agreed that there never had been any need to urge upon Mrs. Eddy so complicating and potentially disruptive a mechanism as an advisory council with veto power over crucial appointments, decisions, and actions of the board entrusted with administering the *Manual*.

At the same time, the bylaws requiring that certain steps be taken only with her written consent would continue to have additional moral force, as she undoubtedly intended. They would make morally incumbent upon the Directors a careful consideration of the spirit and letter of her instructions before taking a step under any one of these bylaws. Only if it was found that the contemplated action was in full accord with her stated intentions would it have behind it the authority of the Discoverer and Founder of Christian Science and thus fall within the terms of their trusteeship.

To have Christian Scientists look to "the books" instead of to her person was increasingly Mrs. Eddy's aim. In line with this, she asked that the portrait of her which had appeared in some editions of *Science and Health* and *Miscellaneous Writings* be removed and no picture of her appear in any future editions. To her household she remarked:

In so far as one personalizes thought he limits his spiritual growth. We grow in understanding and if I have ever permitted any personality I have outgrown it.⁶³

This remark was made in connection with the marble statue of a "woman in prayer" which had been prepared to go on a pedestal above the organ pipes of The Mother Church extension. Although

1929 - March 13

This is the date of a letter to an inquirer in New York ^{City} ~~Tide~~ from John V. Dittemore, who was a Director of The Mother Church at the time of Mrs. Eddy's death. In it he said:

None of us at that time [1910] recognized the evolutionary system of government requiring dissolution and reconstruction at the beginning of each new period of discovery and leadership.

To argue that judicial interpretation becomes in effect the law is to violate a most basic constitutional principle.

* * *

Government by interpretation is government by lawyers instead of government by law. (emphasis added.)

The ethical and spiritual soundness of Mr. Dittemore's words furnish the explanation for his being excommunicated both as a Director and a member of the Christian Science organization soon after Mrs. Eddy's decease.

CLERKS OFFICE
RECEIVED

Doc. 8

NOV 21 1910

AM

7 8 9 10 11 12 1 2 3 4 5 6



Box G. Brookline Mass

Board of Directors
Belmont Students:
Dear appointment
Mr. Adams
H. Dickson, mem-
ber of the Board
of Directors.
Sincerely yours
Mary B. Cuddy



Box G. Brookline Mass

November 20. 1910.

Know all men
by this protest
that our charge
shall be made
on the grounds that
I own without
my consent in
writing

Mary Baker Eddy

It took a com-
bination of sinners
that was fast
to harm me.

Mary Baker Eddy

Nov. 28 1910.

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

**Mary Baker Eddy
Nov. 28, 1910**

**Facsimile of the statement dictated to Laura Sargent,
November 28, 1910, and signed by Mary Baker Eddy.**

post to Calvin Frye, who wisely refused it, then to Adam Dickey, who on November 21 became a Director.

As she now faced the last enemy, the Church of Christ, Scientist, faced what the sociologist would term the final step from charismatic to bureaucratic leadership. The two challenges, as Mrs. Eddy saw it, were related more than circumstantially.

On November 26 she dictated and signed a single sentence: "It took a combination of sinners that was fast to harm me."¹⁰⁵ Heretofore she had been the focus of the attack on Christian Science. How could she make those who would carry on her work understand the depth of the opposition they would encounter and the height of spiritual demonstration they would have to rise to unless the whole enterprise was to go down in ruins? Some time before, in an effort to shock the members of her household to such an awareness, she had told them that she was living on a plane of thought that would mean instantaneous death to any one of them.¹⁰⁶ Could the officers of her church understand what that meant?

Toward the end of November she caught a severe cold but went out for her drive every day just the same. On Thursday, December 1, as she rode silently beside Mrs. Sargent, her thought seemed far away yet strangely intent. At one point she spoke aloud, as though to herself: "Oh, if the students had only done what I told them, I should have lived and carried the cause."¹⁰⁷

Upon her return, she had to be carried into the house, and as she lay on her couch it seemed to those around her that she was going. But once again she rallied, called for her writing tablet, and on it set down her last written message: "God is my life."¹⁰⁸ This affirmation spanned forty-five years to the episode of healing in February, 1866, which she had later summed up in a sentence: "That short experience included a glimpse of the great fact that I have since tried to make plain to others, namely, Life in and of Spirit; this Life being the sole reality of existence."¹⁰⁹

The next day she did not dress but insisted on getting up and going in to her study, where she lay on the couch all day. On the following morning—Saturday, December 3—she stayed in bed but was alert and sent messages to the "watchers." In the afternoon she sat up and for several hours prayed silently for herself; at the end, Adelaide Still noted, she was very much better and sent a message: "Drop the argument; just leave me with divine Love; that is all I need."¹¹⁰

After eating her small supper, Mrs. Eddy settled down quietly

January 24, 1896

This morning Mother said St. Paul comes nearer to my thought than any other writer in the Bible.

He said David fell on sleep. (See Act 13:36)

- 1) David saw corruption. The body was buried & decayed
- 2) Jesus died in belief but the body did not see corruption but was raised again.
- 3) The demonstration for me is that it shall not be death, even, but a body transformed "by the renewing of Mind" spiritualization.

Minnie Ford began work again today

January 25, 1896

Mrs. E said to me yesterday "you have a way of dampening my hope, but Benny encourages me."

1898

This afternoon Mrs. Eddy completed her transfer of C.S. Journal, real estate & personal property connected therewith to The First Church of Christ, Scientist in Boston and defined the duties of the trustees who are to carry on publishing business for said Church

January 26, 1897

Began to cut ice this morn.

1898

Mother has been passing through a severe experience from belief of heart stoppage and nerves this morn. at about 10 o'clock she came in from her swing in belief completely overcome and seemed passing on but after I talked to her & worked for her she rallied but told me later that she had felt she wanted to go & be with the angels. She at once laid on the couch & opened S & H to 286 pars 3 & 4. When she rallied, she repeated & sang "Daughter of Zion" In about an hour she laid on the couch for her usual morning nap and opened S & H to page 114 par 2

February 5, 1896

L.E. Sargent came to Concord with history of Ch in Mss for Mother to examine.

Armstrong goes West tomorrow

1897

First three copies of the new book Miscellaneous Writings came today.

February 6, 1896

A heavy rain with strong north east wind - gale rain beat into the house and wet the ceiling across entire length of front parlor.

Mr. J.C. McDonald who is framing balconies staid over night.

February 25, 1896

Mrs. Eddy sent Mrs. Sargent back to Boston this forenoon

1897

The church in Phila voted tonight to remove Dr. E from all relations with them as Reader or otherwise

February 26, 1898

Ever since Jan 22 when Mrs. Bates told her about the threat of theos-

THE LATTER DAYS;

WITH EVIDENCE FROM

THE GREAT PYRAMID.

BY F. E. H.

The Scripture cannot be broken—John x. 35

PROPERTY OF

LIBRARY OF THE MOTHER CHURCH,

THE FIRST CHURCH OF CHRIST, SCIENTIST

BOSTON, MASSACHUSETTS

LONDON:

ROBERT BANKS & SON, RACQUET COURT,

FLEET STREET, E.C.

1895.

By the same standard of interpretation, the termination of the Grand Gallery, 1,910 inches, gives the 3rd of December, 1910, as the end of the present era, which we accept as an approximation only, though possibly a very close one. We do not mean to say the date is unrecorded; but there are several minor features connected with the south wall and the end of the Grand Gallery, which may introduce a variation in the floor length, the signification of which cannot yet be recognised, and possibly may not until after the event.

Facing the observer on the Great Step, rises the south wall of the Grand Gallery, not perfectly perpendicular, but with a slope northwards of "about 1°," and characterised by seven overlappings, which also run along the east and west walls throughout their length, and are connected by these across the south wall. Up to this point, in our examination of the part of this Pyramid's passages, we have been dealing with present and past time: we have now to consider the relation of the passages and chambers yet to be examined, with respect to the future, and as apart from the Scriptures, we have no information regarding futurity, an accurate exposition of the symbolism of the remaining chambers and passages can only be attained with the assistance of those inspired writings.

Before concluding our examination of the Grand Gallery, there remains one feature to be considered, the small passage 33" by 20" opening out of the Gallery at the top of the eastern wall at its southern end, at a height of about 27 feet above the Step, and leading to the lowest of the five hollows of construction above the King's Chamber. Here we have what appears to be an indication of a way of escape from the troubled times of "the days of the Son of Man," from its position coinciding with the termination of the present Christian era. Zeph. ii. 3: "Seek ye the Lord, all ye meek of the earth . . . it may be ye shall be hid in the day of the Lord's anger." Compare also with Psa. xxvii. 5, Mal. iii. 17, and Rev. vii. 3. Possibly this feature also indicates the first resurrection, the lowest of the

N.Y. TRIBUNE

FIVE DIRECTORS SUPREME

No Provisions for Successors, Unless in Mrs. Eddy's Will.

The announcement yesterday of the death of Mrs. Mary Baker G. Eddy on Saturday night brought up again among local Christian Scientists the question of her successor or whether she would have a successor.

To the followers of the cult in New York this question has been frequently raised, because of the power of Mrs. Augusta E. Stetson, for many years the local leader of the faith and admittedly one of its most influential leaders. For many years Mrs. Stetson was looked on generally as the probable successor of Mrs. Eddy, and her students and followers accepted that idea freely.

With the retirement of Mrs. Eddy from active work in the church, however, which determination she announced in 1891 came the growth of the present organization of the Church, and this development gradually and effectually shut out Mrs. Stetson or any other minor leaders from any hope of succeeding to the leadership of the rich and powerful body which Mrs. Eddy had founded.

The Church powers and perquisites Mrs. Eddy herself gradually relinquished in favor of the Christian Science Board of Directors, a body of five men, who have had completely in their own hands the actual government of the entire movement. They are the directors of the Mother Church, which is the official title of the First Christian Science Church of Boston, and as directors of the Mother Church they have in their hands full and central control of the Christian Science Church all over the world.

They constitute the court of last resort in all matters pertaining to the government of the Church, and the constitution and bylaws of the Mother Church cannot be contravened by the constitution or bylaws of any branch church. All other Christian Science churches throughout the world are designated "branch churches."

Unofficially it is understood by local members of the cult that Mrs. Eddy's will has in it a clause which will cover the contingency of her death in so far as that would affect the proper continuation of the government of the organization which she founded. If such is the case, it will leave absolutely in the hands of the Christian Science board of directors all power which goes with the control of such an immense property.

The Members of the Board.

The following men constitute the board: Archibald McClellan, chairman; John V. Dittmore, clerk; Stephen A. Chase, treasurer; Allison V. Stewart and Adam H. Dickey.

Mr. McClellan is also the editor of "The Christian Science Sentinel," a weekly magazine, which is the official organ of the Church. Mr. Stewart is the publisher of Mrs. Eddy's works, and Mr. Dickey, who was elected to the board only two weeks ago, was for years before that Mrs. Eddy's private secretary.

Apart from this Board, though similar in part as to membership, Mrs. Eddy a few years ago designated three men, all of whom are of course members of her Church, as her "personal trustees." They are Archibald McClellan, Adam H. Dickey and Joseph Fairbank, who is the cashier of the Concord National Bank. To them she relinquished the handling of her personal

IV →
→

the work will go on smoothly.

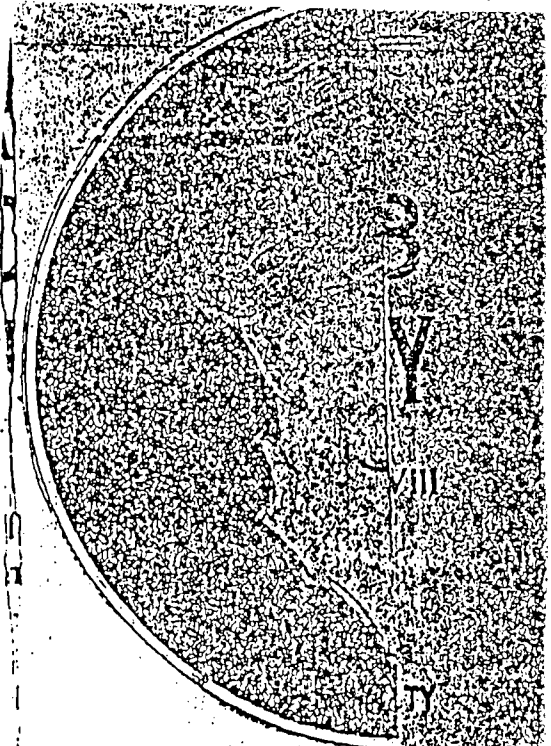
"Mrs. Eddy," he said, "never preached that there is no material death, although she had predicted the ultimate conquest of death in time to come, and there need be no difficulty in the minds of Christian Scientists in reconciling the physical fact of her death with their disbelief in death itself."

III

"The Church of Christian Science in this city and elsewhere will run on smoothly of its own momentum. Mrs. Eddy gave it such an impulse and placed it on such an enduring basis that it can adequately guide itself."

"There can be no question of who is to succeed Mrs. Eddy. She can have no successor. Christian Scientists the world over universally regard her as the discoverer and founder of the religion she taught, and there cannot be two founders of a religion."

"Since June 5, 1901, when the letter read today by Judge Smith in the Mother Church was first read to a Christian Science congregation, Mrs. Eddy has occupied the position of pastor emerita of



Funeral of Founder of Christian Science Delayed Until Arrival of Son.

IV

(Continued from First Page.)

aged woman's critical condition, and they were grouped about her bedside when she breathed her last. The death was kept secret for nearly twelve hours and was not announced to the public until after the church service at the Christian Science church at before noon yesterday.

It was the time and place of the funeral had been decided upon. He added that in deference to Mrs. Eddy's desire for simplicity, it was likely that the service would be private, consisting probably of prayer and reading from the Bible, with selections from "Science and Health."

"Only her relatives, members of her household and the officials of the church are expected to attend the burial," said Mr. Farlow.

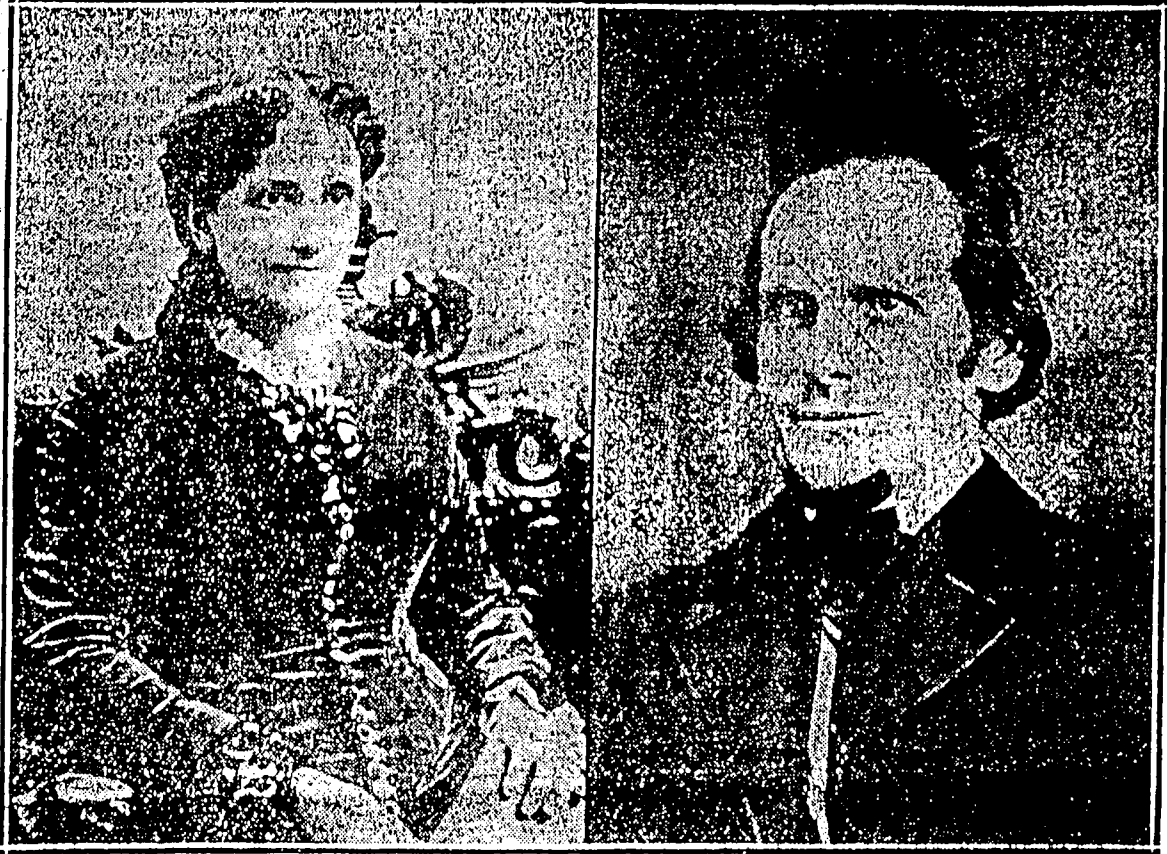
May Be Buried at Tilton.

Before leaving his home in South Dakota Mr. Glover said that he believed his mother's burial would be at Tilton, N. H., where her first husband, George Glover, is buried.

A woman in high standing in the Christian Science Church in Concord, N. H., who refused to consent to the use of her name, voiced what has been understood by many scientists here, that Mrs. Eddy's remains would be buried in the Mother Church.

"We of the Concord church had expected Mrs. Eddy to return to Concord and live her last days here. Now, however, it is improbable that even her remains will be here, as there seems to be a general understanding among the church at large

N. Y. Evening Sun 12/6/10



Courtesy of the S. S. McClure Co.

MRS. EDDY AS SHE WAS FORTY YEARS AGO—HER LATEST HUSBAND, ASA G. EDDY.

SCIENCE CHURCH'S CONTROL

Question of Who Will
Succeed Mrs. Eddy.

BOARD IS IN CHARGE

The mystery that for the last few years of Mrs. Eddy's life surrounded her seems to be in no wise unbroken. Alfred Farlow, the chief press agent of the Christian Science Church, says that the leaders who were closely associated with Mrs. Eddy have anticipated the question as to whether the woman who died in Newton on Saturday night was really Mrs. Eddy or was some one who had been impersonating her for several years, as has been charged before. The leaders profess to be utterly carefree of what the outside world may say, as they know Mrs. Eddy. Mr. Farlow added that he had talked with her personally about a month ago.

return control of church.

The question that is already agitating the officers of the church is naturally that of who shall be called upon to succeed Mrs. Eddy as the head of Christian Science. At the present time the control of the church is vested in five directors: Archibald McLellan, publisher of the Christian Science newspapers and periodicals and chairman of Mrs. Eddy's trustees; John V. Dillemore, Allison B.

Statson incurred the displeasure of the Boston mother church, however, and after many efforts had been made to remove her her license was revoked by Mrs. Eddy in October, 1900. Mrs. Statson was later excommunicated, the head of the church disapproving of her methods of teaching and practice.

There were many members of the church who professed sympathy with Mrs. Statson, and at the time of her ousting from the church a split was fomented. However, those members of the mother church declare that they cannot conceive of Mrs. Statson gathering a large enough following from Christian Scientists in general to make any pretence of securing the leadership, even if she could regain her former position in the church.

It has been said unofficially that Mrs. Eddy's will contains a clause which covers the contingency of her death, in so far as the future control of the church is concerned, by leaving all power directly in the hands of a board of directors.

Many of the members of the mother church and of its branches throughout the country have declared their faith in the belief in the immortality of the author of "Science and Health." That Mrs. Eddy will demonstrate that immortality and that her spirit will con-

MINUTES of SPECIAL MEETING of the BOARD OF DIRECTORS on December 7, 1910
and the AUTHORIZED PRESS RELEASE

An extract from the directors' records of Dec. 7, 1910.

"Special meeting of The Christian Science Board of Directors at 1 p. m. Present, Messrs. Chase, McLellan, Stewart, Dittemore and Dickey.

"Upon motion duly made and seconded, it was unanimously voted that at this first formal meeting of The Christian Science Board of Directors since Mrs. Eddy passed from our sight, the following statement be authorized by this board and given to the press through the channels of the Committee on Publication.

"The authority given to the Board of Directors by the Church Manual remains intact, and is fully adequate for the government of the organization in all its affairs. The policy of this board will be the same as when under Mrs. Eddy's active direction.

"The board is in complete harmony and hundreds of telegrams and letters received from branch churches and societies throughout the world show that it has the unswerving loyalty and support of the entire denomination.

"The adequate written instructions and directions of Mrs. Eddy, under which the Christian Science movement has grown and prospered, including the By-Laws which place the direction of the spiritual and business affairs of the Church entirely in the hands of The Christian Science Board of Directors, will continue to guide their actions."

"Meeting adjourned.

"Approved, December 16, 1910.

"J. V. D."

eral upon it, I am going to let him put the letter in subject to your objection. I have already stated the view which I entertain regarding it at present.

[An extract from the directors' records of Dec. 7, 1910, is introduced in evidence as Exhibit 469, and is read by Mr. Krauthoff, as follows:]

"Special meeting of The Christian Science Board of Directors at 1 p. m. Present, Messrs. Chase, McLellan, Stewart, Dittmore and Dickey.

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Q. You have been a director, as you have stated, since that date to this? A. Yes.

Q. And in the conduct of your office as director, have you accepted that statement as your guide?

Mr. Whipple—That I object to, if Your Honor please; that is not keeping the word that Mr. Krauthoff stated—

The Master—What has he done?

Mr. Whipple—It is simply getting it in as a generalization—

Mr. Krauthoff—Well, then I will prove it in detail; excuse me.

Mr. Whipple—State what he did in detail and see whether it conforms; and, if so, in what respects.

Mr. Krauthoff—Very well.

Q. That statement was published in the press of the country at the time, Mr. Dickey? A. Yes, it was.

Q. Mr. Eustace, as I understand, became a trustee of The Christian Science Publishing Society in the fall of 1913?

The Master—I did not get his testimony as to the publication of that vote.

Mr. Krauthoff—He said it was.

The Master—Published where and when and how?

Mr. Krauthoff—It was published in the press of the country.

The Master—What do you mean by the press of the country?

Mr. Krauthoff—I mean by several newspapers; excuse me.

Q. In what newspapers was it published, if you recall, Mr. Dickey? A. In the Boston newspapers and in other papers throughout the country, the United States.

Q. It was given to your Committee on Publication, Mr. Alfred Farlow? A. Yes.

The Master—By the press of the country, then, he means by certain newspapers in Boston and elsewhere?

Mr. Krauthoff—Yes.

The Witness—Yes.

Mr. Whipple—If it is of any importance the newspapers should be produced, we think, if Your Honor please.

The Master—That is hardly publishing it in the press of the country.

Mr. Krauthoff—Well, being in Boston, if Your Honor please, I thought that—

The Master—Well, the actual fact is it was published in several Boston newspapers and in several newspapers outside of Boston?

Mr. Krauthoff—Yes.

The Master—That is where we stop at present.

Mr. Krauthoff—Yes; and whether that is the press of the country of course is an inference.

Q. Was that published in any of the periodicals of the Christian Science denomination? A. I do not recall now that it was.

Q. Did you regard it as necessary to publish it in the periodicals?

Mr. Whipple—That I object to.

The Master—I shall have to exclude that.

Mr. Krauthoff—Very well.

Q. Mr. Eustace, I believe, became a trustee of The Christian Science Publishing Society in the fall of 1912? A. I think so.

Mr. Krauthoff—I offer at this time, if Your Honor please, from the records of the Board of Directors, Feb. 5, 1913, the following:

[An extract from the directors' records, Feb. 5, 1913, is offered in evidence as Exhibit 470, and is read by Mr. Krauthoff, as follows:]

"Regular meeting The Christian Science Board of Directors at 1 p. m. All members present."

Mr. Whipple (after examining record)—Very well.

The Master—What is this, the directors or the trustees?

Mr. Krauthoff—This is the directors' records of Feb. 5, 1913.

"Voted, unanimously, that the board concurs in the opinion of the trustees of The Christian Science Publishing Society that the letters 'C. S.' can properly be used in the C. S. Journal only following the name of a person who has received class instruction

from an authorized teacher of Christian Science."

Q. I will ask you if at that time Eustace submitted any views to directors on that question? A. did.

Q. Is that the document containing his views at that time? (Man paper to witness.) A. It is.

Mr. Krauthoff—Mr. Whipple "whose views." They purport to be the views of Mr. Eustace.

The Master—For what purpose they offered?

Mr. Krauthoff—For the purpose showing that at that time the Publishing Society, The Christian Science Publishing Society, submitted to Board of Directors of The Mother Church the question of whether certain initials should be used in publishing cards in the Journal, and in admitting their views they treated from the standpoint of the Church Manual governing the situation.

The Master—Is it offered in contradiction of anything testified to Mr. Eustace?

Mr. Krauthoff—Yes, it is. It is offered in contradiction of his testimony that The Christian Science Publishing Society had the absolute power to publish the list in the Journal.

The Master—Oh, no. I mean specific statement by him that would tend to contradict.

Mr. Krauthoff—Oh, he wasn't as to this particular document, no. It is a party to the case, and he states that The Christian Science Publishing Society had the power to publish—

The Master—Well, that is only opinion.

Mr. Krauthoff—I am only trying to show that that was not what was done.

Mr. Whipple—It was merely cross-examination. You asked his opinion and you must abide by it.

Mr. Krauthoff—We ask that document be identified as an exhibit. I do not ask to read it into the record in full.

Mr. Whipple—Well, I am willing should be identified, and probably should, because you have referred to it, and we always ought to have record of any paper that you have shown to the witness; but I do not think that it should go in as an exhibit because I do not think that it in any way sustains the claim made about it. It ought to be understood, once for all, that the trustees have always followed a course of the most friendly cooperation and consultation and conference with the directors of the Church with reference to anything that affected this great movement. But that is no concession of authority. The mere fact that they consult with them and get their opinion and judgment—that is what every trustee is bound to do with reference to his beneficiary.

Mr. Krauthoff—May I have it identified?

Article from the New York World, December 9, 1910

MRS. EDDY'S SECT "IN MOST CRITICAL SITUATION NOW"

Written Consent of the Discoverer and Founder of Christian Science Necessary to Transaction of Much of the Business of the Board of Directors, and Directors Do Not Know that Dead Leader Left Any Such Consent.

LEGAL TIE-UP AFFECTS THE CHURCH'S PROPERTY.

Chairman McLellan Says Situation Is "One That We Have Not Prepared For"—Mrs. Eddy, After Simple Services, Laid at Rest in Cemetery Vault Fitted with a Telephone to Aid Watchmen Who Will Guard Her Body.

TRANSCRIPT

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Article from New York World, December 9, 1910 continued:

(Special from a World Staff Correspondent.)
BOSTON, Dec. 8.—Archibald McLellan, Chairman of the Board of Directors of the Christian Science Church, admitted to-night to The World correspondent that the death of Mary Baker Eddy had left the church "in a most critical situation."

The very existence of the church is threatened through her death, and it is certain that legal questions will be raised in the near future, possibly in the next few days, affecting the foundations the structure on which the church was founded, and the authority of the Board of Directors to carry on the Christian Science business.

"It is impossible to discuss these matters now," said Mr. McLellan to The World correspondent, when he was asked how the board proposed to carry on the organization now that Mrs. Eddy is dead.

"The situation is very critical, and the points you raise are so serious and important that the board has not yet been able to deliberate on them or to plan a course of procedure."

When twenty-four hours were suggested in which to deliberate on the points raised so that an official opinion on them might be published, Mr. McLellan and John V. Dittmore, clerk of the mother church and also one of the five directors, shook their heads hopelessly and replied:

"No, it would be impracticable to reach any conclusion between now and to-morrow. The matters involved are too grave to be decided without long and earnest deliberation."

Mrs. Eddy's Reservations.

The principal point brought to the attention of Chairman McLellan by The World correspondent was:

That under the terms of several of the deeds of trust, and the specific provisions of the Church Manual, it is impossible for the Board of Directors to perform certain functions necessary to the life of the church without the written consent of Mrs. Eddy.

It is equally impossible for the directors to change, amend, annul or in any way alter the tenets or by-laws of the church, as set forth in the Church Manual, without the written consent of Mrs. Eddy.

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It is equally impossible for the directors to change, amend, annul or in any way alter the tenets or by-laws of the church, as set forth in the Church Manual, without the written consent of Mrs. Eddy.

Nowhere is there any provision made in the Church Manual for the emergency of Mrs. Eddy's death, and being dead her future written consent plainly

cannot be obtained, unless by some written instrument she had waived or relinquished her rights under the manual and the deeds of trust.

It might be that the will of Mrs. Eddy, which is guarded from both her sons and the public with the utmost secrecy, would be found to contain such a waiver. But it is doubtful if a testamentary provision of that kind would be valid as against certain trusts created in which Mrs. Eddy had no personal interest, and which were executed between other persons than herself.

The discussion took place in the office of Mr. Dittemore, which is in the building known as The First Church of Christ Scientist, Boston. Mr. Dittemore sat at a massive mahogany desk and Mr. McLellan in a chair to one side. They had both sought this retreat directly after the funeral of Mrs. Eddy, and were engaged in earnest consultation when the correspondent asked to see them.

Waived no Rights

"Is there any document or written instrument in existence," asked The World reporter, "by which Mrs. Eddy waived or relinquished her rights as pastor emeritus and leader of the church?"

"There is none, so far as I am aware," replied McLellan, surprised at the question.

"Does her will contain any such waiver of her rights?"

"I know nothing about her will, have not the slightest idea of its contents," said the Chairman of the Board of Directors.

"Did Mrs. Eddy in any way empower the board to amend or change the existing Church Manual, without her written consent, as therein prescribed?"

"I know of no such act by her," was the reply, "and I fail to see the necessity for any change. The manual, we hope, is complete and sufficient in itself. It will need no amendment, I trust."

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"But," said the reporter, "it is admitted that the manual is the outcome of many years of experience and change. The present edition, dated 1910, is known as the eighty-eighth, and it is admitted that Mrs. Eddy from time to time saw fit to change it in numerous ways to meet certain emergencies as they arose."

"That is very true," admitted McLellan, and Dittmore assented.

"Now is it not true that under the manual no change or amendment can be made in it without Mrs. Eddy's written consent?"

"That is correct," said McLellan. "I presume you refer to the provision that no tenet or by-law can be amended without her written consent?"

"Written Consent" Necessary.

"Precisely," answered the reporter. "I refer to section 3 of Article XXXV, of the manual, under the heading 'Church Manual' and the subhead 'Amendment or By-laws,' which reads:

"No new tenet or by-law shall be adopted, nor any tenet or by-law amended or annulled, without the written consent of Mary Baker Eddy, the author of the text book, 'Science and Health.'"

"That's the way it reads," he said.

"So the Church Manual in its present form, as of the date of Mrs. Eddy's death, is and must remain the permanent and immutable form of the organization of the church, which the Board of Directors must adhere to?"

"I suppose that is so," said McLellan, becoming graver and plainly foreseeing what was to be the next question.

"In that event, what is to be done to obey the first section of the first article of the Church Manual where, under the heading, 'Church Officers,' it is set forth that: 'The church officers shall consist of the pastor emeritus, a board of directors, a president, a clerk, a treasurer and two readers.'" Mrs. Eddy being dead, who is to be the Pastor Emeritus?" concluded the reporter.

"I hardly know how to answer that question," began Mr. McLellan, fidgeting nervously. "It is a matter to which we have given no consideration; we have had no time to discuss it."

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Manner of Election.

"But, throughout the whole manual, act after act of the Board of Directors is ordered to depend absolutely on the written consent of the pastor emeritus, meaning Mrs. Eddy, and you say that you have not got a future consent. For instance, take the matter of the Committee on Publication, the chairman of which holds one of the most responsible offices under the board. In Section 1 of Article XXXIII. It is set forth that this man shall be elected annually by the unanimous vote of the Christian Science Board of Directors and the consent of the Pastor Emeritus given in her own handwriting. How is the next one to be elected?"

"Well," said Mr. McLellan, "I suppose that would have to come up at the next election in June, 1911. I have no idea what would be done to provide for that emergency."

"Speaking of election meetings," said the correspondent, "it is elsewhere provided in Section 3 of Article XIII, that the clerk of the church must have the consent of the Pastor Emeritus before he can call a special meeting as distinct from the regular sessions. How is that to be got around?"

"I must ask you not to press me for an answer to these questions now," said Mr. McLellan, looking appealingly in the direction of Clerk Dittemore, whose ordinarily jovial face had taken on a frowning aspect. "These are matters of the gravest importance—matters which will require the most careful deliberation of the whole board before we can decide on a plan of action."

Property Rights Affected.

"But it is not alone the Manual that is affected by the questions, Mr. McLellan. The rights of the Church and the board of directors to hold certain property that forms part of the very ground the present church is built on are affected. Let me call your attention to a clause in the deed made by Albert Metcalf, one of the most prominent of the wealthy Christian Scientists of Boston, to the board of directors on March 19, 1903, in which it is set forth that the trust of the Board of Directors in this property is to be based specifically, among other things, on the trust that no new tenet or by-law shall be adopted, nor any tenet or by-law amended or annulled by the grantees, unless the written consent of the said Mary Baker G. Eddy be

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Seeing his chairman floundering in the depths of indecision, Clerk Dittmore attempted to come to the rescue.

"Well," said Dittmore, "I want to say that in several years' personal contact with Mrs. Eddy I have learned to know that she was a most able woman, who attended to every little detail, and I am quite confident that it will be found that she has made proper provision to overcome the difficulties you have set forth."

"But don't imagine for a moment," he went on, leaning forward and thumping his fist on the table, "that such a thing is going to throw down the Christian Science Church. Some way will be found out of the difficulty."

To-night Chairman McLellan is in earnest conference with the other members of the directorate, and they have also summoned counsel to their aid. The matters raised at the interview are undoubtedly the subject of the conference and the outcome will be fraught with permanent and serious import to the entire Christian Science congregation.

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Criticism by a Scientist.

A Scientist who was once familiar with some of the inner councils of the church was asked to-night what he thought of the situation that had been laid before McLellan and Dittmore. Though declining to be quoted, this man, who is not quite in sympathy with the way matters have been managed in the church, particularly in reference to Mrs.

Eddy's funeral, told The World correspondent:

"I am not surprised that McLellan said the situation was a critical one. It is more critical than he realizes. So eager have some persons been to clinch their hold on the property of the mother church that they have overreached themselves and are now confronted with the task of untangling some of the bonds they had wrapped around their own authority. It will not be such an easy task, and in the unwinding some very remarkable facts are likely to develop.

"I, like many other Scientists in Boston, am eager to know what will be found in Mrs. Eddy's will. I think it will be found to be a most remarkable document, and I shall be surprised if it is admitted to probate without some sensational developments.

"Consent" Needed for These.

This Scientist pointed out in the Church Manual innumerable instances in which the act of the Board of Directors and of other officers of the church are made to depend absolutely on the consent of Mrs. Eddy, either written or verbal. Some of these provisions are:

The President of the church can only be elected subject to Mrs. Eddy's approval.

Vacancies in the Board of Directors are to be filled only after the candidates have been approved by Mrs. Eddy.

The Librarian of the mother church can only be elected subject to Mrs. Eddy's approval.

Vacancies among the officers of the church or the editors of the various publications can only be filled by a candidate subject to the approval of Mrs. Eddy.

The mother church may not make a church by-law "without first consulting the Rev. Mary Baker Eddy and adhering strictly to her advice thereon." This

Criticism by a Scientist

A Scientist who was once familiar with some of the inner councils of the church was asked to-night what he thought of the situation that had been laid before McLellan and Dittmore. Though declining to be quoted, this man, who is not quite in sympathy with the way matters have been managed in the church, particularly in reference to Mrs. Eddy's funeral, told The World correspondent:

"I am not surprised that McLellan said the situation was a critical one. It is more critical than he realized. So eager have some persons been to clinch their hold on the property of the mother church that they have overreached themselves and are now confronted with the task of untangling some of the bonds they had wrapped around their own authority. It will not be such an easy task, and in the unwinding some very remarkable facts are likely to develop.

"I, like many other Scientists in Boston, am eager to know what will be found in Mrs. Eddy's will. I think it will be found to be a remarkable document, and I shall be surprised if it is admitted to probate without some sensational developments."

"Consent" Needed for These

This Scientist pointed out in the Church Manual innumerable instances in which the act[s] of the Board of Directors and of other officers of the church are made to depend absolutely on the consent of Mrs. Eddy, either written or verbal. Some of these provisions are:

The President of the church can only be elected subject to Mrs. Eddy's approval.

Vacancies in the Board of Directors are to be filled only after the candidates have been approved by Mrs. Eddy.

The librarian of the mother church can only be elected subject to Mrs. Eddy's approval.

Vacancies among the officers of the church or the editors of the various publications can only be filled by a candidate subject to the approval of Mrs. Eddy.

The mother church may not make a church by-law "without first consulting the Rev. Mary Baker Eddy and adhering strictly to her advice thereon." This is in

in addition to the provision already cited prohibiting the amendment of by-laws without her written consent.

The members of the finance committee, the most important body in the management of the church next to the Board of Directors, are to be appointed only "with the consent of the Pastor Emeritus."

Important acts of the committee on publication are subject to the approval of Mary Baker Eddy.

Before being eligible for office, persons nominated by the Board of Directors for the committee on business must have the written approval of Mrs. Eddy.

A person who is not accepted by the Pastor Emeritus as suitable shall in no manner be connected with the publication of her books or the editing or publishing of the various papers, nor with the Christian Science Publishing Company.

"A book or article of which Mrs. Eddy is the author shall not be republished without her knowledge or written consent."

The members of the Board of Lectureship shall be elected only "subject to the approval of the Pastor Emeritus."

The circuit lecturer can be appointed only on the written request of Mrs. Eddy.

Deeds Must Recite the Trusts.

"All deeds of further purchases of land" for the mother church are to have named in them the trusts recited in the Metcalf deed quoted above, namely, that no by-law shall be amended without the written consent of Mrs. Eddy.

The mother church edifice first erected, now a corner of the great First Church, may never be removed or demolished without the written consent of Mrs. Eddy.

One section relating to the manual itself throws a clear light on the ideas of Mrs. Eddy concerning this book. It says:

"The Church Manual of the First Church of Christ, Scientist, in Boston, Mass., written by Mary Baker Eddy and copyrighted, is adapted to the mother church alone. It stands alone, uniquely adapted to form the budding thought and hedge it about with divine love. This manual shall not be revised without the written consent of its author."

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Deeds Must Decide the Trusts

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DEC - 9 - 1910

MRS. EDDY'S DEATH ENDANGERS CHURCH

No One Has Power to Act in
Her Stead—End Never
Contemplated.

LAWSCALL FORHER CONSENT

Even Deeds to Ground Occupied
by Mother Church Put
In Jeopardy.

BOSTON, Dec. 8.—The five directors of the Mother Church of Christ, Scientist, implied inheritors of the power that lay in the hands of Mary Baker G. Eddy, have faced since her death and face today on the day of her burial a situation of such gravity that the continued existence of the Christian Science Church in anything like its present form is threatened.

This is because Mrs. Eddy herself, reliant, so it would seem, upon immortality, had so bound the very essence of the laws governing the church to her own personality that with Mrs. Eddy gone those left behind are powerless to revise the present laws or make new ones.

Not only is the major part of this constituent law of the Mother Church, which is codified in the "Manual of the Mother Church," rendered null and impossible of further application by Mrs. Eddy's death, but even one of the deeds conveying land upon which the magnificent First Church stands becomes void the minute that the board of directors revises this manual without the written consent of Mrs. Eddy.

Archibald McLellan, the chairman of the directorate, was asked yesterday if he knew of the existence of any written abnegation of power by Mrs. Eddy or of the transference by her to the directors or to any other person of the power which she held which would make the law of the Church self-operative.

"I know of no such instrument," said Mr. McLellan, and when he was further pressed regarding the startling situation in which the Church finds itself he said:

"You are now raising an extremely critical and important question. I cannot answer intelligently until all of the directors have gone into consultation upon the situation."

By those words Mr. McLellan fitted the last cog into the wheel and revealed the position in which the directors of the Mother Church now find themselves and the Church itself.

Unless such a written transfer of power by Mrs. Eddy or testimony of withdrawal by her of the fiat which embraces the constituent law of the Church is found the directors of the Mother Church of the entire sect discover themselves in this position:

The Manual, which has already passed into its eighty-eighth edition, must for-

ever remain as it is now with its last amendment, that covering the case of the Stetson rebellion. The manual cannot be exercised in its every provision in default of the consent, written or oral, of Mrs. Eddy. The board of directors itself is debarred from performing certain duties necessary to the continuation of the functions of the Church.

It was to Mr. McLellan and John V. Dittmore that questions concerning the contingencies arising out of this anomalous situation were propounded to-day. Mr. McLellan appeared to be surprised to have pointed out to him the various provisions which are now stultified by Mrs. Eddy's death. His puzzlement and his unpremeditated confession of the gravity of the situation pointed out to him seemed to indicate that he too had believed in Mrs. Eddy's permanency on earth.

Mr. Dittmore, while joining McLellan in admitting the fact that no saving instrument from Mrs. Eddy was known to exist, wished to give the impression that he had hopes that when an examination of the departed leader's will and other papers was made it would be discovered that she had made provision against three-fourths of the foundation of the church she had reared with her own personality falling when the miracle of death came to her.

Even if by will Mrs. Eddy should be found to have conferred her right to exercise personal fiat over many of the important functions of the church law it is a question which must eventually be decided in the courts whether even that provision would be valid as against trusts involving the church property and to which one of the parties is still living.

Here is one of the keystone cruxes in the problem which was brought straight to the door of the directors at the minute that Mary Baker G. Eddy died:

The article in the Manual under the heading "Amendment of By-laws," section 3, reads this way:

"No new tenet or new by-law shall be adopted nor any tenet or by-law amended or annulled without the written consent of Mary Baker Eddy, the author of our textbook 'Science and Health.'"

Article I, the first paragraph under the rules of the Manual and first of the chapter dealing with Church officers, reads:

"The Church officers shall consist of the pastor emeritus, a board of directors, a president, a clerk, a treasurer and two readers."

Throughout all the remainder of the code of ecclesiastical law there are references to the necessity of the assent to this and that measure by the "pastor emeritus," or by Mary Baker Eddy. The terms are used synonymously. In many instances the signature of Mary Baker Eddy is directly stipulated as being necessary to certain approvals and certain requests.

When Mrs. Eddy died one of the first

PART MISSING

The World
New York,
Saturday, December 10, 1910

MOTHER CHURCH
DIRECTORS CLAIM FULL
AUHTORITY

Christian Science Board in
Boston Says Its Authority
“Remains Intact and Is Fully
Adequate for the Government of
the Organization in All Its
Affairs.”

“UNSWERVING LOYALTY”
OF OUTSIDE CHURCHES.

Gen. Baker May Not Offer Mrs. Eddy's Will for Probate Till Next Week-It Leaves Bulk of Estate to Church and Directs Sale of Concord House-Because of That Son May Consent to Burial in Boston.

(Special from a world Staff Correspondent)

BOSTON, Dec 9-The publication in The World this morning of the admission by Archibald McLellan that the death of Mrs. Eddy had left the future of the Christian Science Church in “a most critical situation” because of the lack of any written consent from here for the amendment of the existing by-laws of the church as set forth in the 1910 Manual created a sensation in Christian Science

circles and forced the Board of Directors, of which McLellan is the head, to hold this afternoon its first session since the death of Mrs. Eddy.

At the close of the session messengers were sent to all the Boston newspapers with the following:

“The Christian Science Board of Directors, at its first meeting since the passing away of Mrs. Eddy, held this afternoon in the Mother Church, authorized the following statement, which was given out through Alfred Farlow:

“The authority given to the Board of Directors by the Church Manual remains intact and is fully adequate for the government of the organization in all its affairs. The policy of this board will be the same as when under Mrs. Eddy's active direction.

The board is in complete harmony, and hundreds of telegrams and letters received from branch churches and societies throughout the world show that it has the unswerving loyalty and support of the entire denomination.

The adequate written instructions and directors of Mrs. Eddy, under which the Christian Science movement has grown and

prospered, including the by-laws, which place the direction of the spiritual and business affairs of the Church entirely in the hands if the Christian Science Board of Directors will continue to guide their actions.”

Stephen A. Chase, Archibald McLennan, Allison V. Stewart, John V. Dittemore, Adam. H. Dickey.

“No Change in Methods.”

Earlier in the day, when besieged by local newspaper men, who wanted an explanation of McLellan’s statements to The World correspondent, McLellan and Dittemore had given out another statement, which, they sough to assure all inquirers, covered the ground of The World interview entirely. This statement read:

“When asked what effect the death of Mrs. Eddy would have on the future of the Christian Science Church, John V Dittemore, clerk of the church, also member of the Board of Directors, said in the presence of Archibald McLellan, chairman of the board, who corroborated his statement.

“There will be no change whatever in the methods of conducting the activities of the denomination: in

fact, the hundreds of messages received from the various branch churches throughout the world prove the unswerving loyalty of Christian Scientists to the teachings of Mrs. Eddy and to the constituted authorities of the Church.

“The by-laws of the Mother Church, which were developed and adopted under Mrs. Eddy’s guidance, have been the rules under which the Church government had been conducted, and they will be adequate for the future. The governing powers of the Church are vested in its Board of Directors by virtue of the written instructions and directions of Mrs. Eddy at various times, these including her written approval, of the by-laws providing that all of the business of the Mother Church shall be transacted by the Christian Science Board of Directors.”

These two statements form the sum total of all that could be extracted during the day from the men who purpose to carry on the Church henceforth, “on a strictly business basis,” as Dittemore told The World correspondent the other day.

“Church Business.”

Nowhere in either statement is there any denial of the fact

admitted as McLellan that the Board of Directors has no written authority from Mrs. Eddy permitting the amendment or emendation of any of the existing by-laws. As pointed out in The World this morning, it is set forth time and again ---both the by-laws of the Church and the various deeds of trust affecting the property held by the Mother Church in Boston that no by-law may be amended or annulled without the written consent of Mary Baker Eddy.

The directors are pinning their powers to Section 6 of Article 1 of the by-laws which reads "Church Business-The business of the mother church shall be transacted by its Christian Science board of directors."

But they deliberately omit all references to Section 5, the one immediately preceding which says:

"The Christian Science board of directors shall consist of five members, they shall --- a vacancy occurring on that board after the candidate is approved by the pastor emeritus."

A lawyer who was associated as counsel on the Glover side of the "next friends" litigation four years ago declared that under repeated -- decisions- of the courts ----- in ----

cases, though, of course, none exactly identical has arisen, this board of directors would find itself shorn of legal powers because of the limitations and requirements placed on it by the by-laws, and which it would be literally impossible to fulfill now that Mrs. Eddy is dead.

Expects Disintegration.

"The very fact that the board is so anxious to point out that it is deluged with such assurance of loyalty indicates a doubt in the minds of some of the directors whether they will find everything plain sailing henceforth," said this lawyer.

"It is my deliberate opinion and I have a somewhat intimate legal and personal acquaintance with the affairs and the personnel of the church and its board, that a gradual disintegration will set in and the church that was held together by the personality of Mrs. Eddy will split up into a number of independent sects or bodies that will renounce all allegiances to the mother church.

"The consequences of such a movement can readily be seen. The first thing to suffer would be the immense income which the mother church derives from its poll or per capita tax. Every Christian

Scientist in good standing contributes \$1 a year, known as the poll tax, to the treasury of the mother church. This income now grown to enormous proportions, has been the mainstay of the organization, and has made possible the enormous expenditures for publicity and for other things which of themselves bring in no actual financial return. I am not referring to the sale of the various publications but the sale of the various publications but to the publicity bureaus that are maintained in every State and capital city at very large expense.

“Information that has reached me from New York City,” continued this lawyer, “convinced me that here will soon be set on foot a movement having for its object the elimination of some of the essentially business features that have characterized the recent management of the church. I am not at liberty to divulge either the nature of my information or the name of my informant.”

The Power of the Church.

The lawyer's reference to the publicity side of Christian Science draws attention to the power which the church, through the Board of Directors, exerts over every newspaper published in Boston. There is not one that will print

anything that in any way reflects on the management of the church's affairs or of the conduct of any of its officers. Whether the matter be of much or little news importance to the community-at large, McLellan or Dittimore need only send out the word, “Don't print this,” “Do not send that, “ and forthwith the thing is done as they direct.

Page 2

In this connection it is interesting to note the duties of the committee of publication as set forth in section 2, article 33 of the Church manual:

“This committee on publication shall be responsible for correcting or having corrected a false newspaper article which has not been replied to by other scientists, or which has been forwarded to this committee for the purpose of having him rely to it.

“If the correction by the committee on publication is not promptly published by the periodical in which it is desirable that this correction shall appear, this committee shall immediately apply for aid to the committee on business.

What the activities of this committee on business have been

would form an interesting story that may yet be unfolded. The section of the by-laws that creates it give it the most vague powers saying:

“The Christian Science board of directors shall elect annually a committee on business, which shall consist if not less than three local members of the mother church, who shall transact promptly and efficiently such business as Mrs. Eddy, the directors or the committee on publication shall commit to it.

“While the members of this committee are engaged in the transaction of the business assigned to them they shall be paid from the church funds.”

And here again the inevitable personality of Mrs. Eddy intrudes itself, for it is set forth that “before being eligible for office the names of the persons nominated for the said office shall be presented to Mrs. Eddy for her written approval.”

Mrs. Eddy's Will.

Various reports were circulated today concerning the contents of Mrs. Eddy's will, and to set them at rest Gen. Henry M. Baker, a second cousin of Mrs. Eddy and the executor under the will, gave

The World correspondent some definite facts, though he would not answer leading questions as to important details.

As indicated in The World last Tuesday, on the authority of Alfred B. Farlow, who is the Committee of Publication, the bulk of Mrs. Eddy's estate will go to the Christian Science Church. Gen. Baker would not say if the bequest was absolute or in the form of a trust to a board of trustees or whether the present Board of Directors is to have absolute control over the bequest.

The value of the estate stated in The World last Tuesday was confirmed by both Gen. Baker and Mr. Farlow to-day as around \$1,500,000.

Several bequests to individuals are mentioned in the will, but Gen. Baker would not give their amounts. He declared a story that Calvin A. Frye was to get \$18,000 was “inaccurate,” but he would not say whether the amount of Frye's bequest was over or under this sum.

From other sources it was learned that that the will in its original form was drawn in 1904 and its principle clauses after the “next friends” litigation.

But since the settlement effected by Mrs. Eddy on her son and adopted son, George W. Glover and Dr. E. J. Foster Eddy, by which they contracted not to contest her will, but to take a total of \$300,000 between them, two codicils have been added to the will. The codicils, The World's informant said tonight, were executed since Mrs. Eddy left Concord and came to Boston. That was in January, 1908, when she was nearly eighty-seven years old and in a very feeble state of health.

One of these codicils directs that the estate at Pleasant View near Concord, be sold within three months of the probate of the will, either at public sale or private auction.

The original will directed that this estate be kept up and left in charge of Calvin A. Frye for his lifetime. The belief of those interested in the will but not entrusted with the inner secrets of the Eddy household is that some arrangement is contemplated, is not actually provided for in the will, by which Frye will come into complete possession of Pleasant View estate for a nominal consideration.

It is there that her son George would like to see her buried, but now that he has been advised that

the estate is to be sold, under the recent codicil, he doubts the advisability of making that his mother's final resting place.

"If Frye is to have my mother's estate," said Glover to-day, talking to a close friend, "I am determined that he shall not have control over her body. I would rather see her buried anywhere than in land he is master of."

Glover Disappointed.

Glover was told some of the contents of the will by Baker this morning, because he brought up this very subject of the burial of Mrs. Eddy. When he learned that his mother's estate was to be sold, he was bitterly disappointed, for she had told him, he said, that she loved the place and hoped to be buried there.

"It's a mighty strange thing," said Glover, "that she should change her mind about that. If this is the fact that she cannot be buried there, I may consent to the Mt. Auburn plan after all. But I will not reach a final decision until I have consulted once more with my lawyers."

William D. Chandler, son of former U.S. Senator Chandler, and John W. Kelley, of Portsmouth, N.H., who was associated in the

nest friends litigation with the Senator as Glover counsel, spent several hours with Glover and Dr. Eddy to-day. The Glovers and Dr. Eddy will leave Boston tomorrow to pay a visit to Lawyer Kelley at Portsmouth.

Until Mrs. Eddy's will has been filed, and this may not be till next week, when it may be offered in the first instance for probate at Concord, N.H., there is no foundation for any rumors of a contest by Glover or Dr. Eddy, who are agreed to act in concert.

CHRISTIAN SCIENCE
 FUTURE CALLED SAFE
 Powers and Policy of Church
 Directors Not Affected by
 Mrs. Eddy's Death.

LEFT FULL INSTRUCTIONS

Founder's Will Not to Be
 Probated for Several Days -
 G.W. Glover, Her Only Son,
 May Contest It.

Special to The New York Times.

BOSTON, Dec. 9—Replying to published statements that Mrs. Eddy herself had so bound the very essence of the laws governing the church to her own personality that those now in charge are powerless to revise the present laws or make new ones, this statement was made public to-night following the first meeting of the Board of Directors since Mrs. Eddy's death, through Alfred Farlow of the Publication Committee, and signed by Stephen A. Chase, Archibald McLellan, Allison V. Stewart, John V. Dittmore, and Adam H. Dickey, who constitute the board:

The authority given to the Board of Directors by the church manual remains intact, and is fully adequate for the government of the organization in all its affairs. The policy of this board will be the same as when under Mrs. Eddy's active direction.

The board is in complete harmony, and hundreds of telegrams and letters received from branch churches and societies throughout the world show that it has the unswerving loyalty and support of the entire denomination.

The adequate written instructions and directions of Mrs. Eddy, under which the Christian Science movement has grown and prospered, including the by-laws, which place the direction of the spiritual and business affairs of the church entirely in the hands of the Christian Science Board

of Directors, will continue to guide their actions.

Lively speculation has been caused by the publication this morning of the principal features of Mrs. Eddy's will, in which the larger portion of her estate is bequeathed for church purposes.

George Washington Glover of Lead, S.D., the only son of Mrs. Eddy, who is said to have been left nothing in the instrument, says that he may contest the will.

The will will not be filed for probate for several days, but it was authoritatively stated to-day that Mrs. Eddy's fortune amounts to \$1,500,000, and that after some bequests are paid to members of her household the bulk of the property is given to the Christian Science Church for Christian Science usages. The statement regarding the will was issued by Alfred Farlow as follows:

"I have been informed by one of the trustees that Mrs. Eddy's will will not be made known for several days. In answer, however, to many urgent inquiries I have been informed that Mrs. Eddy's fortune, including her copyrights, will probably amount to \$1,500,000.

"There are some bequests made to members of the household and the Christian Science Church is the residuary legatee. The bulk of the property goes to the Christian Science Church for Christian Science purposes.

"No anxiety for the future of Christian Science or of the Mother Church in Boston is felt by the Directors. While comparatively little has been made public regarding the contents of Mrs. Eddy's will, it will not be found difficult to determine what Christian Science stands for, what powers and authority the by-laws are intended to give, and what the future course and management of the Church should be. The Directors will consider the whole situation calmly and thoughtfully in the light of the provisions of the will when the latter has been made public."

With reference to the place of final interment the family prefer Pleasant View, Concord, N.H., and the Directors prefer Chestnut Hill. No decision has been made and it is stated that the matter will be amicably arranged later.

CHRISTIAN SCIENCE FUTURE CALLED SAFE

Powers and Policy of Church Directors Not Affected by Mrs. Eddy's Death.

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N. Y. American
Dec. 10. 1910

SCIENCE CHURCH DIRECTORS ARE IN COMPLETE ACCORD

Policy to Be the Same as When
Under Mrs. Eddy's Active
Direction.

OFFICIAL STATEMENT GIVEN

Perfect Harmony Prevails and
Branches Promise Unswerv-
ing Loyalty.

Boston, Dec. 8.—In reply to reports printed in New York newspapers other

than The American this morning that as a result of the death of Mrs. Eddy the Christian Science Church was facing a crisis, the following statement was issued here to-night:

"The Christian Science Board of Directors, at its first meeting since the passing of Mrs. Eddy, held this afternoon in the mother church, authorized the following statement, which was given out through Alfred Farlow:

"The authority given to the Board of Directors by the church manual remains intact and is fully adequate for the government of the organization in all its affairs. The policy of this board will be the same as when under Mrs. Eddy's active direction

Board in Complete Harmony.

"The board is in complete harmony, and hundreds of telegrams and letters received from branch churches and societies throughout the world show that it has the unswerving loyalty and support of the entire denomination.

"The adequate written instructions and directions of Mrs. Eddy, under which the Christian Science movement has grown and prospered, including the by-laws, which place the direction of the spiritual and business affairs of the church entirely in the hands of the Christian Science Board of Directors, will continue to guide their actions."

The statement was signed by Stephen A. Chase, Archibald McLellan, Allison V. Stewart, John V. Dittmore and Adam H. Dickey, who constitute the board of directors.

When asked regarding the report that the Christian Science Church affairs had reached a crisis, Alfred Farlow, manager of the Publication Committee, to-night wrote out the following statement for The American's representative:

"I am not an authority on the church manual, but I entertain the opinion that the present laws contain at least the essence of all that is necessary to a substantial and satisfactory government.

"If perchance it should develop that there is any complication, it will not be difficult to find a solution of it."

Confirm Statement About Will.

Both Mr. Farlow and General Henry M. Baker, Mrs. Eddy's second cousin and executor of her estate, made statements this afternoon confirming the story about the provisions of Mrs. Eddy's will printed in the New York American to-day. Mr. Farlow said:

"I have just been told by one of the trustees that Mrs. Eddy's will will not be made known for several days, but in answer to many urgent inquiries I have been informed that Mrs. Eddy's fortune, including her copyrights, will probably amount to \$1,500,000. There are some bequests made to members of her household. The Christian Science Church is the residuary legatee. The bulk of her fortune goes to the Christian Science Church for Christian Science usages."

General Baker said:

Final Burial Place Not Decided.

"There are several bequests to members of Mrs. Eddy's household and to personal friends, but the Christian Science Church is the residuary legatee, and will receive the bulk of her property. The estate, Pleasant View, at Concord, N. H., is to be sold by me as executor, either at private or public sale. The estate at Chestnut Hill will go the church, but the manner in which it will be utilized is yet to be determined."

Clerk Dittmore said to-night no conference had been held with Mrs. Eddy's son to discuss her final burial place.

N. Y. Tribune
Dec. 10, 1910

EDDY TO GUIDE IN DEATH AS IN LIFE

Directors of Christian Science
Church Issue Statement
to This Effect.

FORTUNE OF \$1,500,000 LEFT

Bulk of Founder's Estate Goes
to the Church—Bequests Made
to Members of Household—
Son May Contest Will.

Boston, Dec. 9.—A declaration that the government of the Christian Science Church under the board of directors will continue according to the ideas of the founder and leader, Mrs. Mary Eddy, was made public to-night by the five directors, following the first meeting of the board since Mrs. Eddy's death. This statement, which was given out through Alfred Farlow, of the publication committee, was signed by Stephen A. Chase, Archibald McLellan, Allison V. Stewart, John V. Dittmore and Adam H. Dickey, who constitute the board of directors.

The authority given to the board of directors by the Church manual remains intact and is fully adequate for the government of the organization in all its affairs. The policy of this board will be the same as when under Mrs. Eddy's "active direction," says the statement, continuing as follows:

"The board is in complete harmony, and hundreds of telegrams and letters received from branch churches and societies throughout the world show that it has the unswerving loyalty and support of the entire denomination.

"The adequate written instructions and directions of Mrs. Eddy under which the Christian Science movement has grown and prospered, including the bylaws which place the direction of the spiritual and business affairs of the Church entirely in the hands of the Christian Science board of directors, will continue to guide their actions."

George Washington Glover, of South Dakota, the only son of Mrs. Eddy, to whom it is said, nothing has been left by the will of his mother, said this afternoon that he might contest the will.

The will of Mrs. Eddy will not be filed for probate for several days, but it was authoritatively stated to-day that the fortune amounted to \$1,500,000 and that after some bequests were paid to members of her household the bulk of the property was given to the Christian Science Church for Christian Science uses.

The statement regarding the will was issued by Alfred Farlow, as follows:

"I have been informed by one of the trustees that Mrs. Eddy's will will not be made known for several days. In answer, however, to many urgent inquiries I have been informed that Mrs. Eddy's fortune, including her copyrights, will probably amount to \$1,500,000.

"There are some bequests made to members of the household, and the Christian Science Church is the residuary legatee. The bulk of the property goes to the Christian Science Church for Christian Science purposes."

In speaking of the future of the Christian Science Church, Mr. Farlow said:

"No anxiety for the future of Christian Science or of the Mother Church in Boston is felt by the directors. While comparatively little has been made public regarding the contents of Mrs. Eddy's will, it will not be found difficult to determine what Christian Science stands for, what powers and authority the by-laws are intended to give and what the future course and management of the Church should be. The directors will consider the whole situation calmly and thoughtfully in the light of the provisions of the will, when the latter has been made public."

John V. Dittenmore, clerk of the Mother Church, said:

"There will be no change whatever in the methods of conducting the activities of the denomination; in fact, the hundreds of messages received from the various branch churches throughout the world would prove the unswerving loyalty of Christian Scientists to the teachings of Mrs. Eddy and to the constituted authorities of the Church. The bylaws of the Mother Church, which were developed and adopted under Mrs. Eddy's guidance, have been the rules under which the Church government has been conducted, and they will be adequate for the future."

Dec 10, 1910

C. S. MONITOR

CHURCH MANUAL GIVES DIRECTORS AMPLE AUTHORITY

The Christian Science Board of Directors in a meeting at The Mother Church yesterday issued the following statement:

"The authority given to the Board of Directors by the Church Manual remains intact and is fully adequate for the government of the organization in all its affairs. The policy of this board will be the same as when under Mrs. Eddy's active direction.

"The board is in complete harmony and hundreds of telegrams and letters received from branch churches and societies throughout the world show that it has the unswerving loyalty and support of the entire denomination.

"The adequate written instructions and directions of Mrs. Eddy, under which the Christian Science movement has grown and prospered, including the by-laws which place the direction of the spiritual and business affairs of the church entirely in the hands of the Christian Science Board of Directors, will continue to guide their actions."

NEEDS NO "SPIRITUAL HEAD"

Mrs. Eddy's Book Is Leader of
Scientists

They Say for Fifteen Years This Has Been
Apparent

Directors Claim All Necessary
Power

Cannot Change By-Laws or Mrs. Eddy's Books
Now

Can the Christian Science Church continue in its present path without an individual living spiritual head, now that Mrs. Mary Baker G. Eddy, founder of the faith, is dead? That is a question which has been raised in newspaper articles published today in New York city, and it is one that has long been speculated upon by thousands of people, most of whom are more or less unfamiliar with the doctrines and methods of the Christian Science Church.

In an interview, this afternoon, a man who is closely in touch with affairs of the Mother Church—the First Church of Christ, Scientist—in Boston, it was declared that the directors have considered this question as well as the one of the actual administration of the business affairs, since and for a long time before the death of Mrs. Eddy, and that they are of the opinion that the Church will continue to disseminate the doctrines of the founder, not only through the printing and sale of her book, "Science and Health with Key to the Scriptures," but also by continuation of the various publications of the faith. As to the matter of a living spiritual leader, an individual who should take charge of doctrinal matters, it was pointed out that such a leader is unnecessary and "never will be put forward."

He said that Christian Scientists are practically unanimous for the directors of the Mother Church taking the reins over the entire conduct of the administration of such matters as require it, and that "now that Mrs. Eddy has gone on, no one is needed to interpret the Scriptures, because she did that and her 'Science and Health' furnishes the guidance that certain poorly informed people imagine can be had only through a leader."

He said that Christian Scientists are practically unanimous for the directors of the Mother Church taking the reins over the entire conduct of the administration of such matters as require it, and that "now that Mrs. Eddy has gone on, no one is needed to interpret the Scriptures, because she did that and her 'Science and Health' furnishes the guidance that certain poorly informed people imagine can be had only through a leader."

It was in 1895 that Mrs. Eddy issued this order, which lends considerable force to this argument:

"I, Mary Baker Eddy, ordain the Bible and 'Science and Health with Key to the Scriptures' pastor over the First Church of Christ, Scientist, in Boston, Mass., and they will continue to preach for this church and the world."

This order shows that Mrs. Eddy, fifteen years before her death, thoroughly believed in the idea of having the Bible and her book used directly and giving the congregation their own chance to interpret them rather than have a pastor try to analyze her ideas according to his own individual views, with a risk of grievous errors, and so there appears no good reason why this policy, then adopted in the Mother Church and all others, should not be continued as it has been for fifteen years. At the time when the order was put forth it was written because some of the pastors, in giving their own interpretations of "Science and Health" had made mistakes which were far from pleasing to the founder of the faith.

The person who explained these matters declared that if Mrs. Eddy herself had, for years preferred to go without individual leaders in her churches and, instead, depended entirely upon her works to convert

people to Christian Science and keep them within its folds, it would hardly be likely that anyone would come forward to try for the place as individual head of the Church. There have been found other people, however, who look for the appearance of someone who shall seek to gain the place held by Mrs. Eddy, in so far as possible for a successor to be found for the originator. Mrs. Augusta E. Stetson, the former pastor of the Second Church of Christ, Scientist, in New York, who was expelled a year ago by the directors of the Mother Church, has been mentioned in connection with this, as was natural under the circumstances. So far she has made no open move that might give foundation to such rumors. It was pointed out this afternoon that Mrs. Eddy's return of the valuable diamond crown breastpin to Mrs. Stetson, by a bequest in her will, was a wise move. If it had been willed to anyone else, following the open rupture between Mrs. Stetson and Mrs. Eddy, it might have caused ill feeling.

The directors appear to have anticipated that there might be trouble from someone claiming the right to succeed Mrs. Eddy as the "spiritual head" of the church, and so in their statement they say:

The authority given to the directors by the church manual remains intact and is fully adequate for the government of the organization in all its affairs. The policy of this board will be the same as when under Mrs. Eddy's active direction. The board is in complete harmony, and hundreds of telegrams and letters received from branch churches and societies throughout the world show that it has the unswerving loyalty and support of the entire denomination. The adequate written instructions and directions of Mrs. Eddy, under which the Christian Science movement has grown and prospered, including the by-laws, which place the direction of the spiritual and business affairs of the Church entirely in the hands of the Christian Science directors, will continue to guide their actions.

Many people who are not in sympathy with the faith claim that the directors issued this statement with the intent to forestall any movement to oust them. In connection with the directors' statement that the manual and by-laws provide them with ample authority to assume charge and administer the affairs of the church as they see fit, the following is of especial interest:

Amendment of By-Laws, Section 3—No new tenet or by-law shall be adopted, nor any tenet or by-law amended or annulled, without the written consent of Mary Baker Eddy, the author of our textbook, "Science and Health."

From this it will be seen that while the directors may be given power under the by-laws and manual, still their activity cannot extend to changing their source of authority and power, and the peculiar situation is found of inability of anyone to in any way alter or change the by-laws without the consent of one who has passed beyond the power to give it, so that the regulations in force at the time of Mrs. Eddy's death must of necessity stand for all time, or as long as the Church lasts. This restriction extends to the editions of "Science and Health" also. The present last edition must remain the real last edition so far as the text goes.

There have arisen some erroneous reports as to the size of the following of Mrs. Eddy. There were only 85,000 members of the Church three years ago. A man connected with the organization of the Mother Church estimates that the membership now amounts to nearly 150,000. At the same time he says that there are 1,000,000 believers in the Scientist doctrines, only about one-sixth of whom have joined the Church, it would appear. There are Christian Science churches to the number of about one thousand, most of them in the United States. The faith is strong in England, Australia and New Zealand, and there are several churches of considerable size in Germany. In Berlin there are two, one of which has seats for one thousand and is frequently so crowded that many have to stand. The Mother Church of this city is the largest and most pretentious, seating 5012 and having cost about \$2,000,000.

BOARD TAKES UP MRS. EDDY'S WORK

Directors Meet and Announce
Control of Christian
Science Affairs.

BURIAL PLACE UNDECIDED

Bulk of Leader's Fortune of
\$1,500,000 Willed to the
Church She Founded.

The members of the Christian Science board of directors, Stephen A. Chase, Archibald McLellan, Allison V. Stewart, John V. Dittemore and Adam H. Dickey, met in the Mother Church, yesterday afternoon, for the first time since the passing away of Mrs. Eddy, and formally declared themselves in full control of the business and spiritual affairs of the Christian Science movement. They announce that their policy will remain unchanged and that they are in entire harmony. Their statement says:

"The authority given to the board of directors by the Church Manual remains intact, and is fully adequate for the government of the organization in all its affairs. The policy of this board will be the same as when under Mrs. Eddy's active direction.

"The board is in complete harmony, and hundreds of telegrams and letters received from branch churches and societies throughout the world show that it has the unswerving loyalty and support of the entire denomination.

"The adequate written instructions and directions of Mrs. Eddy, under which the Christian Science movement has grown and prospered, including the by-laws which place the direction of the spiritual and business affairs of the church entirely in the hands of the Christian Science board of directors, will continue to guide their actions."

Burial Place Undecided.

Although no decision has been reached as to the final resting place of the remains of Mrs. Eddy, the question will receive further discussion at a conference soon to be held between the Christian Science board of directors and the son and adopted son of Mrs. Eddy, and it is expected that the matter will be settled amicably.

For the present the body will remain in the receiving vault at Mt. Auburn cemetery, but it is doubtful if it will be committed to Mt. Auburn for final burial.

George W. Glover, Mrs. Eddy's son, who came from South Dakota to attend the funeral, maintains that the interment shall be among her kindred at Tilton, N. H., and Dr. Ebenezer J. Foster-Eddy, the adopted son, still supports Mr. Glover in favoring New Hampshire as the burial place, with a preference expressed for Concord rather than Tilton.

Neither was consulted by the church officials in the arrangements made for depositing Mrs. Eddy's body in the Mt. Auburn tomb. While they have agreed to this as a temporary location, they reserve the right to say where the body shall find permanent burial. Since Mr. Glover stands in the first degree of consanguinity to Mrs. Eddy and has the support of Dr. Foster-Eddy, it is claimed, concerning the legal aspect of the case, that theirs will be the final word.

Mrs. Eddy's Fortune for Church.

Mrs. Eddy's fortune, including her copyrights, will amount to \$1,500,000, Alfred Farlow, the publicity agent of the Christian Scientists, said yesterday.

He also announced that the bulk of the fortune would go to the Christian Science church for Christian Science uses. His statement was as follows:

"I have just been told by one of the trustees that Mrs. Eddy's will will not be made known for several days.

"In answer to many inquiries I have been informed that Mrs. Eddy's fortune, including her copyrights, will probably amount to a million and a half. There are some bequests made to the members of her household.

"The Christian Science Church is the residuary legatee. The bulk of her fortune goes to the Christian Science church for Christian Science usage."

Gen. Henry M. Baker, second cousin of Mrs. Eddy, yesterday made an authoritative statement concerning Mrs. Eddy's will. Gen. Baker is named as the executor of the estate, and he knows what the will contains.

"There are several bequests to members of Mrs. Eddy's household and to personal friends," said Gen. Baker, "but

the Christian Science church is the residuary legatee, and will receive the bulk of her property. The estate, Pleasant View, at Concord, N. H., is to be sold by me as executor, either at private or public sale. The estate at Chestnut Hill will go to the church, but the manner in which it will be utilized is yet to be determined."

Bequests to Household.

Gen. Baker was asked as to the bequests to members of Mrs. Eddy's household, and he said there were several such, and of various amounts, but ~~he declined to discuss either the number of those bequests or the amounts involved.~~

It is known that Mrs. Laura A. Sargent, Mrs. Eddy's housekeeper and companion for years, has been substantially remembered, and it is also believed that the Rev. Irving C. Tomlinson, who was one of the Christian Science lecturers, and who has lived at the Eddy home for several years, has been named in the will.

In addition to her two estates, Pleasant View at Concord and the residence at Chestnut Hill, Mrs. Eddy's only other realty was the house at 385 Commonwealth avenue, which she deeded to the church some years ago, but in which she retained a life interest, and the residence adjoining, at 387. These two houses go to the church.

While the real estate owned by Mrs. Eddy was valuable, the bulk of her property was in gilt-edged securities, largely town and city bonds, with some government securities.

No bequests, it is well understood, although not officially so from Gen. Baker, were made to Mrs. Eddy's son, George W. Glover, to any members of his family, to Dr. E. J. Foster-Eddy, her adopted son, nor to any of her other relatives.

DEC - 19 - 1970

N.Y. SUN

SUN.

MONDAY, DECEMBER
Rain to-day, generally, fa-
morrow; brisk southwest

Printed by the Sun Printing and Publishing Association.

THE CHRISTIAN SCIENCE CRISIS

Boston Directors Eager to
Retain Temporal
Power.

WOULD END SINGLE CONTROL

They Have Directed the Vast
Financial Interests of
the Body.

NOT complete

BOSTON, Dec. 18.—The directors of the Mother Church of Christ, Scientist, self-appointed stewards of the faith left without a leader by the death of Mary Baker G. Eddy, hold a precarious tenure and they realize that fact.

Should some one of the faith possessing powers of leadership and a following rise to dispute the authority which the directorate of the Mother Church here has assumed without a specific bequest of the dead leader a crisis in the affairs of the whole Church would follow. The five directors of the Mother Church are not unaware of the possibility of such a contest. They are preparing against it.

Immediately after the death of Mrs. Eddy on December 3 the board while announcing that there would be no leader to succeed her in supreme authority over the Church laid special emphasis on the fact that great numbers of telegrams had been received which expressed loyalty to the Mother Church. That body also laid stress on the fact that Mrs. Eddy had deprecated the idea of leadership in the Church. There was no further need of a leader, the directors affirmed.

Investigation of the situation in which the directorate now finds itself and a review of the spirit and purpose of the Church indicate that the board of directors cannot overestimate the results of a possible rebellion against its self-assumed authority. This because of two reasons.

THE MOTHER CHURCH

WILLIAM R. RATHVON

CHRISTIAN SCIENTISTS are convinced that the formation and establishment of The Mother Church of Christian Science was divinely sanctioned. It has no material ancestry, no predecessors. It is distinctively The First Church of Christ, Scientist,—the first that has ever been. As the cause of Christian Science itself was ordained of God, so the need of a visible, vitalizing center was supplied, and it has been divinely sustained. Originally organized to meet local needs, it has become the keystone in an arch of zealous worshipers that spans the religious horizon of the whole world. Similar in organization to the many branch churches which in the last thirty years have patterned after it, adopting its form of service and special activities, it yet stands alone, unique and inimitable, the cap-sheaf of a bountiful harvest of Spirit that is perennially in fruitage from the equator to the poles. Without seeking expansion, with the gateway to its membership none too easily entered, its growth in the last ten years has been consistently more rapid than that of any other church organization since the foundation of the Christian religion.

Of its various achievements, not the least is the part it has taken in upholding the hands of its Founder in her valiant efforts to protect Christian Science from adulteration and intrusion of every kind. Since 1875, when the first copy of Science and Health was modestly handed to an incredulous world, its author has made a dauntless and resolute stand to keep its pages clear of all that would be below its high standard. How tremendous a conflict this has been only Mrs. Eddy will ever know, but it is for all of us to appreciate that it is by her indomitable courage and unswerving reliance upon Principle that the integrity of Christian Science teaching has been preserved. Today it is standing beautiful and strong, like a green oak in a thirsty land, a delight to the weary eye and a shelter and rest to the weak and worn. If, as was asserted by one of England's brightest minds, whoever could make two blades of grass grow where but one grew before, deserved much and did more essential service than a whole race of those who talked a great deal but did nothing, what shall be

said of one who has made whole fields of living green appear? Or where shall we search for words to tell the worth of one who tilled the field until the ripened grain burst its husk and dropped its golden store, to the joy of the hungry multitudes?

In the past there has been much needless criticism because Mrs. Eddy promptly copyrighted all her works and fairly exacted the rights to which she was thereby entitled; because her followers are expected to name the book and author when publicly quoting from her writings; and because they employ as textual helps in the study of Christian Science nothing but the Bible and the writings that have come down to them through their Leader's pen; yet it is by just such wise precautions that our faith has been kept in its original beauty, chaste and inviolate. Sure of the demonstrable truth of the ideas imparted to her, she would have none of questionable origin, and so declined the offerings of would-be coadjutors, sincere or well meaning though they might be.

To her steadfastness, also, it is due that we not only have an unadulterated text-book, but that we do not have more than one. Ambitious writers, one-time students of Christian Science,—some of them,—have written books, with the hope that they might some day be accepted as adjuncts or supplements to Science and Health; but there never has been and never can be more than one text-book of Christian Science. We may go from the plains of Australia to the peaks of Alaska, finding proficient Scientists all the long way, and from them will get the same answers to our questions about God and man and life and health. There can be no contradictions, no discrepancies, no incongruities on the part of those who understand the Principle, for the essentials of real Christianity have been made as clear as the mountain stream that springs from perpetual snow. Such are the fruits of unified understanding, of adherence to Principle as Principle, as expressed in the one text-book of a great religion.

Misuse of our text-book in public has been largely prevented by the vigilance of The Mother Church, acting under the by-laws of its Manual.—It is generally known that these by-laws provide that the first qualification for readership in a branch church is membership in The Mother Church. A spurious organization whose readers were not members

would thus be quickly unmasked. Nor would the investigator be obliged to search the records in Boston to establish its fraudulence, for the columns of *The Christian Science Journal* would tell him at a glance. Every Christian Science church or society in good standing is advertised in the *Journal*, and none others could buy space in its columns for a king's ransom. A half-inch card in its directory is a credential that needs no counter-mark from any Scientist in the land. A similar safeguard, simple as it is admirable, applies to practitioners. Those who would follow the healing of the sick through Christian Science and have their professional cards appear in the *Journal*, must also be members of The Mother Church, which implies careful scrutiny as to their fitness. —

A benevolent protection is exercised by The Mother Church over all its branches. — The smallest and most remote church in the land is held in the same loving solicitude as the largest and most influential. Interesting instances might be mentioned where The Mother Church has lifted the branch churches out of deep water and set them on high ground. It is continually responding, through its Board of Directors, to requests for advice, for interpretation and construction of church law, and for counsel respecting the solution of local problems. Yet it rigidly adheres to the letter and the spirit of the Manual, and never interferes unsolicited with churches or individuals in the conduct of their own affairs. It is a court of last resort, not a policeman. —

While The Mother Church thus conserves the interests of the branches, it is itself composed wholly of individuals. Individual Scientists are its components, and the local churches are represented through their members. It is not a Boston church, but universal, and the homes of its members are found in every habitable part of the globe. The member in far Australia shares all the privileges it offers to the member in Boston, except the single one of attendance at its regular services. And that is his, too, if he will but come and take it.

In our great warfare against sin, disease, and death we have in The Mother Church a mighty arsenal and storehouse of supplies. It furnishes us the munitions of war, the banners of peace, and the men to use them both. Through its Metaphysical College it supplies us trained teachers; through its able board of lectureship it tells of the Christ

Science to the multitudes; through its committees on publication it holds in check misjudgment and misrepresentation; through its periodicals it enlightens the world with the light of Truth.

To illustrate: If for the moment we should lift out of the Christian Science movement The Mother Church, with its institutions and activities, what should we have left? We should have hundreds of virile, active, zealous church organizations, but they would be separated units, drifting this way and that, without cohesion or tenacity. It might be profitable to ask ourselves if they could act concertedly or forcefully as they do today when a step forward is determined upon; or present to a common foe that solid front against which the enemies of Truth have so often plunged to their confusion and defeat. There is little probability of our giving too high a place in our esteem to The Mother Church as the agency of divine Love, which out of our many units makes a union, adamant and invincible, even as cement binds the drifting sand and flowing water into a rock that will endure like the pyramids of Egypt.

The history of mankind reveals that the propagation of an idea requires organization in its earlier stages; and as Christian Scientists we must be ready for the time when we shall have outgrown the need of church organization. How long it may be in coming, none of us can tell; but this we know, that until the hour strikes when the branch churches have fully played their part in the great drama of the salvation of mankind from sin, sickness, and death, so long will The Mother Church be as needful as the mother's loving hand to the toddling infant, as her wise counsel to the growing youth, as her comforting and inspiring companionship to maturity. And what does she ask of us in return? Only the two things which should ever go hand-in-hand, namely, love and loyalty. —

We can readily see that it is something vastly more than a beautiful temple which thus deserves our devotion. That might be taken apart, from the carved cap of the cupola's crest to the massive monoliths of its granite base, and be dropped stone by stone into Boston harbor, but The Mother Church would be untouched, for it exists in the hearts and minds of men, and not on the corner of a street. The real church, to use our Leader's words, is "the structure of Truth and Love" (Science and Health, p. 583), not a

building of stone and iron. That great gray tabernacle, stately and beautiful, is no more The Mother Church of Christian Science than the coat is the man. Were we to seek a grouping of words that would flash into consciousness a picture of what The Mother Church really is, we need go no farther than the Bible itself, for therein has been set down in enduring phrase the things that should come to mind when we direct our thought toward what it is and what it stands for. When we think of the things named by Paul in his letter to the Philippians,—“Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things,”—we have before our thought the ideal Mother Church of Christian Science which asks our love and loyalty.]

[Written for the *Journal*]

"NOT WITH OBSERVATION"

WARWICK JAMES PRICE

God's kingdom does not come
With the emblazoned silken banners flying,
With shrilling of the trumpet's clarion crying,
With the deep roll of drum.

But, as vague dreams of night
Fade into nothing when we rouse from sleeping
To find the sun his morning vigil keeping,
Bathing the world in light;

So, as one may obey
The "still small voice," he wakes to find the seeming
Of sin, disease, and death was but the dreaming.
God's kingdom is, today.

And, lo! we see one stand
High above those who still in blindness linger,
Pointing their way, with step-compelling finger,
Into the promised land.

MEMOIRS OF JUDGE HANNA.

malpractice in her official family? Within a short time, after beginning to tell the story, Calvin Frye was found dead. ^{43,44} Yet Mrs. Eddy had accomplished her goal in 1910. She froze the Manual as a rod or iron. With a dead body evident in 1910, a court could not make Mrs. Eddy a ward nor declare her, if she had ascended, a missing person, giving itself or others power to lead for 7 years until she be declared dead or found. The Mother Church ~~now for all time~~ must be administered exactly as she outlined, ^{43,44} with no changes, or nullifications, all to be guarded by officers and members studying the Manual and watching as required by Article I.

But Mrs. Eddy plainly labeled the conspirators: To Judge Hanna, she called them a ^{43,44} "cabal"! To Ira Knapp she wrote that they were a ⁴⁴ "triumvirate". The last words she wrote were: "God is my Life". ⁴⁷ But the second to the last words were: "A combination of sinners that was fast is all that could injure me." ⁴⁸

But though the body of Mary Baker Eddy in a great funeral would lie, ⁴⁹ as God's Two Witnesses, Rev. 11, "in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified," she should not be dead. ⁵⁰ At the permanent burial at Mt. Auburn Cemetery, Jan. 26, 1911, newsmen looked a last time on her face. It was unchanged though 7 weeks had passed since the funeral. Now the open view plate was closed forever and the casket loaded onto a hearse. Horses and men began drawing it the quarter mile to waiting tomb. But suddenly appeared with the procession an unidentifiable lady. Who was she? Everyone had been admitted to the high-fence-enclosed cemetery by ticket only. All indentifications had been verified. And all other people had been removed by caretaker before the Eddy procession had arrived. Only men had been invited. The day was cold, no fit for a woman to be there. Newspapers finally presumed the woman was the funeral director's ⁵¹ assistant. She had, ⁵² 7 weeks before, prepared the body for burial. But the director denied that she was at Mt. Auburn! The woman was as unrecognized to all in that final cemetery procession of Mary Baker Eddy as was Jesus to Mary Magdalene when she met him, risen, beside the sepulcher of the Arimathean. And there are many other eye and ear witnesses that Mary Baker Eddy is not dead. And as she says in

EVENING WORLD, THURSDAY

MRS. EDDY'S BODY BURIED IN GRAVE ON SHORE OF LAKE

Removed From Vault and With
Simple Ceremony Consigned
to Earth in Cemetery Lot.

HER BOOKS ON CASKET.

Thirty Persons, Mostly Chris-
tian Science Leaders, Wit-
ness the Transfer.

CAMBRIDGE, Mass., Jan. 26.—The body of Mrs. Mary Baker G. Eddy, founder of Christian Science, was removed from the receiving tomb and buried in a lot on the shore of Halcyon Lake, Mount Auburn Cemetery, this afternoon.

About thirty persons, including the directors of the Christian Science Church and others prominent in the denomination, witnessed the interment.

The burial took place at 2.30 P. M. Judge Clifford M. Smith, first reader of the First Church of Christian Science of Boston, better known as the Mother Church, read the Ninety-first Psalm and pronounced the benediction.

Her Books in Casket.

Copies of Mrs. Eddy's writings, including all of her poems, were enclosed in

a sealed copper box, which was placed on top of the casket and lowered into the grave.

Neither Mrs. Eddy's son, George W. Glover, or her adopted son, E. J. Foster, was present. Gen. Henry M. Baker of Washington was the nearest relative present.

The following were the pall-bearers: William Farlow, William P. McKenzie, Lewis C. Strang, Thomas W. Hatten, James A. Neal, Calvin C. Hill, David B. Ogden and David M. McKee.

[The transfer of Mrs. Eddy's body was witnessed by only one woman, and she was an assistant to the undertaker. All others were men, consisting of those above mentioned and the undertaker and his assistants.]

Absolute Secrecy.

The plans for the interment were kept in absolute secrecy, no one outside of the highest Christian Science officials having an inkling that the ceremony would be this afternoon. Those who were summoned were under a pledge of secrecy. The little knot of men who conducted the interment of the dead leader of the Christian Science movement went out to Mount Auburn Cemetery in carriages, and arrived in rather scattering order. Their passing through the streets of Boston and Cambridge attracted not as much attention as would have an ordinary funeral cortege.

As soon as all had arrived the casket was taken from the resting place in the vault and with the top removed. All present passed around it and viewed to the last time the features of Mrs. Eddy. The casket was then lowered into the grave and the lid of the tomb

by its own light, it publishes the word of truth that "all the ends of the earth shall see the salvation of our God" (Isa. 52:10).

Mr. Cudworth then introduced the incoming President, who addressed the meeting in part as follows:

Beloved Members of The Mother Church:

This is a meeting of hearts, and we can well say that our Leader's love welcomes us here today, for we can never separate Mary Baker Eddy from The Mother Church.

When Christ Jesus looked out upon the world of his day, outwardly disturbed though it was, it appeared to him as a truly great harvest, awaiting only the reaping.

Our Master was not overwhelmed by the magnitude or complexity of what was presented to him. He knew that the understanding and demonstration of the divine Principle, Love, which he called his Father, were adequate to the solution of every problem.

That his teaching might be given limitless scope and permanent form our Master promised the Comforter, which would lead into all truth, revealing Christianity as a knowable, livable, and demonstrable Science. When, therefore, as Christian Scientists we look out upon the world of today with assurance born of spiritual understanding, it is because our Leader,

in revealing divine Science, has placed our feet on the rock, Christ. There are those, however, who believe that the present times offer problems impossible of solution. Others see little hope for amity among nations.

Such thinkers need to learn the immanence of heaven, the omnipotence, omniscience, and omnipresence of the infinite God, good, with its consequent, the impotence and powerlessness, because of the godlessness, of evil. But "how shall they hear without a preacher?" (Rom. 10:14.) The Church is that preacher, and to the Christian Church has come, through the revelation of Christian Science, the opportunity, unparalleled in Christian history, so to present the true concept of God in His relationship to man and the universe, together with God's loving care for all His children, that men will turn naturally to the teachings of Christ.

This is the hour when both the pulpit and the press can unite in a crusade of righteousness, and in a spirit of brotherly love set forth a pure, spiritual Christianity. This is the hour for the Church to dare to be a David and challenge the mesmerism of materialistic force with the truth that God, good, is omnipotent.

Thus the Church can be not only a refuge from the storm, but the vital, spiritual force whose mission it is to challenge and de-

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stroy evil in any of its various forms, and successfully to cope with the so-called forces of matter or materialism on the Biblical basis that God, Spirit, is All-in-all.

The Mother Church extends its healing ministry through its branches, reinstating the teaching and practice of primitive, apostolic Christianity. It proclaims the saving and redemptive Christ as demonstrated by Jesus and again revealed through Christian Science. We unite with all Christendom in the greatest unifying force on earth in praying our Lord's Prayer, in which all mankind can join, acknowledging one Father, one divine Mind.

Each individual member has his place in this collective activity, church, and each must do his part that the acme of divine energy and power may be expressed. Love, spirituality—all the qualities of unworldliness—are the immediate needs of the world.

When the Christ-love inhabits our hearts, it is made manifest in lives of service to God, to our Leader, and to mankind. This Christ-love, enriching the individual consciousness, waters the very roots of church membership; keeps pace with our scientific understanding, making us Christian Scientists in spirit as well as in truth.

May the beauty of holiness be upon each member of our beloved Mother Church that the Church

itself may be without spot or blemish, and the "king's daughter [be] all glorious within" (Ps. 45:13). Thus will the Church move majestically forward at the behest of Truth and in demonstration of unfolding infinity.

A WORD FROM THE CHRISTIAN SCIENCE BOARD OF DIRECTORS,
READ BY ADAIR HICKMAN,
RETIRED FIRST READER

THE MOTHER CHURCH: ITS PLACE,
ITS AUTHORITY, AND ITS MISSION
IN THE MODERN WORLD

This Annual Meeting of The Mother Church would not be complete without a word of thanks from The Christian Science Board of Directors to the great and steadily growing army of loyal members. We thank you for your fidelity to our beloved Leader's teachings, for your generous support of the activities of her Church, and for the loving encouragement which you unfailingly extend to the workers at headquarters. Divine Love has indeed blessed our Cause. The members of The Mother Church are blessed, too, for their staunch obedience to the sacred purpose of this Church, divinely revealed to Mary Baker Eddy, its Founder.

The Mother Church occupies a unique position in the world today. Alone among modern institutions it is free from the burdens and confusion which attend the hu-

man mind's ceaseless groping for a fixed purpose and for the ways to fulfill it. The Mother Church is free by God's grace to devote itself in singleness of heart to the redemption of mankind, singly and collectively, from sin, sickness, death, and their penalties. This freedom is no achievement of human wisdom. It is based on divine Principle. The constitution of The Mother Church is unchangeably established in the Church Manual, written by our Leader. Mrs. Eddy was God's servant, and His chosen messenger in our age. She has written conclusively (The First Church of Christ, Scientist, and Miscellany, p. 230), "Notwithstanding the sacrilegious moth of time, eternity awaits our Church Manual, which will maintain its rank as in the past, amid ministries aggressive and active, and will stand when those have passed to rest." Upon this declaration, sublime in its childlike acceptance of a divine mandate, Christian Scientists are content to rely. They are content to accept the provision of the Manual which prohibits amending or annulling any tenet or By-Law of The Mother Church. The Mother Church is the watchful and tender guardian of human consciousness in its ascent Godward. Christ is the Way, and our great Master demonstrated that it is a practical, demonstrable, and triumphant way of holiness. Christian Science enables all man-

kind to follow in this way through healing and regeneration. Christian Science does this because it reveals the promised Comforter. It unfolds God as divine Principle, Love; it presents man and woman in their real being as God's individual reflection, spiritual and complete. Our divinely inspired Church Manual is rooted in this revelation, and in it the authority of The Mother Church has its source. Of necessity, then, this authority is exercised solely to strengthen and heal. It is found painful or irksome only by those who, ignorantly or willfully, have strayed from the path of Christ. Yet even those will some day remember that the authority of The Mother Church was exerted with no other purpose than to help and save them.

To The Christian Science Board of Directors Mrs. Eddy has entrusted grave and permanent responsibilities. It is its task to administer the provisions of the Church Manual in keeping with her intent. It is required to direct the activities which she founded or authorized, and in doing this it selects and assigns the workers who fill various offices in our movement. To it falls the mandatory duty of applying church discipline, independently of the branch churches. In the performance of this important duty it is guided by our Leader's precepts and example.

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Church discipline has a twofold aim: to heal the offender and to protect our Cause. Patience must have her perfect healing work, yet not at the price of long-continued wrongs inflicted on the innocent. To promote and extend the religion taught by Mrs. Eddy, in new fields and old, is a primary demand on the Board of Directors. It is also its duty to maintain public worship in the edifice of The Mother Church, as Mrs. Eddy provided. And to it falls in special measure the privilege of counseling and aiding workers in the Field, as well as branch churches, societies, and organizations.

In their decisions the Directors are governed by their understanding of our Leader's intentions for her Church. The preservation and fulfillment of her intent are paramount. This great fact has been acknowledged by the civil law in a decision of the Supreme Court of Massachusetts, which contains this memorable passage: "The promotion of Christian Science as taught by Mrs. Eddy was the end and aim of the trust. To that regnant design all other provisions, not in themselves made fixed and unchangeable, must yield. Christian Science as thus taught was disclosed by the writings of the founder." The Board of Directors, as it pursues its manifold duties, keeps before it constantly Mrs. Eddy's words (Science and

Health, p. 1): "Prayer, watching, and working, combined with self-immolation, are God's gracious means for accomplishing whatever has been successfully done for the Christianization and health of mankind."

The primary mission of The Mother Church is to foster and safeguard spirituality. The Church is in conflict only with materiality, with sin, disease, and death. The Mother Church exemplifies the brotherhood of man, bound in one family which acknowledges one supreme and infinite God, good. It expresses, in fuller measure than has ever before been witnessed in the world's history, collective, coherent, intelligent striving to understand God. The Mother Church and its members, collectively and individually, have something vital to contribute toward the solution of every problem which confronts humanity. In national and international affairs, their support of righteous government is powerful and effective, for it is based on complete confidence in the victory of good over evil. God rules the affairs of men. Neither fear nor animality can give evil power to boast itself over good. To the tired worker in the cause of peace and good government, Christian Science proclaims in the words of the prophet (Dan. 10:19), "O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong."

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For the harassed employer and for his dissatisfied employee, Christian Science opens the way to harmonious understanding and co-operation. To the sick, the sinful, and the underprivileged, Christian Science carries the gospel of healing, purity, and freedom. To youth, in particular, Christian Science makes its appeal (Matt. 4:19): "Follow me, and I will make you fishers of men." Anchor your ideals and your enthusiasms, not in the quicksands of personal sense or human emotion, but in the omnipotence of divine Principle, and you will see those ideals transfigured and brought to pass.

In a sermon preached in Boston in 1886, Mrs. Eddy spoke words which should bring us comfort amid the turmoil which surrounds us. She said (The People's Idea of God, p. 1): "Every step of progress is a step more spiritual. The great element of reform is not born of human wisdom; it draws not its life from human organizations; rather is it the crumbling away of material elements from reason, the translation of law back to its original language,—Mind, and the final unity between man and God." In the light of this prophetic statement we may discern the hand of God directing the thoughts of men to higher purposes that His will may be done on earth. Nothing in modern times has contributed so much to spirit-

ual progress as the restoration of Christian healing through our beloved Leader's discovery of the Science of the Christ. Not only has the healing work of Christian Science brought cure to a vast host of sufferers, but it has made of them earnest students of the Scriptures, and it has enlisted them in the task of purifying themselves from sin as well as sickness. What is more, the teachings of Christian Science have spiritualized the thinking of the entire civilized world to a notable degree. Our warmest gratitude goes out to the consecrated practitioners of Christian Science healing, who are devoting their lives to the practical demonstration of the truth which our Leader taught.

The members of The Mother Church have every reason to rejoice in the progress of our Cause. Yet even more should they rejoice in the opportunities which are ahead of them. Every sacrifice of self, even though unseen and unacknowledged, hastens the coming of Christ's kingdom, the reign and rule of universal harmony. Their victories are barren if they do not advance the spiritualizing of their own and of their neighbors' lives. In this continual process of spiritualizing individual motives and acts, The Mother Church is your indispensable ally. Enrolled in its ranks you will find at hand all that is needful to promote your growth and usefulness.

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When a member of The Mother Church is called to answer the question, "What is this Church?" he may declare boldly: It is the Church of Christ, Scientist, founded by Mary Baker Eddy. It proves its faith by its works. To the further question, "By what authority did she found a church?" he can reply: She was divinely anointed and appointed to reveal the holy Comforter. All that she has done to spiritualize the lives of humanity by healing sickness and sin attests her right to serve God as His chosen messenger. And to a third question, "Does the Bible confirm this?" he will point to the one recorded instance when Jesus spoke of his church, the time when he commended Peter for his recognition of the Christ expressed by Jesus in his healing works. The Master's promise that those who believe on him, understand his teachings, shall do the works he did, shows that the Church of Christ must be and is a healing church, founded not on a person, but upon the divine Principle, Love. And, as Jesus said (Matt. 16:18), "The gates of hell shall not prevail against it." We are assured of God that the gates of hell shall not prevail against the Church of Christ, Scientist, and of course all grateful beneficiaries of Christian Science welcome every opportunity to uphold our Leader's demonstration of organized church activity.

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To The Mother Church in 1947, and in all the years to come, our Leader's words apply with the same significance as when they were first written more than half a century ago (Miscellaneous Writings, p. 141): "Of our first church in Boston, O recording angel! write: God is in the midst of her: how beautiful are her feet! how beautiful are her garments! how hath He enlarged her borders! how hath He made her wildernesses to bud and blossom as the rose!"

FROM THE REPORT OF THE TREASURER, READ BY ROY GARRETT WATSON, TREASURER OF THE MOTHER CHURCH

The Treasurer reported that the provisions in the By-Law of our Leader, Mary Baker Eddy, in the Manual of The Mother Church (Art. XXIV, Sect. 3), had been complied with and that the books of the Church Treasurer had been audited.

Included in his report were the following remarks:

"The wartime activities are still continuing on a generous scale in the distribution of clothing and food to our loved friends beyond both the Atlantic and the Pacific Ocean. . . . Since the need first arose, in 1939, The Mother Church has extended relief in the amount of \$9,704,522 for this charitable work.

"Through the five general chan-

MESSAGE FROM THE CHRISTIAN SCIENCE BOARD OF DIRECTORS AND THE PUBLISHER, THE WRITINGS OF MARY BAKER EDDY

Virginia S. Harris

Step back with me to the days of Christ Jesus' ministry, to a scene we're all familiar with from our Bible study.

Jesus has just crossed the Sea of Galilee.¹ He's met at the shore by a deeply distraught parent, one of the rulers of the synagogue, Jairus. His daughter is close to dying and he asks the Master to come and heal her. Jesus agrees to go with him.

But getting there is slow. A large crowd surrounds him—perhaps some are manual laborers, professionals, truth-seekers, curiosity-seekers, followers, skeptics, and critics. Perhaps physicians, rabbis, and Roman officials; magicians, soothsayers.

And there is a woman—in great need, a woman crying out within, reaching out for help. A woman who had spent everything she had for relief—still searching for healing. Now as a last resort, after twelve years of suffering, she seeks out Jesus. She probably knew from the ceremonial law of her time that with this particular illness, any contact with another would defile that person. Still she is *impelled* to reach out.

The woman *is* healed. Jesus asks, unafraid and with utmost compassion, "Who touched me?"

Now today, there's a similar scene, as our pastor—the Bible and *Science and Health with Key to the Scriptures*—journeys into a new century, healing mankind's sons and daughters. The Science of the Christ, the "new Messiah" in this age, is borne by our pastor, bringing health care that cures not only sickness but also the sins that undermine society. But what throngs this journey? Who's in this crowd? Who today is asking questions, listening, wondering, silently condemning, or even shouting criticisms? Who is earnestly reaching out for answers and healing?

Voices in the crowd sometimes exalt and sometimes demean the message of the saving Truth. They may be curious and open, or unbelieving and hostile; hungry for meaning, or wondering if what they've heard is true. Doctors, clergy, reporters, social workers, educators, are exploring spiritual alternatives, but often they're unaware of this remarkable pastor or else prejudiced by what

they've heard. As contemporary spiritual healers, are we there with our pastor, in the crowd, listening and responding? Do we really believe there are "millions of unprejudiced minds"?²

In *Science and Health*, Mrs. Eddy affirms: "Spiritual causation is the one question to be considered, for more than all others spiritual causation relates to human progress. The age seems ready to approach this subject, to ponder somewhat the supremacy of Spirit, and at least to touch the hem of Truth's garment."³

"The age seems ready" . . . are *we*?

In an April 22 letter to members in the United States that's also being sent to other areas of the world, The Christian Science Board of Directors reflected upon this matter of readiness. Surveying the landscape of contemporary human thought, we see what Mrs. Eddy described in her article "The Way" as both a "full-orbed promise" and a "gaunt want."⁴ The "want" is the significant challenge that our Church faces in the United States at various levels and branches of government. The "promise" is the multitude of hearts and hands in the crowd reaching out toward truth. What are some of the promising signs of our times?

- There's the research being done on prayer by medical and mind/body institutes;
- also, the stream of books on spirituality and health;
- the clergy speaking openly about the demand for a healing gospel;
- or the millions of dollars spent on alternative healing methods as studies continue to question conventional medicine's inconsistencies.

Isn't there encouraging evidence here of Mrs. Eddy's prediction of this age's readiness to understand something of spiritual causation? Are we recognizing that this is happening now? She writes, "If the lives of Christian Scientists attest their fidelity to Truth, I predict that in the twentieth century every Christian church in our land, and a

few in far-off lands, will approximate the understanding of Christian Science sufficiently to heal the sick in his name.”⁵

In considering our Leader’s words, it’s worth asking, Are we looking at those Christian churches merely through the lens of tradition and form? Are we seeing Church not so much as a building but more as “whatever rests upon and proceeds from divine Principle”?⁶ Are we seeing, even in the hard questioning of Christian Science healing by the public, an underlying desire to know: “Can it really be true? Could I be healed?”

Along with so many of you around the world, the Board of Directors has been listening to these voices. We’ve been learning from them, paying heed both to hostile voices and to searching hearts. We’ve come to recognize that even the challenges before us truly are opportunities. In the words of Hymn 258, “New occasions teach new duties”⁷

It’s clearer than ever that when the question is asked—“What do we as a Church need to be about today?”—the answer must be to accept as our own Mary Baker Eddy’s stated life-purpose: “. . . in hope and faith, where heart meets heart reciprocally blest, drink with me the living waters of the spirit of my life-purpose,—to impress humanity with the genuine recognition of practical, operative Christian Science.”⁸ Whenever we accept this purpose for ourselves, live it, love it, pursue it, we inevitably find that as healers we’re being led into the crowd confidently, honestly, with our pastor in heart and hand. We can respond to those who in their own way are reaching out to understand genuine Christian healing.

I’d like to share with you what happened at a meeting focusing on *Science and Health* in Bombay, India, just last February. Outside the hall, church members had a vending cart loaded with Christian Science literature; and before, during, and after the meeting, passersby as well as newcomers attending the meeting asked questions and bought literature. It is very encouraging that there, on that crowded street in this largely non-Christian country, over seventy people reached out to buy copies of *Science and Health* that day.

We are disciples of the “new Messiah,” and just as Jesus’ immediate disciples were moved by the Messiah’s example, so we are being moved by the Christ message.

Let’s look together at our discipleship in three basic dimensions:

First, discipleship is being awake and *active*—active learners, healers, peacemakers—a church the move.

Second, it’s *listening*, hearing—in this age it means being willing, even eager, to say, “Who touched me?”

Third, discipleship means being *genuine evangelists*, loving and fearless bearers of the message of the “new Messiah” to humanity.

Let me repeat them: being awake and *active*, *listening*, hearing . . . and bearing the *evangelical* message.

First, a church awake and *active* faces head-on the impositions that would make Christian Science seem distant, inaccessible, unnatural, or even harmful, and therefore something that should be restricted.

The United States Department of Health and Human Services has targeted forty-one states and the District of Columbia for removal of decades-old laws accommodating spiritual healing of children.

As a church active and awake, we’re vigorously responding. Recently, Committees on Public Information from twenty-seven states went to Washington, D.C. to meet with senators, congressmen, and legislative aides. Members of the Board of Directors have met at the White House with the President’s Deputy Assistant for Domestic Policy, with congressional leadership, as well as with the United States Attorney General. And a thank-you to some of you who have also visited congressmen and state legislators in response to these challenges.

On another front, in the *Lundman v. McKow* case in Minnesota, a case that included an unprecedented punitive damage award against The Mother Church for alleged negligence in the case of a child’s death, a number of representatives from other churches have expressed interest in actively supporting our Church’s appeal of this judgment. Their support is a direct result of our early involvement with a coalition of churches that pressed for passage of the Religious Freedom Restoration Act.

In various local issues, individual Christian Scientists—awake and active—are lending support to clergy and other churches who are resisting government interference in their practice of religion.

And we’re also *receiving* support. One minister wrote to us: “The days ahead will be treacherous ones for people of faith. However, if we stay together

and do not abandon one another, we will succeed with the help of our God. May God's blessings continue to be with you. If I can be of any help to you (testify or whatever), please feel free to call on me."

We also need to be awake and active in the prayer and consideration we are giving to health care, its quality, availability, and cost. The current policy shift underway in the United States on health care represents a change that has been called "more far-reaching than anything . . . considered since at least the New Deal [of the 1930s] and probably since the founding of the nation."⁹ What we as a Church can contribute to the discussion of health care will benefit not only Christian Scientists, but all seeking genuine answers to healing.

Having seen examples of an active, awake Church, let's examine now the second dimension of discipleship—*listening*, hearing—and see what it means to be a healer attuned to voices in the crowd. What it means to be a disciple willing to be touched.

Responding to a commentary in *The Flint* (Michigan) *Journal* that questioned the compassion of Christian Scientists in caring for their children, a member wrote a guest column for that newspaper entitled "Spiritual healing is [an] effective option." She wrote from her experience as a former prosecuting attorney specializing in child abuse and neglect cases, and as one who had been healed through prayer. Her message was simple, right out of her own life, given with love and conviction.

Someone who read the column and had questions about Christian Science contacted the writer. She took *Science and Health*, copies of our periodicals, and a lecture invitation to this seeker. The seeker's sincere interest led her to talk with a Christian Science practitioner. Another voice in the crowd, reaching out.

During the past year church officers, including Directors, have visited members in a number of countries and areas of the world where receptive hearts can now reach out Spiritward, free of nearly two generations of suppression. For example, a visit to Bucharest, Romania, brought opportunities to work with members who are establishing a branch church and seeking government recognition of Christian Science. In that effort we worked with representatives of their new legislature and with the government's ministry of religion. We also found support and respect for our Church in the office of the Patriarch of the Romanian Orthodox Church.

Another part of that journey took us to Prague,

in the Czech Republic, to hold a meeting on *Science and Health* with members and other readers of the book. A thoughtful book distributor who came to the meeting said that this book should be in the hands of every university student in the Republic. While there, we also called on a bookstore owner who had already read the textbook and who, on the spot, ordered one hundred copies of *Science and Health* to sell in his bookstore.

A visit to Russia—St. Petersburg and Moscow—helped begin plans for a now completed series of four Christian Science lectures. And while in St. Petersburg we met with a vice-mayor and considered together his special interest in children—including their spiritual needs for love and healing.

The third measure of our discipleship—our *evangelical* spirit—turns us naturally to our Leader's writings and to what she asks of her students.

Nothing better impresses humanity with the practicality of Christian Science than the lives of individual Christian Scientists on fire with proofs of healing. There needs to be a willingness to pray and to act with the "divine energy wherewith we are armored"¹⁰—a willingness to overcome the resistance to sharing the good news. This is an essential aspect of the *Manual* duties for members. Mrs. Eddy assures us in the *Manual*, ". . . whenever God calls a member to bear testimony to Truth and to defend the Cause of Christ, he shall do it with love and without fear."¹¹

Many members are doing just that.

We saw firsthand the cohesive and strengthening effect of genuine evangelism last December in Washington, D.C. The provision accommodating spiritual healing for children was being repealed, as I mentioned earlier, because of pressure from the federal Department of Health and Human Services. Christian Scientists from every walk of life, of every racial background and age, went public with their faith and for nearly five hours testified to the healing efficacy of prayer at a televised hearing before the city council. It was not surprising, then, that near the end of the session, the committee chairperson announced that she had been healed of a cold she'd conspicuously brought into the hearing room that morning. She attributed her healing to what she called "the good vibes" in the chamber.

Members of First Church of Christ, Scientist, Tulsa, Oklahoma, left Annual Meeting last year asking themselves, "What can we do as a branch church to take the message of Christian Science to our community?" The members asked, "Wouldn't it be irresponsible for us as Christian Scientists not to

give other people the opportunity of healing themselves and others?

Part of their answer was sponsoring a very successful Christian Science lecture on *Science and Health*, in the form of a book talk, held in the central public library auditorium.

A Church awake and active . . . a movement listening, hearing, healing . . . members alive with the spirit of evangelical Christianity.

What more profound crusade could there be—what better opportunity to explore all three dimensions of discipleship—than sharing the “gospel” of that glorious book with our fellow citizens in this age. Together with the Bible, it is our pastor, shepherding, feeding, comforting.

As part of our ongoing response to the increasing demand for *Science and Health* in the public square, I'd like to announce that this fall a new edition of *Science and Health* designed especially for first-time readers will replace the current brightly colored Paperback Edition. ~~H~~eralding this release, worldwide distribution of the new edition will begin in October. ~~T~~his will provide fresh opportunities for publicly and positively advancing the message of Christ-healing. ~~F~~or example, in the autumn Christian Science lectures focused on the textbook will be offered by churches and college organizations; display materials will be provided for Reading Rooms and bookstores; and there will be national and local advertising support. Churches can also work with the Publisher's Office to advertise *Science and Health* in community newspapers, magazines, and other media; and contact bookstores about stocking it.

~~T~~he new edition will include a word index, a one-page Publisher's Note, and offer modest refinements in the page design. ~~T~~he word index gives first-time readers a tool for accessing the author's text, since they would not normally have a Concordance. The Publisher's Note welcomes today's readers to this timeless message of healing. The marginal headings in this edition will be located in the left margin. This adjustment reflects Mrs. Eddy's original desire to have the marginal headings separate from the body of the text. The text, of course, remains the same and is set line-for-line according to other editions of *Science and Health*. Line numbers will appear in the right margins.

Through their prayers, Christian Scientists in Bombay, Bucharest, Prague, and Moscow, in Flint, Tulsa, and the District of Columbia—members throughout the world—are contributing immensely to this wonderful development. Making *Science*

and *Health* more available to mankind is not a one-time *event* for our Church, but is central to the ongoing mission our Leader gave us: “. . . to commemorate the word and works of our Master, which should reinstate primitive Christianity and its lost element of healing.”¹²

The members' continued devotion of thought to the pastor, especially *Science and Health*, has brought significant results. Increased sales this past year give heartwarming evidence of humanity reaching out for the Comforter. Members' sharing of the textbook shows a wider appreciation and acceptance of the book's vital message. But none of these efforts is really about the number of books sold or distributed. Rather, it's always about spreading the Comforter's message of healing and salvation. This was the life-purpose of our Leader, and she designed the Church of Christ, Scientist, to carry forward this holy purpose.

This is why we are devoting our resources and spiritual energies to getting this message—the Science of the Christ—out to mankind. It is this Science, impelling, compelling, propelling itself in the world that is moving us as a Church to listen, to learn, and to act “with love and without fear.”

If we are true to our Leader's life-purpose: “. . . to impress humanity with the genuine recognition of practical, operative Christian Science”—then we are the disciples of the new-old—eternal—Messiah. We are a Church awake and active; we are attuned to the voices of our time; and we are a wondrously evangelical people, casting abroad the good news of “Christ's precious Science.”¹³

¹ See Luke 8:41–56.

² *Science and Health*, p. 570.

³ *Ibid.*, p. 170.

⁴ *Miscellaneous Writings*, p. 355.

⁵ *Pulpit and Press*, p. 22.

⁶ *Science and Health*, p. 583.

⁷ *Christian Science Hymnal*.

⁸ *Mis.*, p. 207.

⁹ *The New York Times*, May 9, 1994.

¹⁰ *Mis.*, p. 176.

¹¹ *Manual of The Mother Church*, Art. VIII, Sect. 25.

¹² *Ibid.*, p. 17.

¹³ *Hymnal*, No. 221.

The congregation joined in singing Hymn No. 258. The meeting was adjourned by Mrs. Jenks.

ARTICLES & FEATURES

Science and Health's increased availability

People are looking closely at the relationship of their mental health to their physical well-being. Recently on a television exercise show in Los Angeles, after the participants in the studio had done some vigorous aerobic routines, the host said, "Now to the mental health part of our exercises!" So you can see that people are really searching for a more satisfying sense of what existence and life are all about.

The Publishing Director of the Writings of Mary Baker Eddy, Carol Hohle, talks with the *Sentinel* about the September launch of an edition of *Science and Health with Key to the Scriptures* designed especially for first-time readers.

Science and Health's increased availability

Some may think it's remarkable that any book could be around for more than a hundred years and still be relevant to readers today. Why have you chosen this moment to reintroduce Science and Health to the public at large, and what's new about it? There isn't really anything new about it except that the book's message is a new idea for a lot of people. It talks about our spirituality and the power of prayer to affect our lives. It brings about a whole new way of thinking.

This is an interesting time to be bringing out an edition for first-time readers of this book, because there are so many signs around us of people who are searching for what this book has to offer. There are thousands of books being put out right now on the subject of health and spirituality, on the fascination with angels, and on ways of connecting with something higher and beyond ourselves.

Would you clarify the title Science and Health for us? Well, one dictionary definition of "science" relates to "knowledge." And this book talks about "science" as knowledge of God—or the law of God. The chapter under the title "Science, Theology, Medicine" shows what is meant by the Science of Christ. It explains the laws of God and clarifies the relationship between theology and medicine, and the fact that prayer is a viable method of healing disease.

Where do you feel Mrs. Eddy stands in relation to other authors who are writing on spiritual healing and spiritual growth? I've read about Mrs. Eddy's great love and respect for all those who were seekers of Truth. She also had great respect for all those who were thinking of the well-being of mankind. I imagine there'd have been a real smile on her face if she'd known about the public debate on spiritual healing and the many books on the subject that are available right now. In many ways Mrs. Eddy was a woman ahead of her time with the ideas that she expressed in this book, and I don't think she'd have been surprised at all at the amount of discussion going on. I think she'd have welcomed it.

Mrs. Eddy has a whole chapter on prayer in Science and Health, yet in recent years prayer has seemed to be losing ground in so many areas where it was once a normal part of everyday life.

I think people pray more than they realize. But it has got to become a lot more practical, and that's what *Science and Health* is all about. It shows how natural to us prayer really is. We've tended to stereotype prayer and say that it's something that we do when we're kneeling, or when our hands are clasped together. Turning to something outside of our own intellect—turning to God for direction—is prayer. And this book helps us to pray more effectively.

Some people have said that *Science and Health* is a difficult book to read because of its scholarly English and its profound metaphysical argument. Some people feel it should be simplified, updated, made more appealing to generations reared on television. Would that ever be considered? No, it wouldn't. The text of this book will never change. The author's words will remain just as she left them at her passing in 1910. Although the book was first published in 1875, she was constantly refining the text to make the meaning as clear as possible. And it's our responsibility as Publisher to leave the authorized version the way she left it.

It's a very profound work, isn't it? Yes, many people ponder it. Some first-time readers find that it immediately tells them everything that they intuitively knew about life. I think what's unusual about it is that one can read straight through it or study it in portions.

There are lots of ways into the book, which is why a new word index has been added. This index includes words that are in the chapter entitled "Glossary," but it specially indexes words that would be of particular interest to the first-time reader, and to those with special interests. If one were a lawyer, for example, one could look up words like *justice, law, or principle*. A doctor might like to check passages referring to *health, illness, sickness, or medicine*.

Need one be a *Christian Scientist to understand it?* It's a nondenominational book. Among church members it's called "the Christian Science textbook," but Mrs. Eddy chose not to put the words "Christian Science" on the front cover. It's not a book just for church members. It has many readers worldwide, including doctors, ministers of other churches, people in all walks of life.

The term *Christian Science* is used throughout the book, but Mrs. Eddy refers to Christian Science as a term identifying the Science of Christianity, or the law of God. The book carries a message for everyone. It's simply being offered to people who are interested in the subject matter, and are receptive to its message about God and His relevance in our lives.]

PSALMS



*Gracious is the Lord, and righteous;
yea, our God is merciful. . . . For
thou hast delivered my soul from
death, mine eyes from tears, and
my feet from falling.*

Psalms 116:5, 8

About this Bible Lesson

This booklet contains the 1995 Christian Science Thanksgiving Bible Lesson as outlined in the *Christian Science Quarterly*. The *Quarterly* is a periodical which contains weekly Bible Lessons made up of selections from the Bible (King James Version), and the Christian Science textbook, *Science and Health with Key to the Scriptures* by Mary Baker Eddy. Together, these two books are the pastor for Christian Science churches worldwide.

Individual weekly Christian Science Bible Lessons are read and studied daily throughout the world. The weekly Lesson is also the sermon which is delivered at the Sunday services of Christian Science Churches and Societies.

In her Explanatory Note about the Lessons, Mrs. Eddy wrote, "The Bible and the Christian Science textbook are our only preachers... The canonical writings, together with the word of our textbook, corroborating and explaining the Bible texts in their spiritual import and application to all ages, past, present, and future, constitute a sermon undivorced from truth, uncontaminated and unfettered by human hypotheses, and divinely authorized."

In this Lesson, references from the Bible and *Science and Health* are printed in a format which allows verse and line numbers to be referenced. In addition, *Science and Health* references and marginal headings appear in the same format as in the book itself.

Note: The marginal headings found in small type to the right of many Science and Health references are included because this is as they appear in the book itself. On occasion, a marginal heading may refer to a portion of a paragraph which is not included in the selected reference and may therefore seem to be out of context. In this case, the reader may wish to refer to the book, Science and Health to clarify the relationship of that marginal heading to the paragraph in which it appears.

Subject: THANKSGIVING

Golden Text: Psalms 50:14 (to ;)

Offer unto God thanksgiving: . . .

Responsive Reading: Matthew 14:14; 15:32-38

14 And Jesus went forth, and saw a great multitude, and he was moved with compassion toward them, and he healed their sick.

32 Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

35 And he commanded the multitude to sit down on the ground.

36 And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full.

38 And they that did eat were four thousand men, beside women and children.

≡ FROM THE CHRISTIAN SCIENCE BOARD OF DIRECTORS

Circulation of literature

In many instances, the circulation of manuscripts and publications dealing with Christian Science that emanate from sources other than the Publisher of the Writings of Mary Baker Eddy and The Christian Science Publishing Society, is a disservice both to Christian Scientists and to those becoming interested in Christian Science. Some of the items to be aware of are tapes, books, and reprints of all sorts that purport to “teach” Christian Science in a more exciting or profound way than Mrs. Eddy provided. Other items include letters from disaffected Christian Scientists that promote, often anonymously, the writers’ own opinions concerning the Church and its activities; also circulated copies of unpublished articles and letters attributed to Mrs. Eddy, which are nearly always found on examination to be in part incorrect, if not wholly mistaken.

Public interest in Mary Baker Eddy, the Discoverer of Christian Science, has grown over the last few years, along with the increased circulation and sale of her book *Science and Health with Key to the Scriptures*. As mentioned at the Annual Meeting of The Mother Church in June (see July issue of *The Christian Science Journal*), over the next few years the Board of Directors will make available in appropriate ways some of Mrs. Eddy’s unpublished writings, including portions of her correspondence. Also, The Christian Science Publishing Society will continue to expand the Twentieth Century Biographers Series on the life of Mrs. Eddy, as well as to produce the daily, weekly, monthly, and quarterly periodicals instituted by Mrs. Eddy, and new publications dealing with important contemporary issues.

If you are urged to circulate literature on Christian Science other than that available from Christian Science Reading Rooms, it is always well to remember that Mrs. Eddy’s writings, and the Church which she founded, present the full and final revelation of Christian Science. Nothing more is needed.

ON MY MIND

WHAT'S WORRYING TOP EXECUTIVES/EDITED BY KATARZYNA MORENO

The ultimate test

By Katrina Burger and Ashlea Ebeling

After the recent unexpected death of Roberto Goizueta, Coca-Cola stock didn't drop, nor was there great turmoil in the company. With his death he passed the last, great test of a chief executive officer: He had prepared his succession. How many top executives can say the same? —

"I don't think about death. All of these succession plans in bigger organizations? No one really knows until the plan is executed whether it's a good one."

James F. Conway III,
chief executive,
Courter Corp.

Peter Georgescu
Chairman & Chief Executive Officer
Young & Rubicam Inc.

I was in my job for just a couple of months, and already one of my key advisers, Tom Moser, was on my case: "Peter you gotta be prepared. If, God forbid, something happens to you, who is going to sit at the head of the table?" he nagged. I said, "C'mon, I just got on the job." But no, he was aggressively after me, so I wrote down a recommendation to the board about how they should go about electing the next chief executive and gave it to our general counsel.

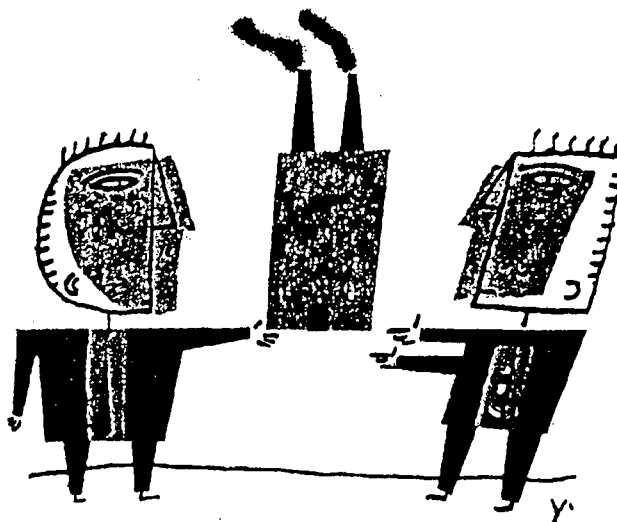
Now you may not recall, but Tom Moser, sadly, is the fellow who was killed by the Unabomber. It happened nine months after he badgered me into writing that note. If it wasn't for Tom, I'm not sure I would have faced the decision as carefully as he made me do it. And now, even without Tom here—or maybe because of it—I have continued to work on that note.

Marshall Carter
Chief Executive Officer
State Street Corp.

When I was 26, on my first tour of duty in Vietnam, I commanded Marines. And on one of our big operations, out of 175 we took into combat, we had 36 killed or wounded in just six hours, including 2 of the 3 lieutenants and 6 of the 9 sergeants. In Vietnam contingency planning was a natural event for us.

That's the same thing we've done here. This company has to continue because it's 205 years old and has 15,000 employees. We have a document called the contingency plan for the unplanned loss of the chairman and the chief executive. It's held in a sealed envelope by the general counsel and the head of the executive compensation committee. If I fall in front of a subway, they pull this out, open it up and review it with the executive compensation committee.

It was my idea. I took it to the board.



JAMES VAN DER LINDE

Virginia Harris
Chairman

Christian Science Church

The founder of the Christian Science Church, Mary Baker Eddy, faced the issue of her death and succession over 100 years ago. In 1892 she set up the first five-person board of directors and established the succession plan. The five of us who serve on the board of directors function as one in the sense of one full-time chief executive officer, but each of us has our own area of the organization we head up. We serve for life.

If I were to die today, the four would meet and pray that they choose the best candidate. Because we are a self-perpetuating board, I see our leadership as about perpetuating the vision, rather than about a personal style or about myself.

George SchadChief Executive Officer
Intergram International

We just raised additional funding, and the investor group required me to come up with a transition plan. This includes the hiring of a strong number two person who could take over the company from me.

And then they have taken out a \$3 million life insurance policy to fund short-term cash infusion, should I not—should I die—might as well say it that way. If they did have to recruit a new chief executive, there would be search fees and relocation expenses, quite a large sum of money. It's scary to think I'm worth more dead than alive.

But they've got millions and millions of dollars invested in my life, and I owe it to them to transcend my fear and come up with a plan. I'm in my mid-40s, so it's probably an age when I should be doing it anyway.

John L. RidihalghChief Executive Officer
Neoprobe Corp.

We're in the cancer business. We see death every day, and we see its consequences. It can't be too far out of one's mind. You learn that every day is a great day. You learn not to worry. I don't fear death. It's a natural thing.

We have a fairly natural succession plan. Our president and chief operating officer,

David Bupp, would slip into my role. It's actually very satisfying to see somebody take control of the operations and set himself up as my successor whether I die or go off to something else.

Victor FinkFounder and President
Club Getaway
(sports resort)

I'm 52. If I have a heart attack tomorrow, there's not a written succession script. You get so busy in your day-to-day operation, you don't spend time thinking about death. I like to think of myself as the positive life force behind the club.

I need another 10 years, hopefully longer. My son is 10 years old, and he's a dynamic guy who might have the spirit and fever to take over, but I have to give him some time to decide.

In the interim, I have a dynamic group of people who love the place as much as I do. I think they would take over by committee.

James F. Conway IIIChief Executive Officer
Courier Corp.

(printer/book manufacturer)

I don't think about death. I'm 45. Anyway, all these succession plans in bigger organizations—no one really knows until the plan is executed whether it's a good one.

C. Dean MetropoulosChief Executive Officer
C. Dean Metropoulos & Co.
(acquisitions firm)

We don't have a succession document for the company. I have two young boys, 14 and 16.

I would like to have them run the business down the road. But if something

happens to me before

that, the same senior executives who can manage the companies we acquire can also step into my shoes and manage our company.



“In Vietnam contingency planning was a natural event. That's the same thing we have done here.”

Marshall Carter,
chief executive,
State Street Corp.

What's on your mind?

If you are a business executive, whether with a big company or a small one, we'd like to know what's bothering you these days, and what you are doing about it.

Tell us about it at: mind@forbes.com.

1. **Occultism**

Encarta Encyclopedia - Article

OCCULTISM (Latin *occulere* "to hide"), belief in the efficacy of various practices—including astrology,...

"Esoteric" knowledge is defined in the dictionary as that which is secret, mysterious, and taught to a select few. This knowledge is now available through the internet and other media to any serious seeker after the truth. The Links Directory is currently divided into the following headings: | Books | Buddhism | Christianity | Consciousness | Enlightenment | Fourth Way | Esotericism | Holistic Medicine | Jungian Psychology | Meditation | Music and Consciousness | New Age | Philosophy | Webmaster Resources | Occultism | Rudolf Steiner | Esoteric Art. Please feel free to suggest a new heading.

According to Benjamin Creme esotericism is the philosophy, or the science, of the evolutionary process, but it is about the evolution of *consciousness*, not of the physical form. The phenomenon of Consciousness, defined as our awareness of our own existence, is the central mystery of human life. It is because of this awareness that we are able to ask such a question as, "What is the meaning of life?". I do not think Consciousness can be explained, but that does not stop us exploring it. I am using the Tree of Life, derived from the Jewish mystical tradition known as the Qabalah, as a map of Consciousness.

As Consciousness cannot be explained, we have to rely on symbols to explore it. Mythology and Alchemy are rich in symbolism, and will be referred to in succeeding pages, as will Jungian psychology which attempts to bring these diverse strands together. I hope that when you have looked through these pages you will have a greater sense of the mysterious nature of Consciousness and will be stimulated to explore further.

Occultism (Latin *occulere* "to hide"), belief in the efficacy of various practices—including astrology, alchemy, divination, and magic—regarded as being based on hidden knowledge about the universe and its mysterious forces.

Occult knowledge characteristically depends upon the notion of correspondences, or postulated relationships that unite all things—stars, planets, gemstones, colors, or even parts of the human body and life events—to one another and to invisible realities as well. Those who subscribe to this view believe that they can use occult knowledge to effect healing or to predict the future, for example. Occultism may also include a belief in beings, such as angels, deities, or spirits, who can be contacted by those who possess the appropriate knowledge. Occult knowledge is

believed to be obtained through initiation by those who already have it, or through the study of the texts in which it is expounded.

There are occult practices within nearly all traditional civilizations. Western occultism has its roots in ancient Babylonian and Egyptian lore, especially as recorded and transmitted through Neoplatonism and the Hermetic books. Powerfully augmented by Jewish mysticism (see Cabala), occultism was an obscure but important presence in the European Middle Ages (5th century to 15th century). Medieval occult practice included astrology, alchemy, and ceremonial magic rites for evoking spiritual beings. Eminent scholars such as 13th-century Italian theologian Saint Thomas Aquinas and his contemporary, English philosopher Roger Bacon, assumed the efficacy of alchemy and other occult arts.

Along with the rediscovery of classical learning, the Renaissance (15th century to 17th century) witnessed a burgeoning of occultism. In Florence, Italy, the court of the Medici sponsored a revival of Neoplatonism by establishing a Platonic Academy. Later, figures such as 16th-century German physician Philippus Aureolus Paracelsus, who blended Neoplatonic philosophy with a rigorous empiricism, personified the transition from ancient occultism to modern science. Fraternal orders such as the Rosicrucians also pursued esoteric wisdom. In the late medieval and early modern period (13th century to 15th century), however, occultism came to be increasingly regarded by the church as connected with the worship of Satan. This development resulted in the persecution of witchcraft during the Renaissance, when thousands of women were tortured and killed under the accusation—usually false—that they engaged in occult practices.

Despite both religious persecution and the rise of modern science, occultism continued as an intellectual presence in Europe in the 18th and 19th centuries. During this period, occultism came to be valued more for its spiritual meaning than for its prescientific world view. For the father of hypnotism, late-18th-century Austrian physician Franz Anton Mesmer, the occult offered a means of affirming both the fundamental nature of the universe as consciousness and the power of the human mind to interact with the universe directly. From this spiritual perspective, occultism easily moved into alignment with 19th-century romanticism and its emphasis on the past, on symbolism, and on the creative power of imagination. These themes were important in such 19th-century “reinventions” of occultism as the Spiritualism movement, the Theosophical Society (1875), and the Hermetic Order of the Golden Dawn (1889). The last two groups in particular included many members of the symbolist movement, in addition to other artists, poets, and thinkers.

In the 20th century, another rebirth of occultism can be seen in the counterculture movement of the 1960s, with its interest in astrology, divination, and magic. The New Age movement of the 1980s and 1990s may be considered another manifestation of occultism. Though severely criticized by some orthodox religious groups and mainstream scientists, occultism has remained vital.

2. occultism

Encarta World English Dictionary

Entry from Encarta World English Dictionary

3. Occultism : Superstition

Encarta Encyclopedia - Article

Found in the SUPERSTITION article