

CRISIS

IN THE

CHRISTIAN SCIENCE CHURCH

© Ann Beals, 1978

Also by the Author

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Scientific Prayer
The Spiritual Dimension

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PREFACE

Time of March 15, 1976, carried the first trickle of news about a crisis in the Christian Science Church. Under the caption: "Attack on Mother Church," the magazine stated: "Last December a curious nine-page letter landed in the mailboxes of Christian Science practitioners and local church leaders. It warned that the faith's Boston headquarters was rife with 'gross mismanagement, inexperience and lack of Christian ethics.' Unless the 'Field' demanded a house cleaning, the letter said, the religion would virtually disappear within a decade.

"In the serenely authoritarian world of Christian Science, rarely has such a challenge been issued against the officials of The Mother Church. Its author is Reginald G. Kerry, 62, a straitlaced, former restaurateur and police and fire-commission member of Santa Barbara, California and devout Scientist for forty years. In 1973 Kerry came to the Boston headquarters as a consultant on security. He learned about other matters, however, and decided to tell all."

Newsweek of June 21, 1976, in reporting on the Annual Meeting of The Mother Church held in Boston, stated: "Conservative by nature and secretive to a fault (the church publishes no membership figures and reporters may interview only designated spokesmen), The Mother Church nonetheless admitted to 10,000 faithful at its 81st Annual Meeting last week that all is not well with the Christian Science movement.

"Earlier this year, Christian Scientists around the U.S. received two letters from Reginald Kerry, 62, a security officer at The Mother Church, who charged that the movement's multimillion-dollar headquarters in Boston was beset by 'financial deterioration,' 'gross mismanagement of funds,' 'abuse of practitioners,' 'lack of Christian ethics' and 'immorality . . . at all levels.'"

On Sunday, October 31, 1976, the *Los Angeles Times* carried an article on the growing conflict in the church with the headline "Dispute Disturbs Christian Science." It said, "The Christian Science Church, whose claim to fame is spiritual healing, is having difficulty maintaining its customary mien of placid and closemouthed authority.

"The number of churches and practitioners (spiritual counselors who practice healing by prayer) is in a long-term decline

"And a modest grass-roots movement has been sparked by long 'letters' from Reginald G. Kerry, a former Santa Barbara member who accuses leaders of the Boston-based church of 'gross mismanagement, inexperience and lack of Christian ethics.'

"In his third letter, in the mail this week to an estimated 25,000 church members, Kerry urged the resignation of the church's Board of Directors unless an 'impartial investigation' of his charges was launched."

In December, 1977, Alan Young, TV actor and well-known church member, spoke out about the problems in his church. In an interview with the *San Jose Mercury*, Mr. Young said, "The press and public do not realize they are witnessing the demise of a great religious movement." He further stated,

“The church is bankrupt. If there is an appearance of any life, it is because of the life support equipment . . . the machinery . . . the administration of the church is applying.”

The article went on to quote him, “For all practical purposes, the church in Boston is dead — the field is dead. Any appearance of life evidenced now,” said Young, “is due to financial gifts and endowments given the church over the last half century.”

Subsequent articles by the *Los Angeles Times* and *Newsweek* resulted in a comprehensive article in the *Boston Globe* on Sunday, March 12, 1978, carrying the headline, “A Rift among Christian Scientists.” “Charges of misconduct — vehemently denied — persist within the religious movement.” The article filled almost two pages, — the longest article in the history of the paper. The writer, James Franklin, presented the charges by Kerry and others, and the rebuttals given by the officials of The Mother Church. He said, “Getting to the root of the controversy within the Christian Science Church . . . is like holding sand in your hands; it keeps slipping through your fingers.”

Although the crisis at this time is very much hidden from the public, it is not a sudden thing. It has been building for decades.

Christian Science was discovered in 1866 by Mary Baker Eddy. In 1875 the Christian Science Textbook, *Science and Health with Key to the Scriptures*, was first published. Organization of the First Church of Christ, Scientist took place in the year 1879. Over the past century this church has grown from a handful of members in Lynn, Massachusetts to a complex worldwide movement.

In the heart of Boston, Massachusetts, is found the Christian Science Center. Here The Mother Church serves as headquarters for the religion with branch churches throughout the world. This church is governed by a *Church Manual* of By-Laws written by Mrs. Eddy. The organization is headed by The Christian Science Board of Directors. This Board, presently consisting of four men and one woman, is self-perpetuating.

When Mrs. Eddy organized the church, the Board was under her direction. When she passed on in 1910, the Directors assumed the role as head of the Christian Science Church.

For almost three-quarters of a century, The Christian Science Board of Directors has controlled the affairs of the church. It approves the trustees of the Christian Science Publishing Society, oversees the publication of the *Christian Science Monitor*, the Christian Science periodicals, Mrs. Eddy’s writings and other “authorized” literature on Christian Science. The Board appoints lecturers, who speak throughout the world on Christian Science. It approves practitioners for listing in *The Christian Science Journal*. It selects teachers who teach the serious student of this religion how to work more effectively in Christian Science. Once every three years thirty practitioners are accepted for Normal Class in order to become teachers. This class is taught by a Christian Science teacher long experienced in teaching and selected by the Board. The Board also controls the finances and makes the policies governing the church. The Field has no part in the government of the church.

The spiritual welfare and prosperity of the Christian Science Cause is greatly influenced for better or for worse by the leadership provided by the Directors and those in authority at headquarters. For thirty years this Cause has been declining. Today most branch churches are sparsely attended and many have closed or will close in the near future. The prediction is being made that Christian Science will disappear entirely by the end of this century unless something is done to change this downward trend. Christian Scientists throughout the world have watched with despair this slow demise of their beloved church. I was one of them.

In 1975, I met another Scientist who was as disturbed as I was over the future of this Cause. This man, Reginald Kerry, began a courageous and seemingly impossible attempt to do something to save the Cause. He began sending Letters to the Field informing them of the crisis in the church. The Kerry Letters told in detail about the corruption at headquarters that had brought on this crisis. The Letters opened up a new chapter in the history of the Cause. They stirred the membership to its depths. At this writing, the final outcome of Kerry's work is still pending.

When I learned that Mr. Kerry was planning to send these letters to the Field, I told him I would support him in any way I could. Thus, I became totally involved in the Letters from the very beginning.

This book is a factual account of my experiences with the Kerry Letters from 1975 through 1977 when I was in Boston helping his one-man crusade to revive the Christian Science Church.

A.B.
1978

CHAPTER I

In the course of history, there are times when the minds of men are illumined by a mental breakthrough of great magnitude. This inspiration burns brilliantly for a while and kindles a light in the minds of many, before it dims to a twilight glow, and is sometimes lost. The spiritual healings of the early Christian church, the scientific fervor of ancient Greece, the rebirth of the arts and sciences during the Renaissance, the patriotic and religious strength that built America — each was a distinct period, in the flow of time, that appeared and disappeared. Future generations have been unable to recapture the original glow of these mental auras. The world only knows they once existed.

A light of such magnitude shone at the turn of the century in the Christian Science movement. In 1866 Mary Baker Eddy discovered the scientific laws that explained Christ Jesus' healing works. It was a discovery of infinite dimension. Through this discovery, Mrs. Eddy healed every form of discord, disease, and even death. But more important, she wrote a book explaining to others the spiritual laws that produced these healings.

People were healed by reading this book. They began to heal others. For a brief period, the healing power of early Christianity lived again in the hearts and lives of Christian Scientists.

Following the publication of this textbook, *Science and Health with Key to the Scriptures*, the Christian Science movement began to gather momentum and recognition. At the time of Mrs. Eddy's death in 1910, a Christian Science Church or Society was forming every three and one half days. The newspapers reported that she had "millions of devotees." The Church of Christ, Scientist was well established, and healing work was prolific.

The movement still flourished until the 1930's, and then, after a brief period of stagnation, it began to decline. Slowly but steadily the churches throughout the land lost members until, by the 1970's, many people began to question whether the Christian Science organization would last until the end of this century.

To Christian Scientists like myself, who had been healed many times through the teachings of this religion, it was mental anguish to see the decline of the movement. We knew what was being lost. And always there was the question, Why was it happening? I sometimes spent days in deepest despondency over the future of the church. It was this distress, this caring about the church that led me to be involved in the Kerry Letters.

This book relates the struggles of a few people to prevent the disappearance of the Christian Science movement. It begins in a small town of Sharon, half way between Boston, Massachusetts and Providence, Rhode Island. On a warm afternoon three days after Labor Day, 1975, I answered the door and found a tall, well-dressed man wearing the badge of one associated with The Mother Church.

"Mrs. Beals? Mrs. Ann Beals?" he asked.

I nodded, "Yes."

He said, "I'm Reginald Kerry. I work at the Christian Science Center in Boston. I'm also a friend of Alan Young. He asked me to look you up. He says he's read some things you've written and suggested I come by to see you."

At that time I had not met Alan Young, but assumed that he knew of some papers and a pamphlet on Christian Science I had written and circulated. I asked Mr. Kerry to come in. For the next hour he sat in my living room and poured out to me a torrent of information about the problems in our church and the corruption and immorality at the Christian Science Center in Boston. I believed everything he told me, for I had heard similar stories from other Scientists in the eight years that I had been living in the greater Boston area. I had also had my own experiences with those in authority at the Center.

Mr. Kerry was greatly disturbed over the conditions at headquarters. He told me he had come to Boston in 1973 to negotiate a settlement of a law suit between the Board of Directors of The Mother Church and the Carpenter Foundation in Providence, Rhode Island. This suit had been in litigation for thirty-one years. After he had negotiated a settlement of this suit, the Directors asked him to stay and help work out a security system for the new multi-million dollar Center, then in its final stages of completion.

Through this work, he had come to know many Christian Scientists working at the Center. He had access to the Administration Building and its files. He talked with the Christian Science Board of Directors. He talked with former officers and Board members. Gradually he began to see why Christian Science was not progressing; it was due for the most part to gross mismanagement, corruption and discord originating at headquarters and affecting the branch churches throughout the world. Whereas, he had come to Boston to serve the church, he began to consider the need to clean it up.

In speaking of the decline in the churches, he said, "A member of the Board here in Boston told me that we have lost over 500 Churches and there are 500 more about to close. We're down to 200,000 members, and I'm convinced the problems begin at headquarters."

Mr. Kerry told me of his concern over the finances. He said that he is a friend of former treasurer, Roy Garrett Watson, who told him that in 1973 there was 300 million dollars in the church funds.

"We had about one hundred and fifty million dollars in legacies and one hundred and fifty million in reserves, and today it appears that we have only twenty million in reserves. Where has all this money gone?"

He also told me there was money in The Mother Church funds earmarked to help branch churches in need, but when these churches wrote in, they didn't even get an answer from the treasurer's office. Kerry said, "It's unbelievable."

He went on to say that, since coming to Boston, he had found widespread immorality and homosexuality at the Center. He included a member of the Board and other officials in this charge. I had heard this from several other reliable sources, and so I was not too shocked by it.

Mr. Kerry told me about the intrigue and spying that went on at the Center. He said, "I was asked to help de-bug the Board room, and we found a life-long bug there. I traced one of the receivers to the office of a Director. I found that the people at headquarters have what they call a 'dirt file,' where they keep a filing system on everything they can get on church members, — every letter, every complaint, every little thing that is evidence of a member's questionable loyalty to the Board."

He went on to tell me of the problems he had in getting the Center properly secured. He said, "I've been to the Board about these things and they won't even listen to me."

I listened fascinated for I had never found anyone who talked so knowledgeably and so freely about conditions at the Center. He finally said, "If something isn't done, our grandchildren won't have a Christian Science Church to attend." I agreed to this whole-heartedly.

I told him about my own efforts to do something about the situation by publishing a pamphlet on Christian Science titled *Animal Magnetism*, and I gave him some copies to take with him when he left.

At the time I did not know of his intentions to send Letters to the Field informing the members of the problems at the Center. But when he left, I felt that something very unusual had happened.

The following week-end I saw Kerry at a Christian Science lecture, and he was very enthusiastic about my pamphlet. The next week he came to see me with a friend, Grace Ross, and we talked further about the problems at the Center. Several weeks after that visit, he came again, this time with friends from California, who told of the decline in the churches there. While these visits appeared to be spontaneous and social, I sensed that Mr. Kerry wanted something, but I couldn't determine what it was.

Late in October he called me and said, "I'm working on a letter, and I wonder if you would help me with the spelling and punctuation?"

I said I would be happy to help him, and the next morning by special delivery came his draft of the first Letter to the Field. The Letter was a long dissertation on the very issues he had discussed with me.

Upon reading the letter I realized immediately that he was planning to send it to the Christian Science practitioners and the executive boards of branch churches throughout the country. He was drawing his mailing list from the names and addresses listed in the *Christian Science Journal*. As I read his Letter a great wave of hope ran through me. While I knew nothing of his background or his plans, I knew I would support him in every way I could, for at last here was someone with an answer to our problems.

I could see many ways to improve the Letter, but even in its present form, it conveyed his sincerity and his love for Christian Science and its Discoverer and Founder, Mary Baker Eddy. When he came to see me that afternoon he was uncertain as to what I would say about his Letter. After all, it appeared to be an attack on some of our most cherished idols — the Board of Directors, the treasurer, the authorities and the workers at the Center. I was quick to tell him that I liked the Letter. "I'll do all I can to help you with this because

I can see what you're trying to do." Then I told him that if it were my Letter, I would deal less in generalities and more in actual facts, figures and specific incidents in order to make the Letter more convincing.

Over the next two weeks we had several work sessions at the kitchen table putting together a message that would be effective. I felt that it was not enough to present the problems to the members without giving them some corrective action to take. The Letter was hard to write because we had no precedent to follow. These problems never had been aired before. Neither the Board nor the Field had ever spoken of them in an open and forthright manner. Year after year the communication between the members and the authorities of the church went on as though Christian Science were still the thriving movement it had been before the 1950's.

I struggled for days with this Letter, endeavoring to put some order and inspiration into its message. Gradually, the first Kerry Letter took shape and was ready for the printer by the end of November.

As I worked with him on the Letter, I realized that he was alone in this fight. I assumed that this one-man crusade would be a temporary thing. I expected the Field to take to heart his message and rally to support him. Undoubtedly there were other Scientists who would welcome, as I did, this exposure as a means to purifying and reviving the church. Certainly this one Letter would suffice to bring about a clean-up in our beloved church. Instead, it was the opening curtain on a long, hard, bitter struggle, one still unresolved.

At this time, there was no one who would actually help Kerry with the work involved in putting out the Letter. He had six thousand letters to be mailed, and while friends in California had typed the mailing list for him, there was no one in Boston openly supporting him. I offered to help him prepare the letters for mailing.

Before showing it to Mr. Kerry, I shared my final draft of the Letter with several friends. Their reaction to it was so traumatic that I knew it would have a devastating effect on the Field.

When I read the Letter to my four friends, they almost became ill from it. A few days later, as the initial shock wore off, the facts in the Letter seemed to crystallize an uneasiness they had about the conditions in the church. They declared the Letter was necessary. The problems had to be aired and corrected. They immediately decided not to send any more money to The Mother Church until things were straightened out. I carefully watched their reactions. When the Letter had a similar effect on each of them, I knew how potent it was. Kerry Letter #1 read in part:

Friends:

I am writing to you as a loyal Christian Scientist who feels a great concern for the future of our Cause. During the past three years I have worked in various capacities at the Church Center in Boston, including being responsible for conducting a comprehensive security survey. This work has brought

me in direct contact with the actual condition of things, both here at Headquarters and throughout the Field.

I came to Headquarters at the request of The Christian Science Board of Directors and the Legal Department with an unblemished church record of over 40 years. While you may not be aware of the problems facing our Cause at this time, those like myself who know the true picture, realize that there looms a very real possibility that the Cause of Christian Science will be lost to the world in the near future, unless some positive action is taken to prevent this from happening. *You alone can save this Cause . . .*

This deep concern is based on the many serious problems here at Headquarters that are hidden, for the most part, from the Field. I am convinced that these problems must be uncovered, made known to the Field, and corrected if the Cause is to be saved. This letter is sent to inform you in detail of some of the more disturbing facts, figures, and conditions that exist both here in Boston and the Field. Having had many years of experience in law enforcement and executive management, I recognize the importance of proof in making the following statements:

Worldwide membership in The Mother Church at this time is about 195,000. The periodicals subscriptions are at an all-time low, and some Sunday-night services at The Mother Church have less than a hundred attending.

The statistics showing the decline of our membership and the closing of branch churches are alarming. Did you know that according to a Board member's estimate we have more than 500 churches ready to close? . . . In 1974-75 we lost a total of 52. Many of the churches at this time have less than 25 members.

The decline in practitioners in the Field is such that we have less than half the number we had twenty years ago (count them in the *Journal*). . . *We have over 500 churches without a single practitioner.* Most teachers have only a small class each year and some do not have any class at all. One teacher in a large Northern city had only one pupil in three years. Three teachers I have talked to recently have no class for 1976 at this time. Some of our best-known teachers have classes that are only half full.

. . . At Annual Meeting and throughout the year, The Mother Church paints an optimistic picture about the conditions in our Movement, seldom giving actual statistics. This gives the impression, to the individual Scientist, that the struggle going on in his or her own church is a local problem, while other churches are flourishing. This impression is entirely inaccurate. While a few branch churches are maintaining their membership levels, most of our churches are not. *Throughout the world, the Christian Science Movement is in deep trouble.* Many who recognize this problem, including practitioners, teachers, lecturers, who see the overall picture, are sharing the premonition that unless some immediate action is taken we may soon have no Cause. They have asked me again and again, "Are we going to lose the Movement?"

Who is responsible for hiding this problem and not adequately informing and awakening the Field? It would appear to be some at Headquarters.

The next question is, Why have those at Headquarters covered over these problems? Because the potential good here is being swallowed up in immorality, dishonesty, political ambition, love of money, confusion and chaos. The conditions here are even more distressing than conditions in the Field, and mismanagement is grossly rampant. It is obvious that in this state of affairs, The Mother Church is unable to give the needed help and support to our Movement. There is much hidden at The Mother Church that the Field *must* know about, even though anyone connected with this uncovering will be labeled "mentally poisoned" by the "mental assassins."

FINANCIAL CRISIS

One problem of primary importance to the Field is the financial status of The Mother Church. While the new Center is completed and paid for, it must now be staffed and maintained. Yet, a lack of fiscal responsibility and good business practices by those handling the financial affairs at the Center have resulted in a financial crisis that is becoming chronic and will in time put the Church into bankruptcy unless it is corrected.

With a declining membership the financial support of the Church must of necessity suffer; but the dire lack plaguing the Center today is due to much more than insufficient support from the Field. When we compare the financial management of the former Treasurer to that which has occurred in the past two-and-a-half years, the possibility of total ruin seems inevitable unless the present trend is halted. . . .

As you know, the building of the Center far exceeded the original cost estimates. The original estimate was about 8 million dollars. Its final cost, however, was almost 80 million. The Portico was originally to cost 5 million. Its final cost was almost 10 million. During this building period the Field was contributing generously to the building program and adequately supporting the Church. The Mother Church was solvent with about 150 million in legacies and 150 million in reserves. Today, however, it has on hand only around 20 million in reserves. . . .

In spite of the fact that contributions from the Field have increased and there has been a cutback in personnel (at least 50% of the desks are vacant), unless a sound financial program is adopted immediately, a financial crisis is imminent. . . .

TREASURER'S OFFICE

While the detailed information on the financial dealings of the Church are not generally available to me, I am very familiar with the conditions in the Treasurer's office. Here there is nothing but gross mismanagement, inexperience and lack of Christian ethics. Where the former Treasurer had only one assistant Treasurer, the present Treasurer has three because he does not like detail and is public-relations oriented. One of the assistant Treasurers, primarily in charge of handling many of the financial matters of the Church, is a young, inexperienced Christian Scientist who is unable to get along with others. Since being in this position, he has fired more than 40 experienced

Christian Science employees and replaced them with young, inexperienced people. He makes policy decisions without consulting the Treasurer or the Board. . . .

. . . One example of gross mismanagement and abuse of authority involves the Mangels Fund. Three hundred thousand dollars was left in this fund to help churches in need. *Forty-one* churches wrote for financial aid, totaling some \$50,000. Several churches had suffered dire emergencies. In one church, the boiler had blown up, severely damaging the church edifice. The money was available and the church's need intense. Yet, the Treasurer's office did not even *answer* its letters! In the instance of another church, the road in front of the church had been blocked, and the members needed funds for repairs and access to their church. They wrote and asked for \$2,500. When they received no answer to the letter, they concluded that perhaps they had asked for too much. The members did most of the work themselves on the access road, and then wrote again, asking for \$1,000 to pave it. Still they received no answer from this assistant Treasurer. It was only through intense outside pressure when it became known that there had been no response to these requests, that these funds were finally released to 40 churches. . . .

Management Control has investigated this department, and they know the trouble that this man is causing. Yet, nothing is done about it. I didn't understand why this individual was allowed to do this damage to the Cause, giving such mental abuse to those working for him, and mismanaging important financial matters, until — further investigation revealed that he was alleged to have detrimental information about one of the top officials in the Church. . . .

DEPARTMENT OF BRANCHES AND PRACTITIONERS

Such abuse of authority is not confined to the Treasurer's office. It is present throughout the Center. And nowhere is it more aggressive and more damaging to our Cause than in the Department of Branches and Practitioners. It is alleged that we have in the Practitioners Division "an egotistical, sadistic, gay, sexagenarian with no love for the practitioners at all." His letters contain accusations based on hearsay testimony and threats of possible removal from the *Journal*. . . .

The prosperity of our Cause is dependent on the selfless devotion of our *practitioners* to this healing work. Yet, many of our most loyal practitioners, some of thirty and forty year's experience, have received abusive and threatening letters from the head of the Practitioners Division, Mr. Lee. . . . Because of this mental abuse and injustice, valued practitioners of many years standing are giving up their listings. This intolerable situation has been repeatedly brought to the attention of the members of the Board. One said, "Yes, I've heard about those letters." But nothing is done to correct the actions or remove this man from his position of authority. A Board member said, "It seems to be a mark of distinction to stay out of the *Journal*." No wonder!

IMMORAL CONDITIONS AT THE CENTER

These problems, — the financial deterioration and gross mismanagement of funds, and the abuse of our practitioners, — are further complicated by the immorality found at all levels here. There has been a complete breakdown in the moral standards that the Field expects of those involved in the work here. . . .

. . . . I was called in by a department head to investigate the charge that “the Center is a hotbed of homosexuals and lesbians.” I very reluctantly accepted the assignment. After investigating, I had a list of 18 names that included individuals from the Board of Directors, Speech and Editorial Department, Committee on Publication, General Services, Department of Branches and Practitioners, Music, and other workers throughout Headquarters. When I saw how far-reaching and out-of-hand the problem appeared to be I felt this investigation should be discontinued and so advised the department head. Later I was blamed for conducting a “witch hunt.” “Uncover error, and it turns the lie upon you” (S.&H., 92:21)

This moral problem is known to the Board of Directors. In fact, they know many others in positions of authority who are either homosexuals or lesbians. Yet, nothing is done to stem the inflow of these people into the work force at all levels of The Mother Church.

BOARD OF DIRECTORS

I found that the Board of Directors seems unable to take decisive action on many important matters pertinent to the good of the Center and the Cause. Frequently they have not acted on or investigated urgent matters brought to their attention. All too often Secondary Management does this and many matters of urgency never reach the Board. . . .

The Executive Coordinator for the Board holds one of the most powerful offices in the Church. In many cases he decides what is to be brought before the Board for action. This position needs to be filled by a thoroughly professional individual and an experienced Christian Scientist — a practitioner or teacher who has proven his loyalty to the Cause through the years. Today, however, this position is filled by a man who does not have the respect of other department managers, nor the depth of experience in Science which would qualify him for this position; and he often neglects to present important church matters that need the Board's immediate attention. (I have found that the only way I could bring before the Board immediate business affecting the Church Center, was to meet with the Board personally). . . .

Although most of the Field does not know the financial remuneration that the Board receives for its work, most members feel that the Board is underpaid in comparison with other industries. Each member of the Board receives \$54,000 a year in salary. In addition to this, they also receive earnings of the Trust, including copyrights, as members of the Board of Trustees under the Will of Mary Baker Eddy. (This is handled in New Hampshire.) In addition to this, the Board members receive “executor” fees from large estates left to The Mother Church. The executor fees for one estate alone

enabled a former Director to buy and pay for his home. In addition they receive a fee for their teaching, a fee from their Association, as well as any practitioner fees. This total averages \$100,000.00, more or less. . . .

SUMMARY

The examples and facts cited in this letter can be proven. They represent the little I know about the entire situation. . . . Many other wrongs that are here cannot be proven. Although the “bugging” problems, drug problems and thefts are, to a degree, under control, the present immorality, dishonesty and mismanagement at the Center is felt not only here but throughout the Field. And throughout the Center there appears to be “subversive action” going on by many in key positions — working against the Cause, rather than for it. . . .

The Field needs to be informed of these problems. Each year the discord and immorality here grows more subtle and intense. Each year we have fewer branch churches, practitioners, and members. The great danger in this is the gradual *erosion* taking place that has become a trend. This trend could continue until the entire Cause collapses. Another ten years of this decline and Christian Science could truly be almost lost, as our Leader often warned could happen. It could slip away silently with only a few of us aware of the incalculable loss the world would sustain. We can go on letting this happen, — or we can rally and *FIGHT* for this Cause!

If we are to win the world to Christian Science, we must have a Cause that is pure and strong, a Church that represents the moral and spiritual laws of God. And this strength and purity must prevail at The Mother Church, as well as in all branch churches.

ANSWERS TO THESE PROBLEMS

We are being led to believe that there is nothing that can be done about these problems, but this is not true! There are many spiritual and human footsteps that can be taken!

You are a member in good standing in this Church. This is your Cause! It is your metaphysical work and your money which supports it. I'm sure you know that Mrs. Eddy wisely provided in the *Manual* for the *responsibility of the Field* to be vigilant, to demand that the Board of Directors and the officers of the Church fulfill their duties according to the *Manual*. . . .

While The Mother Church is unique in its functions, its purpose is to *serve* the Field and the world in ways that individual branch churches cannot do. *It is answerable to the Cause as a whole and is not an institution unto itself.* Its functions should not be hidden from the Movement. It should not be allowed to abuse the special authority and privileges granted it by the *Manual*.

What can be done?

First and foremost we can pray. Every Christian Scientist has at hand the spiritual weapons our Leader gave us for overcoming animal magnetism. . . .

Surely if one you dearly loved needed your prayerful help through a very difficult time, you would have no reservations about sacrificing everything to

support him. Well your Cause needs you in just this way today. You know it has blessed you, healed you, given you a spiritual home, and instilled meaning and purpose in your life. Can you ever give back to it all that it has given you? Now, in this critical time, its future depends on the priority you give to *praying for it each day*. If every member daily and consistently took much quiet time to work metaphysically for the Church, it would have to respond to this intense influx of spiritual support, and *prosper* — healings would abound! . . .

The members can demand that the financial records of The Mother Church be audited by a well-known and reputable auditor and the present financial situation be made known to the members.

The members can demand that a Special Committee be formed of responsible and well-established Christian Scientists from the Field. This Committee would not be the "Business Committee" that is a rubber stamp for the Board. This Special Committee would not be on the payroll of The Mother Church. This Committee would investigate and report to the Field its findings and recommendations to the Board of Directors as to the measures to be taken in restoring The Mother Church to a sound financial position based on a proper standard of Christian ethics.

The members can insist on an honest and thorough account of the conditions in The Mother Church, Publishing Society, and the Field at Annual Meeting each year; and that the Annual budget, income, and expenditures be made available to the members of this Church. . . .

Can we meet this challenge? *Yes!* Can our Movement fulfill its mission? It has to! But we must take the proper action to make it happen. First, by doing consecrated metaphysical work daily for it. Second, by making your prayerful revelations to this letter known to the Board of Directors and others at the Center. Write or wire them concerning these matters. These prayerful protests will be heard. (If you wish, you can send them to me, and I will see that they reach the Board and those to whom they are directed.) Third, let's put Mary Baker Eddy in her Church, as Leader and Revelator to *this age*. Fourth, you can share this letter with members in your church, and other "qualified" Christian Scientists, so that the Field can be adequately informed about the situation at Headquarters. . . .

The Letter was signed "R.G.K." Only in a postscript did Kerry include his full name. It was eight legal-sized pages that initiated an overturning in the Christian Science Church.

Letter #1 was unique in two ways. Kerry was trying to save the church, by reforming it from within. There had been books and articles in the past written about the evils of the church organization, but these were usually written by someone outside of the church. Kerry's Letter was the crusade of a church member appealing from the heart to fellow Christian Scientists throughout the world to do something to save their church.

The second unusual feature about this Letter was its direct appeal to a Field of Christian Scientists who, for the most part, were unaware of con-

ditions at headquarters and loyal to the Board. The vast majority of members did not dare or even consider it necessary to question the Board of Directors. As head of the church, these five people wielded absolute power over the entire organization. This form of ecclesiastical authority began when Mrs. Eddy passed on and has been carefully nurtured by the church hierarchy over the decades since 1910. It is hard to convey to those who are not members of the church, the fear and blind loyalty to the Board that permeated the membership of the church when Letter #1 was mailed.

I was naive enough to believe that one Letter would suffice to bring the much needed changes at headquarters. Kerry knew better. He spoke of this as Letter #1, his *first* Letter to the Field.

Kerry secured the mailing permit, the Post Office Box, and had envelopes printed. I gave him the finished Letter; he approved it, had it typed and took it to the printer.

Kerry made no attempt to hide his action from the Board of Directors. For months he had been warning them of his intention to write to the Field unless certain conditions at the Center were corrected. Apparently the Board did not take him seriously.

It was Saturday afternoon, December 6, 1975, when Kerry brought me the first four thousand printed copies of the Letter, along with the envelopes and the address labels.

It was an awesome experience to read in print the cold hard facts about the evils in the church, and to realize that this Letter would soon be in the hands of Christian Scientists throughout the country.

Immediately I began the work of labeling, stuffing, sealing, sorting and binding four thousand letters. I engaged the help of teenagers in the neighborhood. Strangely enough not one of my helpers asked what the Letter was about, and I didn't tell them. With Christmas a few weeks off, the days and evenings of work held a festive mood. The work flowed. Over the weekend boxes and mail bags of letters accumulated in one corner of the living room. The mechanics of getting the Letter ready to mail seemed minor compared to the struggle of writing it.

Monday night, Kerry brought me the two thousand remaining letters, the rest of the mailing list, an envelope containing the Post Office Box key and the necessary papers for mailing the letters bulk rate. When he came in, he was very distraught. He told me that he had met that day with the four men on the Board in one last attempt to reach them. The meeting had evidently been a stormy battle of wills. As he began making his charges about conditions in the church, one member said, "We want the evidence put on the table. Otherwise we have nothing to discuss."

Kerry said, "Then we have nothing to discuss and I'll be on my way." He stood up to leave. At that the Director changed his attitude and asked him to stay and talk. Kerry told the Board again of the homosexual problems at the Church Center, naming in particular one individual who was an official of the church. He informed them that one of the girls working at the Center had her life threatened if she said anything about the illicit things going on

there. He also told them he knew of two workers, who knew too much, who died under strange circumstances.

The Chairman explained the Board's position in demanding that his evidence be submitted to them. Kerry assured them that the Board had the evidence in their own hands and they knew of the things he was telling them. No one had more evidence than the Board. Kerry told the Directors that if he submitted hard evidence to them, they would only destroy it and ultimately destroy him.

He told them that if they were planning to harm him, he had ways of retaliating. He had no fear of them. He would play the game anyway they wanted to play it. He informed them that he had notified the Attorney General in both Massachusetts and New Hampshire that, in the event of his unusual demise, not only would his death be subject to a Grand Jury investigation, but all of the finances of The Mother Church for the past ten years would be investigated. In addition to this, the hard evidence he had would go to the newspapers. On hearing this, one Board member said, "It looks to me like we better pray to keep you alive."

At one point in the meeting, when the chairman was speaking, Kerry said, "Let me interrupt you at this point. The statement you have just made is not correct."

At this, another member flared up and said, "Don't you *ever* interrupt the Chairman of the Board of Directors!" With that, Kerry went across the Board table and hit the table in front of the man with his fist, telling that Director that if he opened his mouth again he would be in serious trouble. The Director turned pale and from then on did not speak. Kerry was aware of this man's arrogance. He was not impressed with it. He told me "The Directors assume themselves to be of such a high position that they can say to people whatever they please." Kerry then said, "It was a rough meeting and ended abruptly when I assured them that Letter #1 would go."

Tuesday morning at seven o'clock, Kerry went to the Center and met with Alton Davis, his Board contact. Mr. Davis, a consultant to the Board, was also a very fine speaker for the church and well-known throughout the Field. He was a friend of Kerry. Kerry gave Mr. Davis a copy of Letter #1, and told him, "It goes on Thursday." Mr. Davis took the Letter to the Directors, but they did not read it until sometime Tuesday afternoon. When Kerry told me that the Letter would have to be mailed by Thursday, I began working almost without sleep to get it ready. He called me Wednesday evening about nine o'clock. He had been waiting to hear from the Board in hopes that he would not have to mail it. They didn't call. He said to me. "We better go ahead and mail the letters that are ready to go."

I told him "They're all ready to mail."

"All of them?"

"All of them."

"Really?!"

"Yes."

"Well . . . why don't you take them down to the Post Office and mail

them tomorrow?"

I agreed to do this. I stayed up that night finishing the last of the sorting and labeling. By Thursday morning at three o'clock the six thousand letters were ready to mail. I sat alone in the living room from three to four that morning with all the lights blazing looking at that enormous pile of letters. These letters had a message that would have a very far reaching and irreversible effect on our church. These letters could prove to be one of those seemingly small acts which take place so quietly that only in time do they come into focus as being the opening wedge of a major event. The hour I spent alone with the letters is one of the most cherished memories I have. It was equalled only by the satisfaction I had as I mailed the letters the following day.

I knew instinctively that this work was very dangerous. The exposé of anything so explosive as the conditions at the Center was not child's play. At this point the Letter could be stopped, if it was known when or where it was to be mailed. Anyone watching the Post Office would know Kerry, but no one knew I was helping him. And so, while none of this was discussed with Kerry, I accepted the responsibility of getting the letters to the main Post Office in Boston that Thursday.

I had no idea how I was going to do this. I couldn't budge the heavy mail bags. Then I recalled hearing of a young man who was looking for work. I called his girl-friend at nine o'clock Thursday and asked if he would like to earn seventy-five dollars taking some letters to the Post Office for me. It was an outlandish amount to offer, but I knew, for that amount, he would be very reliable. I heard from him immediately. He said he could get a car at one o'clock, and he would be right over. The morning was filled with little details to be done, and when he rang the bell exactly at one o'clock, I was ready.

He came in with his girl-friend and took one look at the pile of mail. "Wow! What is all this?"

I told him, "It's a little Christmas mailing we have going out to the church."

"Well, don't worry. I know just what to do with it," he said and with that, he had the bags and boxes loaded in his car and mine within minutes. I did not know how to find the Post Office in downtown Boston. I had to grope my way along with the aid of a map. I said it would be helpful not to get separated, but if we did, I would meet him at the main entrance to the Post Office. He assured me we would not be separated. He followed closely as we took the freeway into Boston. As I twisted and turned through the narrow streets filled with Christmas shoppers, he remained almost exactly ten inches behind me. I finally located the Post Office Square and a parking lot nearby.

His girl-friend remained in his car, and, although she didn't realize it, she was guarding the letters while we cleared the mailing with the postal employee in charge of bulk mailing. Everything was in order. We returned and brought the cars to the Post Office for unloading. My young friend unloaded the precious cargo into canvas trucks and pushed these into the mailing room. The postal employee assured me that the letters were prepared properly for

bulk mailing. I was the only one there who knew the significance of the letters. I stood and watched as they passed through the door of the mailing room and out into the world. It was a stirring moment, — one I shall never forget.

After paying my young friend, I started home. On the way, a most unusual thing happened. For some months I had been having trouble with my eyesight. As I worked on the letters my sight became so blurred that I could hardly read the zip codes in the code book to code some of the letters. As I drove home this condition was still with me. I was extremely tired and traffic was heavy. As I was driving on the freeway, I suddenly realized that my vision was perfect. I could read the small lettering on the license plates ahead, I could see the tiny twigs on the trees, and the distant outline of buildings on the horizon. My eyesight was clear and in focus. This healing came through no conscious effort of my own. I interpreted it as a sign that the work with the Letter was something more than a human endeavor to correct things in the church. How deeply the Letters would cut, and how adamant those in power would be to keep their control of the Cause, I didn't know. In time, I learned that the facts in Letter #1 were only mere surface evidence of how bad things really were in Boston.

Letter #1 was mailed at 3 PM on December 11, 1975, alerting Christian Scientists throughout the country that there was a crisis in the Christian Science Church.

CHAPTER II

My immediate support of Kerry was not one of sheer impulse. Ecclesiastical domination of the church officials was not mere hearsay to me, I had personally experienced its hardness and injustice the spring and summer of 1974. At that time I published a pamphlet I'd written on Christian Science titled *Animal Magnetism*.

In the Christian Science organization, the independent publication of metaphysics by church members is simply not done. After Mrs. Eddy was no longer here, a Board policy was put into effect regarding "authorized" and "unauthorized" literature. "Authorized" literature was that which was approved by the Board. "Unauthorized" literature, published without approval of the Board, usually cost the writer his good reputation in the church. In some instances, he was excommunicated.

Over the years, the Board brainwashed the majority of members into believing that published works on Christian Science, not "authorized" by the church, were incorrect in their statement of Christian Science. Anyone reading such literature was going against the *Manual* and violating his allegiance to the Board. I knew this when I published my first pamphlet.

Publishing my pamphlet was not a sudden decision. My concern for the future of the church began in the 1950's when I first sensed a decline in the movement taking place. I was then a member of a branch church in Decatur, Georgia. I confidently waited for "Boston," as we called the organizational headquarters, to check this slow disappearance of Christian Science from the world. But this dynamic leadership was not forthcoming. I realized that this Cause, which had been years in building to its peak in the thirties, could also ebb gradually, — so gradually that no one would be able to say when it reached the point of no return, and could not be saved. I could sense that this was coming.

Mrs. Eddy foresaw this possibility for she once said, "God demands a more Christian, zealous and persistent effort to resist evil and overcome, or our Cause will again be covered by the rubbish of the Century." And again she said, "This Cause depends upon healing, healing and *wisdom*. If these are not added, the salt will lose its savour and this Cause drop down into darkness of oblivion of centuries again."

I began to see that the organizational methods — committee work and church meetings, lectures and talks, were practically worthless. These efforts did nothing to attract new people to Christian Science. Such means were outmoded. They had not worked in the past; why should they work in the future? I came to the conclusion that the only place to search for an answer to this coming crisis, had to be in the *Science* itself.

As I began to give more time to the study of Mrs Eddy's writings, I found depths to them that I had never seen before. Ideas unfolded that would be useful to both Scientists and non-Scientists. I began to formulate these ideas into book-length manuscripts on metaphysics. In the meantime, I dropped the time-consuming work of serving on committees in my branch

church and took up the public practice of Christian Science healing work. In 1967 I became a recognized practitioner when my name was listed in the *Christian Science Journal*. I also began contributing articles to the periodicals and *The Christian Science Monitor* on the metaphysics of Christian Science.

By then, the decline in our church was most alarming. Churches were losing members and beginning to close. The number of practitioners was dropping and the healing work was disappearing. These events paralleled the early days of the Christian church.

In 1968 I moved to the greater Boston area, and I was thrilled to be living near The Mother Church. At that time I was unaware of the state of things at headquarters. My faith in the integrity of those in authority in the Cause was intact and my loyalty to the Board, staunch and true.

At this time, I had the basic ideas for three small books. One manuscript, *Animal Magnetism*, explored the negative mental causes of mankind's many problems and showed how to counteract these causes through prayer. Another manuscript, *Scientific Prayer*, described how to pray in Christian Science in order to get healing. A third manuscript, *The Spiritual Dimension*, explored Christian Science more as a *scientific discovery* than a religion. It was my opinion that writings such as these were greatly needed in the movement. I was, however, troubled by being told that these manuscripts on metaphysics were against the "doctrines" of the church.

For decades the Field had been told again and again that Mrs. Eddy's revelation was complete in *Science and Health* and there was nothing more to be added to it. The more I pondered the problems of the church, the more I felt that this erroneous doctrine was at the root of the church's decline. What is progress, but the unfoldment of ideas? And when the religious authority of a church prohibits creative thinking by declaring that *there is nothing more to be known*, then no creative work by the individual is attempted for fear of being ostracized by the church. When this dogma was placed on Christian Science, the vision and promise of this great discovery were paralysed, frozen in place, and gradually the inspiration that brought about the healing works of the early days of the movement diminished. By the time I moved to Boston, the Cause, for all intents and purposes, was already dead.

In my earnest desire to be obedient to Mrs. Eddy and the Board, I read everything I could find by her and about her to determine if she had ever said or written any doctrine so restrictive. Nowhere could I find a basis for such a ruling. In fact, she wrote in *Retrospection and Introspection*, in remarking on plagiarism, "A student can write voluminous works on Science without trespassing, if he writes honestly, and he cannot dishonestly *compose Christian Science*." Also in the July 1891 *Christian Science Journal* she wrote, "I consider my students as capable, individually, of selecting their own reading matter and circulating it, as a committee would be if it was chosen for this purpose." Not once did she refer to "authorized" or "unauthorized" literature.

Armed with this information, I made appointments with those at head-

quarters and went to see them, one after another. I soon began to realize that I would not find anyone there who would even take the time to listen to me. They were not in the least interested in my books or my ideas. I had a game of musical chairs with members of the Board, the Committee on Publication, the Board of Trustees at the Christian Science Publishing Society and many others. No matter whom I saw, I never found the right person — the one who could really help me. Finally after four years of futile effort, I gave up.

During this time, the illusions I had about the piety at headquarters were replaced by the stark realism I was having to face. I heard of immoralities, corruption, mismanagement from so many sources that I knew that something was terribly wrong in Boston, and that there was a good reason why the church was failing. Whatever was going on within the Church Center, the people there in positions of authority had built a wall around themselves and there was no way through it. Often, after I published my manuscripts, I was asked why I didn't have them published by the Christian Science Publishing Society. I found it almost impossible to convince others that there were no doors into the inner sanctum of The Mother Church. It was sealed tight from within.

When my research could turn up no proof that Mrs. Eddy had sanctioned "authorized" literature, I began to consider the idea of publishing these booklets myself. I felt that someone had to begin breaking down this basic obstruction to the progress of our church. Why was it not possible to prove that one could print books on metaphysics independently of the approval of the Board and still be a good church member? I knew that if I did this, I would lose my listing as a practitioner in the *Journal* and possibly my membership in the church. But there was only one other alternative, — that was to sit by helplessly and watch the church disappear within a few decades. I felt I had no choice.

I realized that if I published these manuscripts, the act was irrevocable. There was no turning back. From then on my reputation as a Christian Scientist could be badly tarnished. In February, 1974, I published my first booklet, *Animal Magnetism*.

While I knew I would not be liked for doing this, I was in no way prepared for the confrontations I had to face. Friends suddenly became hostile towards me. I was accused of self-glorification, of looking upon myself as some sort of personal saviour to the Cause. I was told I had done it to heal some terrible schism in my soul and to satisfy some driving ambition I had to be somebody. I was told my pamphlet was filled with inaccurate statements of Christian Science. I was accused of being a dissident, of intending to start my own movement. I was asked to send in a letter withdrawing my membership in the branch church to which I belonged. This was later retracted. I was informed everyone hated my pamphlet because it was so negative and it would never be read. I could not believe that one small pamphlet on Christian Science could create such a stir.

It was only a matter of time before I heard from the church authorities.

My teacher, Neil H. Bowles, of Atlanta, Georgia called me many times to convince me I should withdraw the pamphlet. I stood fast. He asked me to fly to Atlanta to see him. I said, "No." Then one day he called and said, "Mr. Lee, head of the Department of Practitioners, has just called me and he wants me to tell you that you will lose your *Journal* listing if you do not take back your pamphlet."

I had been expecting this and I told him, "Then I'll just have to give up my listing."

He asked me if I would go in and talk to Mr. Lee and I said I would. Then he asked me, "Ann, why is this little book so important to you?"

I said, "Mr. Bowles, we have a church full of class taught Christian Scientists who are relying on this Science for healing, and many of them haven't the foggiest idea on how to pray for a healing."

He said, "We know that. We're holding a teachers' meeting in Boston in December to work it out."

I asked him, "What good is that? *I'm* not at that meeting. People in the church are not there. We don't hear what's being said, and besides the Field is already class taught. They can only go through class once. So what good is it? What we really need are these deeper metaphysics *written down*, so that they can reach everyone and be studied and used."

He asked me, "Don't you want to be obedient to our Leader?"

I then told him that I had searched and searched for even one statement by Mrs. Eddy that said there should be no more books written on Christian Science, and I had found none.

He asked me, "If there is such a statement found in the archives will you withdraw your book?"

I said, "Yes, I will withdraw the pamphlet." By then I was absolutely confident that Mrs. Eddy had never made such a statement. He asked me if I would make an appointment to see Mr. Wuth who was on the Board of Directors at that time. I promised him that I would arrange to see Mr. Lee and Mr. Wuth.

Soon after that I met with Mr. Lee. After he had talked in circles for almost an hour, I asked him point blank if I would lose my listing if I didn't withdraw my pamphlet.

He said, "Most definitely."

I asked, "Why? It doesn't violate the *Manual* in any way."

He informed me that it was incorrect literature. I said, "If you will show me what is incorrect in it, I will change it." But this he wouldn't do. He simply stated that it was incorrect and that I had to withdraw it.

I then went to see Mr. Wuth, and he told me practically the same thing. Yet he could not tell me *exactly* what was incorrect about it, nor did he supply any statement by Mrs. Eddy stating that no more books on Christian Science should be written. To this day no one has found anything incorrect in this book nor have they found a statement by Mrs. Eddy forbidding such writing. However, the voice of authority had spoken and I knew that I had no choice. Within a few weeks, I sent a letter withdrawing my listing as a

practitioner in the *Christian Science Journal*.

In September, 1976, my listing was dropped from the *Journal* and my work as a practitioner ended. Soon afterward, five articles that had been accepted by the editors of the periodicals were returned with a form letter rejecting them.

My pamphlet seemed, in a short time, to come to naught because it was "unauthorized" literature and church members would not touch it. However, the experience I had in publishing it and standing virtually alone in my convictions gave me an inner strength that enabled me to support Kerry in the months to come. When he first came to see me, I was well aware of the crisis the church was in.

The coldness, the injustice of the church hierarchy did not drive me away from the church. This blindness on the part of the authorities only served to emphasize what serious trouble the Cause was in. I prayed to know what more I could do to help it. Kerry's Letter was the answer to this prayer.

CHAPTER III

It is sometimes said, "It isn't what you know, but *who* you know in Boston." In the Christian Science organization, Boston has always been the seat of power — great power. In The Mother Church, as in any large organization, there is money, prestige, and politics. But there is one unique aspect about the church. It accounts to no one for its actions, its money, its decisions.

The church is governed by a *Church Manual* written by Mrs. Eddy and interpreted by the Board of Directors. When Mrs. Eddy passed on in 1910, the Board assumed the right to take her place as head of the church. The Directors do not consult the members regarding affairs of the church. They hold themselves above accounting to the members — or listening to them. The Board issues no financial report. The church makes no tax return. Its income and expenditures are known only to those in the upper echelon of the organization. Finances of the church are shrouded in total secrecy.

This power is given the Board by members of the church through their loyalty and devotion to the Christian Science Cause. This modern form of ecclesiastical authority ultimately draws its strength from the individual member's devotion to Christian Science and its Leader. Since the appointment of the original Board in 1893 by Mrs. Eddy herself, the membership, as a rule, has always assumed that these five people exemplify the high standard of honesty, integrity and brotherly love required of a true Christian Scientist.

The power of this Board, in the past, has been awesome. The majority of members obey the Board of Directors without question. Those members who have played the politics of the church for a position of prominence, fear the Board above all else. This power is extremely fragile. Should proof of its misuse disillusion the members, the power would vanish. Should the faith of the Field in the right of the Directors to govern the organization be destroyed, these five people would be stripped of their control over the church.

The hold which the Directors have on the membership depends on two things, —first, convincing the members that Mrs. Eddy designated them to be head of the Cause when she was no longer here; and second, maintaining an image of having so proven the teachings of Christian Science as to deserve this position. Kerry's Letter #1 initiated the destruction of this image.

The Board did not take Letter #1 seriously enough to read it until sometime Tuesday afternoon, December 9th. It has always puzzled Kerry and me as to why the Board had the Letter in their possession Tuesday morning and yet did not bother to read it until sometime Tuesday afternoon. It is my theory that the Directors assumed they already knew what was in it. Kerry had shared the draft that he had written with a number of Scientists for their opinion. One of these could have gone to the Board and reported its contents. His original draft was not a great threat to the Board for it was too general and too personal in its presentation. The Board, assuming that this draft was the Letter that he was sending, was not too concerned over the

matter. Kerry did not share the final draft with anyone. He immediately sent it to California to have it typed by a friend he could trust and then he had it printed. Thus, when his Letter was finally read by the Directors, it was not what they had expected it to be.

It sent shock waves through the Center. Immediately, those in authority closed ranks and engaged in a massive cover-up. The machinery necessary to counteract the Letter was put into motion. On December 15, a letter was sent to all practitioners and branch church boards warning them to disregard the forthcoming Kerry Letter. The Kerry Letter was sent bulk rate and was ten to fifteen days reaching its destination. The Board's letter went first class and reached the Field within a week.

The Board Letter said:

From time to time Christian Scientists who may or may not be members of The Mother Church circularize practitioners and branch churches with letters setting forth their personal views, grievances, or prescriptions for our movement. Sometimes such individuals base their concern on mistakes in their facts or assumptions.

In any case, the wise Christian Scientist who encounters such views will quietly turn to God in prayer rather than reacting with excited gossip or speculation. You are perhaps familiar with this sort of attack on the integrity of our movement, and you are in a position to help your Church to deal with such a situation through your prayerful healing metaphysical work.

We have received word that a lengthy letter is now being widely circulated to practitioners and branch church executive boards. This letter is an unusually detailed attack on The Mother Church and the movement. Although it contains some factual assertions, the statements made grossly misrepresent the state of affairs at The Mother Church and thus are extremely misleading. The author has handled several assignments of limited nature and duration for certain departments at headquarters during the past three years. This letter has a printed heading "Christian Science Church Center" and was mailed in an envelope marked "Christian Science Church Park," but in no way does it represent an official or semiofficial communication from The Mother Church. No address "Christian Science Church Park" exists in Boston, nor is the box number given, 6107, an address of our headquarters.

The purpose of this letter we are writing to you is to acquaint you with the situation, and to assure you that there is an extensive background in our relations with this individual which is well known to The Christian Science Board of Directors and others at The Mother Church. His allegations of mismanagement and immorality at The Mother Church are obvious inaccuracies and misrepresentations — the membership figure, the financial status of the Church, and the income of the Directors, to name a few.

We will continue to take every appropriate action to correct whatever needs correcting. We have been reviewing, and are continuing to review more closely than ever before, procedures, processes, and personnel at The Mother Church. There is no reluctance to make practical decisions and changes

as necessary.

But the greatest need, of course, is for all of us to deal with the situation from a spiritual basis. Christian Scientists have always been strongest spiritually when thoroughly awakened to attempts of animal magnetism to divide and confuse. After a particularly vicious "documented" assertion (in the guise of mere common sense and in the name of "next friends") saying that our Leader was no longer capable of leading the movement, Mrs. Eddy wrote in 1907 (My. 130): "Rest assured that your Leader is living, loving, acting, enjoying." She went on to say: "Like the verdure and evergreen that flourish when trampled upon, the Christian Scientists thrive in adversity. . . ."

This present-day attack comes in the guise of a helpful call to face dire and gloomy "facts." No thoughtful Christian Scientist doubts that deepened commitment and spiritual renewal are needs of this hour nor that vigorous self-examination and self-knowledge are required. But speculative human opinion, however sincerely held, will not help. A denigration of church and "tearing down" of institution — along with sanguine hope in some human expertise or "professional" panacea — is characteristic of today's worldly belief, not real spiritual reform and regeneration. The starting point for any effective practitioner's handling of the cases that come to him is not personal cataloging of symptoms or fears, imagined or otherwise.

It may be that you will receive inquiries about this situation. If you do, please quiet thought through loving reassurance and metaphysical work. Should you or any Christian Scientist that you hear of be asked about the critical letter by any members of the press, the inquirer should be referred to the State Committee on Publication. It is important that you not attempt to give any comment at all to such inquirers, though your contact should remain courteous.

We shall be writing you again with further information. In the meantime, we can genuinely rejoice that no attack actually has the power to harm. It can only serve to bless, to awaken, and to bring us together.

The letter was signed by the Board chairman, Otto Bertschi.

To some members, the Board's letter was an advance notice to be on the lookout for Letter #1, and they couldn't wait to read it. Others, obedient to the Board, destroyed the Kerry Letter without opening it. Many who did read it, hid it and did not discuss it or share it with other members. Thus, this first Letter reached only a percentage of the Field. But it was enough to put an irreparable crack in the wall encircling "Boston."

It had been my idea to suggest that the members write the Board for an audit and an investigation. I had not been too hopeful that these suggestions would be heeded. To my amazement, phone calls and letters poured into the Center, creating havoc there. The confusion was such that Kerry was asked by the Board representative if he would sign a "cease-fire agreement" with the Board — that was their choice of words — so that they could enjoy the holiday season. He was told they hadn't slept since Letter #1 had

gone out. He went to the Center and signed an agreement not to mail Letter #2, nor take any other action, until after January first. The Board agreed to meet with him after the first of the year to show him that they were taking action to remedy the problems he wrote about.

Following this, Kerry came to my house and paid me for helping him, and then he went to Chicago to spend the holidays with his daughter.

After the holidays, he returned to Boston as casually as he had left, without explanation to anyone. He attended church services at The Mother Church and made himself available for any communication the Board wished to have with him. He was then living at Church Park across from the Center. When I suggested he be more secretive about his whereabouts, he said, "Ann, I've never run from a fight!" He told Alton Davis, "My door is always open to anyone who wants to talk with me."

Upon his return, a tentative date for meeting with the Board was set for January 7. But this meeting was postponed because the Board was still investigating and was not ready to meet with him. The reaction from the Field had been so volatile that the Directors had formed a committee of three employees at the Center to "investigate" Kerry's charges.

Kerry received copies of some of the letters being sent to the Board by the members and these letters were strong in their demands for an investigation. One woman from Michigan wrote the Board:

Since receiving the letters from Mr. Reginald Kerry and Mr. Otto Bert-schi, I feel that my silence would indicate a dismissal of the issues. On the contrary! There must be some validity to Mr. Kerry's letter as indicated in the Board's letter, and I quote, "Although it contains some factual assertions. . . ."

Is the Field not entitled to a clear answer from the Board stating which are true? Let's together heal what is weakening our church and put to rest that which is inaccurate and untrue.

I strongly urge that a clear — point by point — handling of each issue be honestly denied or affirmed. As unpleasant, or delicate, as this may be, the strength, purity and continuity of our church is to be considered above all else. . . .

Two Readers from a church in New Jersey wrote the Board:

It is with great consternation that we come to realize that the purity of our Cause and of The Mother Church, as our beloved Leader left it to us, has been defiled or at the very least subjected to questioning. That corruption in any way, shape or form be found within the organization of The Mother Church is intolerable and undermines the divine Principle, Truth upon which our movement was founded. It is especially intolerable after Mrs. Eddy devoted her life to preserving her Church . . . UNDEFILED!

Error has been uncovered. It does not matter to us which portions of Mr. Kerry's letter are true, and which are false. The fact remains that even if

only one part of it is true, the error must still be corrected — and only YOU can correct it, cleansing your OWN house first and returning to a full obedience of the first commandment, “Thou shalt have no other gods before Me.” Mr. Bertschi’s letter might just as well not have been written, for it neither affirms nor denies the serious accusations contained in Mr. Kerry’s letter. Your apathy in handling this situation has done nothing but sink the movement deeper into chaos, and to blemish unspotted lives. Is Mr. Kerry’s information false? Then, SAY SO. Is it correct? Then, “Declare ye among the nations, and publish, and set up a standard; publish, and conceal not.” “Honesty is spiritual power.”

We both came into Christian Science as a result of its proven healing ability, and our love for Mrs. Eddy’s Christian Science is so great that we are willing to risk EVERYTHING to save our movement from the chaos that has been created by departing, and allowing others to depart, from the moral precepts established by our Leader.

The Executive Board of a church in Florida wrote:

As predicted in your letter of December 15, 1975, we have received a copy of Mr. Kerry’s letter. Our Executive Board was disturbed and concerned. We do not know, or know of, Mr. Reginald Kerry. His assertions and charges have not been proven or verified. Neither have they been denied or proven false.

We do not sit in judgment. However, these allegations require a complete, detailed, factual reply to the branch churches and practitioners. Mary Baker Eddy and Jesus could be quite specific when occasion demanded. This situation demands that same simple, direct and complete frankness. . . .

Your letter of December 15 to us promised “further information.” We expect this will include employee relations, moral, spiritual and financial reports. As a preliminary to your anticipated reply, please send us copies of the audit for the fiscal years of 1973 and 1974.

We are requesting that this letter not be routed to the Division of Branches and Practitioners, but be answered by The Christian Science Board of Directors.

The Executive Board of a church in Ohio wrote:

We insist that a full scale investigation be made in all departments covered in Mr. Kerry’s letter and corrections be made if and where necessary . . .

We insist that the financial records of The Mother Church be audited by an outside, impartial firm and the present financial situation be made known to its members.

A special committee should be formed of responsible and well-established Christian Scientists from the Field to investigate and report to the Field its findings and make recommendations to the Board of Directors the measures to be taken to restore The Mother Church to a sound financial position based on a proper standard of Christian ethics.

We also ask that a thorough account of the conditions in all departments of The Mother Church, Publishing Society and the Field, be revealed each year at Annual Meeting; and that the annual budget, income and expenditures be made available to the members of this Church. . . .

If these investigations reveal Mr. Kerry's allegations to be erroneous, then we would expect them to be considered a libelous attack on The Mother Church and that commensurate action be taken against such an offense.

As these letters poured into headquarters, the Directors gave Kerry the impression that they were at last willing to work with him in getting things at the Center straightened out. They asked him if he would be willing to work with the Board to issue a *joint letter* assuring the Field that an investigation and clean-up were taking place. Kerry was more than willing to do this and he agreed to meet with the Board on Thursday, January 29.

While Kerry was waiting for this meeting, *the Board secretly issued their own letter to the Field denying Kerry's allegations.* In Letter #2, Kerry wrote of this:

In an action comparable to Japan's sneak attack on Pearl Harbor while peace talks were in progress the Board of Directors issued a fifteen-page letter on January 23, addressed again to executive boards and practitioners. I did not learn until January 26 that this letter had been sent out. When I read it, I could see that the Board was trying to cover-up the entire situation by informing the field that everything was all right when in fact everything was all wrong. They made every attempt to discredit my character, distort the facts in Letter #1, and whitewash the entire situation. It was just like what happened in the Washington Watergate. One Director is quoted as having said, "This will destroy Kerry's credibility, if not ultimately destroy him."

The Board's letter dated January 23, 1976, was a long and detailed denial of Kerry's charges:

We are taking the unusual step of writing to you once again in the space of just a few weeks, partly because of the particular character of the recent attack on The Mother Church. As we mentioned in an earlier letter, this critical communication by a dissident individual signed R.G.K. came in the guise of airing for the first time errors that needed correction.

It is possible some might be so unacquainted with the activities and policies of The Mother Church that the writer's charges would appear to have a credibility they simply do not deserve. We are therefore providing background information as promised in our letter of December 15. . . .

FINANCIAL AFFAIRS

Information about the financial affairs of The Mother Church is regularly made available to members in the reports of the Treasurer and the

Board of Directors at the Annual Meeting, through letters, and in other meetings. There has been no attempt to hide financial need. Such a course would be absurd and self-defeating. To the extent that there was a need the need has been made known, and this can be seen from past Annual Meeting reports and letters from the Treasurer and the Board. The Mother Church does not have an imminent financial crisis nor is bankruptcy around the corner, as the letter writer implies. If there had been a greater need, you may be sure the greater need would have been made known in appropriate ways. . . .

MORALITY

In addition to charges about financial affairs, the Reginald G. Kerry Letter gives a broad picture of moral disintegration at headquarters that certainly verges on conscious dishonesty. You may be very sure the overwhelming majority of those working at the Center are earnest, serious Christian Scientists — people you would enjoy knowing very much as fellow church members. Frankly, we hope you will all get to know each other better. There is great inspiration in the self-sacrificing lives of these headquarters workers. . . .

It is true that there have been occasional lapses on the part of employees, and whenever evidence of such comes to light, positive steps are taken so that quick healing results or the individual's employment is terminated. You may be assured that there has been no change whatsoever in the original moral standards for Christian Scientists set forth by Mary Baker Eddy and rooted in Scriptural teachings. Compromise on this issue is inadmissible.

When it became known to us that the author of the critical letter was circulating gossip and wide-ranging charges of immorality at headquarters freely throughout the Field and making no effort to follow ordinary standards of Christian fellowship or *Church Manual* procedure, several meetings were held at our Board's initiative with Mr. Kerry. . . . In spite of all efforts over many months — both verbal and written efforts — to have him place before the Board solid evidence for the immorality he alleged so that corrective action could be taken, nothing more than hearsay and innuendo was ever brought forward. Instead, ignoring *Church Manual* procedures, he circularized the Field with similar broad character-damaging innuendoes which included religious and national slurs. We are still patiently hopeful that this individual will see fit to honor his obligations and conduct his affairs as a Christian Scientist.

The Board recognizes its responsibility for conduct of the business of The Mother Church, and strongly desires to correct whatever might need correcting. But it must have factual evidence and not just unsupported assertions in dealing with charges against individuals who have long records of handling their business, personal and church affairs in a responsible fashion. . . .

In order to make very sure that there was no uncorrected situation which could embarrass The Mother Church, and even though no substantial evidence of wrongdoing was forthcoming from the critical letter writer, an investigative task force was immediately convened as soon as these vague charges

were circulated in letter form to the Field.

A preliminary report was given to our Board by this task force on January 15. In spite of intensive investigation no evidence of any widespread wrongdoing has thus far been uncovered. . . .

OTHER QUESTIONS

Possibly one of the reasons this particular attack on The Mother Church has some degree of credibility for the unwary reader is that it cites a number of statistics available to anyone studying the listings of *The Christian Science Journal*. It is true that the past several decades have been very challenging for this Church. It is true, for example, that there are some 500 churches without practitioners, although no one should conclude this means these churches are ready to give up and close their doors!

We are exempt from the claims of aggressive materialism and the rejection of spiritual aims by society only to the extent that we demonstrate this exemption. There is unquestionably need to develop more listed practitioners, strengthen dwindling congregations, and improve Sunday School attendance. Our Leader explains that the primary means of progress for this Cause is not stepping up human organizational methods and more cleverly adopting worldly ways and means. Instead, it is through increased spirituality and a maturing capacity of Christian Scientists in Boston and throughout the entire Field to heal resistance to Truth. . . .

We hope the above comments will help you to evaluate fairly and wisely the present state of the Church we all love so much. Your messages of support have been extremely heartening because they not only indicate your perceptive loyalty but, more important, they give grand evidence of closing ranks and uniting in a way that many of us have yearned to be united.

There is a great work to be done in this last quarter century, and this work is not for self but for humanity. The world, quite frankly, is at a crossroads. The effects of materialism are rampant in chaos, crime, and cynicism, yet materialism more aggressively insists than ever before that it alone has the answers for every sphere of human activity. The spirit of mankind seems to waver like a candle flame in a cold wind of materialism. The Science of Christianity has never been so obviously needed. Humble, unselfed Christian Scientists who have practically experienced to some degree the reality and omnipotence of God, Spirit, and the falsity of material sense have a great role to play in these coming years. It will not necessarily be a comfortable role nor one which is at peace with all the aims and modes of a materialistic society. But it should be an invigorating and refreshing prospect. . . .

THE CHRISTIAN SCIENCE BOARD OF DIRECTORS

Otto Bertschi, Chairman

ADDENDUM

This additional information is shared as one further step in a long-term program to keep our Field better informed. . . .

FINANCIAL AFFAIRS

The "RGK letter" alleges that the Church's financial affairs are in a state of crisis that is becoming chronic.

Comment: The Church's financial situation is sound at this time. As the Treasurer's Annual Meeting reports in recent years have shown, the expenditures of The Mother Church (aside from Church Center building costs) have risen each year with the exception of the year just passed. Our operating funds — cash and unrestricted reserves — have for the most part grown healthily along with and stayed above our expenditures.

In the summer of 1973, in spite of the fact that costs for the Center had risen far above all earlier estimates, an accumulation of reserves made it possible for the Church Center Building Fund to be closed earlier than was expected. With the payment of the large final accounts due, including a total of \$7 million in costs for the new Portico on The Mother Church Extension, the Church's reserves which have built up over the years were seriously depleted, though they were by no means exhausted.

Did the Church once have legacies and reserves far exceeding what it now has?

We have never had the inordinately large sums that the RGK letter alleges. . . .

Is it true the Church has on hand "only around 20 million in reserves"?

Today the Church's unrestricted funds are approximately \$20 million Currently only about 50 per cent of our overall expenses are being covered by such direct contributions from our membership. For years we have been dependent for the balance on the income from generous trusts and legacies. . . .

The critical letter states flatly that members of the Board of Directors earn an average of "\$100,000 more or less."

Comment: The Directors' total earned remuneration is far less than this amount — some 40 per cent less than what is alleged. No Director has received church-related executor's or estate fees, or fees from legacies or gifts for over a third of a century, and it would be wholly contrary to long-established policy for one to do so. The modest fees paid Directors as Trustees under Mrs. Eddy's will are in accord with general practice and are approved by the Probate Court of Merrimack County, New Hampshire. They are considered a part of a Director's salary remuneration.

MORALITY

The RGK letter alleges that there has been a complete breakdown in moral standards at headquarters.

Comment: The memorandum "Standard of Sexual Morality" . . . was issued to all employees of The Mother Church on August 8, 1974. The earlier, detailed statement by this Board to which it refers may be found in *The Christian Science Journal* of October, 1973.

Does The Mother Church have any procedure for dealing with cases in which employees depart from this standard of morality?

Machinery exists for handling all such cases that may arise: first, to determine the facts and evidence; then, to bring healing and correction if pos-

sible; and if not, to terminate the employment of the individual in question. Fifteen cases of this kind have been handled in the past two years.

The writer of the letter claims to have been called in by a department head to make a study of alleged homosexuality at the Center and to have come up with a list of eighteen names.

Comment: Neither the Manager or Assistant Manager of the General Services Department (under whose auspices RGK conducted a security study) ever gave such an assignment. According to their testimony, the letter writer came to them with a list of eighteen alleged homosexuals at The Mother Church, read the names to them, but did not submit it to them or offer any proof. The Manager told him, "If you have any proof, get it," but neither then nor since did RGK offer evidence in support of his allegation to any responsible officer of the Church. . . .

OTHER QUESTIONS

The RGK letter alleges that a very real possibility looms that the Cause of Christian Science will be lost to the world in the near future.

Comment: . . . Our Church has always been relatively small. The membership reached its peak in the 1950's and there has been a gradual attrition of numbers since then. At the same time there are many encouraging signs of new growth as well as spiritual renewal. Christian Science activities started this year in Monrovia, Liberia. Activity increased in Ghana and Nigeria, where growth has already been marked in recent years. New groups were formed in the Philippines, Indonesia and Brazil. . . . Most Christian Scientists would agree, however, that statistics, like medical diagnoses, are not necessarily a perfect measure of progress or possibilities! . . .

RKG strongly attacks the capability and character of the Manager of the Practitioners Division.

Comment: Investigation so far has disclosed no reason at all to question the Manager's moral integrity. There is evidence that at times he has offended some practitioners and applicants for listing in the *Journal*. Among the latter is RGK himself, whose application was not approved by the Board of Directors. He was asked by the Manager of this Division (at the instruction of our Board) to wait six months before requesting reconsideration. This is standard policy where reasonable question exists.

In my judgement, Kerry's Letter must have had the traumatic impact on the members that I had suspected it would have. Their reaction must have been a very real threat to the Board's power, otherwise the Directors would not have drawn attention to Kerry's Letter by answering it point by point as they did.

On January 30, 1976, Kerry received a personal letter from the Directors with their letter of January 23 enclosed. Their letter to him read:

Dear Mr. Kerry:

Attached is a copy of our letter dated January 23, 1976, addressed to

practitioners and executive boards. The Field was entitled to a report at once on the findings of the task force which we appointed to investigate the allegations you made. Our letter to the Field of December 15, 1975, included our commitment in this regard. The investigation was carried out carefully and thoroughly by a peer group of those serving at The Mother Church whom the Board deemed spiritually qualified.

We are now at a crossroads in our relationship with you. We continue to desire deeply to maintain the high standard of integrity and purity which our Leader has established. May we therefore appeal to you to prove your love for Christian Science and your dedication to Mary Baker Eddy and the Church she founded. If you have evidence substantiating your allegations, please bring it to us at this time. As we explained in our letter to you of December 15, this is really the most effective way and the way that our Leader intended the members of her Church to follow in correcting anything that is not right in the Church and that needs to be changed.

Under Article I, Section 6 of the *Church Manual*, our Board is charged with transacting the business of The Mother Church. Likewise the *Manual* clearly places the responsibility on our Board for the investigation and consideration of complaints such as you have presented. We intend to fulfill completely the duty and the trust that Mrs. Eddy has imposed on us by the *Manual*, and it is for this reason that we ask you again to give us any evidence you have in support of the charges you have made.

With all our love we admonish you to not depart from the Tenants of the Church and to have the life as well as the name of a Christian Scientist (article XI, Section 1, *Church Manual*). This would require you to follow the *Manual* by cooperating with our Board in providing us with whatever evidence you may have, thereby enabling us to deal with whatever needs correction in our Leader's demonstration for the government of our Church under her *Manual*, to recognize that Mrs. Eddy was spiritually and rightly guided in establishing the rules and procedures set forth in the *Manual*. We urge you to demonstrate this by laying aside any personal desire to take things into your own hands by broadcasting charges against individual workers to the Field and thrusting matters of internal Church discipline into the arena of public controversy.

We are sincerely interested in going forward on a basis of mutual trust and respect whereby you can really help and bless the Cause of Christian Science. We know that the only right motive is to bless and to heal.

Sincerely,
THE CHRISTIAN SCIENCE BOARD OF DIRECTORS
Otto Bertschi, Chairman

On February 2, 1976, Kerry replied to this letter:

Dear Mr. Bertschi:

In view of the many discussions we have had and all that has transpired, your letter of January 30, 1976 is somewhat of a surprise.

You have asked me to furnish "evidence" substantiating the allegations in my Letter No. 1 to the practitioners and Branch Church Boards. Actually, the "evidence" is already in your possession. You have the statistics concerning church membership, periodicals subscriptions, and numbers of branch churches and practitioners. You have all of the financial records of the church. You are aware of the cutback in personnel and the sale of real estate. The conditions in the Treasurer's Office are within your jurisdiction and are documented by your own files. Correspondence between the Department of Branches and Practitioners and the field is on file in Mr. Lee's office. Many of the immoral conditions at the Church Center were investigated by Mr. Wilson and his report dated January 23, 1976 is in your files (I hope). . . .

As you rightly stated in your letter of January 30, it is your duty under the *Church Manual* to transact the business of The Mother Church, to maintain the high standard of integrity and purity which our Leader has established, and to investigate and consider "complaints" such as those I have presented. I therefore call upon you to do your duty and commence an honest investigation. All of the evidence is right there in the Church Center. You have only to inspect your own files and to thoroughly question your own present and past personnel to learn for yourself the truth of all that I have stated.

The "task force" you appointed to conduct an investigation consisted of three totally unqualified persons, having no background, training, or experience in investigative work. This was a shallow attempt at a coverup, or whitewash, along the lines of the Watergate scandal. . . .

As I advised you previously I would be willing to work with you to remedy the matters referred to in my Letter No. 1. Your letter to the "field" dated January 23, 1976 represents a breach of our cease fire agreement and indicates to me your unwillingness to cooperate in taking the strong action necessary to correct the conditions disclosed. When asked by your representative on January 20 if I would be willing to send out a joint letter with you, and work together, I stated that I would. With no further communication, your letter full of God-damned lies (damned by God's allness) dated January 23, was arbitrarily sent out. A real double cross. My Letter No. 1 *also* included a commitment to report on the actions taken, if any, to correct the conditions described in the letter, *not to the "field"* but to the practitioners and Branch Church Boards. As I stated, Letter No. 2 to these people will be mailed on or about February 15 unless prior to that time you have taken positive and drastic action of the type necessary to correct the conditions. The "evidence" you need to accomplish this is right there in the Church Center, and with a sincere desire to accomplish what is required you can ferret out the details needed. If you demonstrate a willingness to go forward along these lines, I will be more than happy to work with you.

With all my love I admonish you not to depart from the Tenets of the Church and to have the life as well as the name of Christian Scientist.

Sincerely,
Reginald G. Kerry

CHAPTER IV

What type of a man would write a letter of such defiance to the authorities of his own church? Kerry was not easy to understand. During his first visit, he told me that he was eighteen when he first found Christian Science. At that time, he had undergone one operation for cancer and was due to have another one, and he had been given only a few years to live. When a friend suggested that he try Christian Science, Kerry declined on the grounds that Christian Science did not use medical means for treating disease. Nevertheless, his friend asked him to come to Sunday School with him. When Kerry accepted the invitation, he went looking for an understanding of God. He found this and much more, for in a short time he was completely healed of cancer. Before this healing he was five feet four inches tall and weighed ninety-eight pounds. He grew to be six foot two and has enjoyed excellent health since coming into Christian Science over forty years ago.

One by one, his entire family became Christian Scientists through healings that they experienced. His mother was healed of neuritis. His father was healed of alcoholism. His sister laid aside glasses with thick lenses following a healing that she had at a Christian Science lecture.

Gradually I learned more about Kerry. His background was English-Canadian. His family had moved to Santa Barbara in the early twenties. His father was a police officer and Kerry married a police chief's daughter.

Kerry had, at one time, played trumpet for John Philip Sousa's band. He had also studied voice with John Charles Thomas, and in the thirties he played and sang with several large bands. Following this, he opened a restaurant in Santa Barbara. For more than thirty years, he was in the restaurant business, owning and managing a number of restaurants in Santa Barbara.

Kerry was active in police work and became Police and Fire Commissioner of Santa Barbara. He served for twelve years on the State Parole Advisory Board. He has a wealth of experience in law enforcement. He is unusually astute regarding investigative work and legal matters.

Kerry managed several political campaigns and was a negotiator with organized labor. He served on national boards of very active and large Trade Associations — N.R.A., N.H.A., C.S.R.A., C.S.H.A. He found time to become a 32nd degree Mason and a member of the Rotary Club. He served on the Board of the State Restaurant Association, and as president of the Santa Barbara Restaurant Association. He also served on the Board of Directors of the Chamber of Commerce.

With his healing in Christian Science, he became a devoted Christian Scientist, joining the Christian Science Church in Santa Barbara at twenty-one. Each Christian Science branch church is democratically run. Members of a church are elected to an executive board which appoints committees for the various functions of the church. On Sunday the church service is conducted by two Readers elected from the membership. One Reader on Wednesday conducts the testimony meeting at which testimonies of healing are given by those in the congregation. Kerry was active in church work for more than

forty years. He served in every capacity including Reader and chairman of the board. He gave freely of his time and experience to help the Cause when he was called upon for special assignments at headquarters and in the field.

His first major contact with headquarters was during Annual Meeting in 1967. That year black militants crashed the meeting. He was called in for his advice on the matter by one of the Board Members. As a result, he was one of the three who escorted the militants out of the church and over to the Publishing House which they had threatened to burn down. Partially through his direct involvement in this event, this threat did not come to pass.

His participation in this crisis resulted in his being invited in 1969 to be a guest speaker at Annual Meeting to talk on law enforcement.

In 1973 he was asked by the Board of Directors of the Mother Church to come to Boston and negotiate a settlement of a law suit between the Mother Church and the Carpenter Foundation. Following the successful settlement of this suit, he was requested to handle other important negotiations and assignments for the church. He also did security supervisory work for the Center. His services to the Board were varied and many. He was well known to the Board and they were very satisfied with his work.

Like many other Christian Scientists, he came to Boston to support the Board in every way. Once there he began to see how bad things were in Boston. When he was asked to help secure the Center, he was given free access to the Administration Building's extensive files and records. Being highly trained in investigative work, he knew how to gather the evidence he needed to back up the charges that he made in his Letters. The idea of a letter campaign to the Field had been unfolding for more than a year before he actually began to carry it out. A few months before the mailing of Letter #1, he lost both his mother and his wife. He was alone in Boston during the early days of his crusade.

In working with Kerry, I found him to be an extremely complex man. There were two levels to his mind — the outer surface, that which others knew of him, and an inner dimension that no one ever entered. I doubt that he shares his private thoughts with anyone. Apparently in the inner recesses of his mind he carefully planned his letter campaign for he was totally confident in his ability to carry it out. He always expressed great assurance in what he was doing, an assurance that was contagious and reassuring to others.

If I could choose one specific quality with which to define Kerry, I think the word would be "fearless." He didn't seem to fear anything or anyone. With great shrewdness he gathered enough evidence to carry clout in his bouts with the Board. In these confrontations, he was a tough man to face. Hard. Uncompromising. When he told me of these meetings, his face reflected a forceful will that was the result of years of demanding certain standards of himself and others, and realizing them.

This hard side seldom surfaced. My most consistent impression of him was

one of work, — unrelieved hard work. It seemed he was always working. Once he challenged the Board, he worked sixteen to twenty hours a day, in an effort to see the challenge through to a successful conclusion. He was dynamic, driving, accepting the challenge. I believed he enjoyed the challenge. Almost invariably he was alone, as though he wanted to think his own thoughts, travel at his own speed, and accomplish the things that often he alone understood and wanted.

Yet, he was anything but an introvert. He could be very charismatic. He flattered. He teased. He played practical jokes. There was a charm about Kerry that made others want to do things for him. He was very smooth in getting information when he wanted it, and very astute in maneuvering others into helping him when he needed their help.

He could be very entertaining when he chose to be. He had a memory for details that was exceptional and could tell with expertise stories, jokes and information on almost any subject. He was an accomplished speaker and had a presence that drew everyone's attention when he wanted to do so. Other times he could melt into the background until he was almost invisible. He always expressed much joy. He knew everyone and everyone was his friend. He could be extremely kind and generous to those less fortunate than he. He could fit into any environment and was at home with anyone.

Because of the many sides to his character, he was very enigmatical and unpredictable. He traveled extensively and accounted to no one for his whereabouts. As I became more involved in the Letters, I soon learned that he would disappear for weeks at a time and call briefly, occasionally, from Providence, New York, Washington, Atlanta, Dallas, Jackson, New Orleans, Los Angeles, Santa Barbara, San Francisco, even England and Europe. Sometimes when he called, he didn't tell me where he was and I didn't ask. As the Letters became more known, he was increasingly secretive about his plans and whereabouts. When he came to Boston after being away, he would arrive unannounced. It seemed to me as though he appeared like a magician in a cloud of smoke and disappeared in a few hours later in a cloud of dust. He was consistently late, and sometimes he didn't come at all. He avoided being trapped in boring and unpleasant experiences and he often brought a visit to a close with the announcement that he had another appointment and would leave almost immediately.

The majority of my contacts with Kerry were by telephone. He would open the conversation with such remarks as, "Is this the great Ann Beals I've heard so much about?" I was very flattered by this until I learned that he used it on everyone. He might ask, "Watcha doing?" or "Where ya been?" His last words were always "I'll call you." But it could be days or weeks before he did. He always had places to go, things to do, people to see, — and the money to do it with. Being alone, he lived by no schedule and accounted to no one. He would not be confined to any set time or place. He was, in the last analysis, challenging to work with because he did not like to be pinned down by others' plans or demands if he didn't choose to be, and he usually didn't.

This wealth of experience and expertise that Kerry had was focused on this challenge with the Board. He had only one motive behind his letters — to save the Christian Science Church from possible extinction. Kerry wanted nothing out of this crusade for himself. He was emphatic that he wanted no following, no church of his own, no money, no position. He could not be threatened, blackmailed, bribed, or sued. He was able and willing to persist over the years necessary to accomplish some kind of a change in the church without expecting any personal reward from it.

Even more important was the fact that he had an understanding of the type of message that was needed to awaken the members and disturb them enough to make them challenge the Board. *The metaphysical teachings of Christian Science can be subject to every kind of abuse.* They are sometimes written in an ethereal, soothing manner and with such vague terminology that they bear almost no relationship to the hard realities of life. Empty talk and writing filled too many of the messages flowing from headquarters. The Kerry letters were so strong, so outspoken, so factual that they could not be misunderstood. Through them, the members had to begin seeing the organization not as they *wanted* it to be, but as it *really was*. When Kerry was criticized for the blunt and aggressive way he went about his uncovering, he would say, "If you can show me another way of doing it, I'll use it." No one ever suggested another way that would work.

One other indispensable quality was Kerry's willingness to fight this battle alone. He had a mental toughness that could not be swayed or influenced or cowed by those who did not understand what he was doing and doubted the wisdom of his actions. In working alone, Kerry could do it his way. He could remain flexible, change his tactics, make decisions, act without having to consult others. His way of doing things would not necessarily have been mine, but his way worked. I was constantly impressed by the rightness of his moves, and his timing. There were moments in the overall struggle when the outcome of a confrontation was crucial. At such times, he never hesitated to fight it out to the end alone.

Because I understood the importance of this work, I was willing to fit my time and plans to suit his schedules and needs, for I realized that it took someone of his unique temperament to bring about this uncovering.

I was not alone in my gratitude and admiration of him. Following the mailing of his first Letter there was an immediate outpouring of mail to him from Christian Scientists throughout the country who recognized, as I did, the significance of his stand. Letters came by the thousands. Friends and strangers requested copies of the Kerry Letter. They told of experiences similar to the ones related in his Letter. They substantiated his charges. They gave contributions. They sent gratitude, respect and encouragement. The one remarkable thing is that they sent no hate. The number of hate letters that he received were almost nil. He had tapped a well-spring of support with his first Letter that neither of us suspected was there.

A friend wrote to him:

Dear Reg:

I have read your Letter to practitioners and branch church boards and have thought and prayed about it and its alarming contents since.

Even before its arrival I had heard much from trustworthy sources that things are not what they should be in Boston. Your bringing to light their specific derelictions will hardly evoke universal joy, but if by that action this movement is going to be saved and strengthened, then I for one feel greatly indebted to you, Reg, for the courageous stand you have taken. Knowing you and something of your background I'm totally convinced that your supporting evidence is beyond refuting. I can only barely imagine the shock waves spreading over the world, especially among those who believe that human failings somehow never show up among our own leaders. Reading any of Mrs. Eddy's biographies should readily dispell such notions.

Another man wrote:

Thank you for having the courage to send your Letter to the field. It is much appreciated by many who have had grave misgivings about the present course of the Christian Science movement, and have wondered what action could be taken.

And from another letter sent to Mr. Kerry:

We have been praying about the situation and feel we owe a great debt of gratitude to you for your expression of courage and loyalty in uncovering of these errors for the purpose of destroying them.

And another woman wrote him:

This is a personal note though I am clerk of my church. Your letter #1 was read to our Board and they felt the content was of such magnitude that Mother Church members should be alerted, so when Mother Church members were present at our Annual Meeting, it was read to them.

You will be pleased to know they voted to write the Mother Church Board and send you a copy, and also send you a letter of appreciation. A committee is to compose this letter and you should be hearing before too long. . . Personally I am very grateful you had so much courage that you could put your reputation on the chopping block. I just hope that you're understanding is equal to the test, and that you will not be crucified.

In his defiance of the Board, Kerry spoke for thousands who could not speak for themselves.

CHAPTER V

One way to destroy a person's credibility is to destroy his good reputation through slander and character assassination. Rumors and lies about Kerry washed like a tidal wave through the Field following the mailing of his first Letter. There were rumors that he was a black dissident, a Jesuit working to destroy the Cause, that he was "gay," immoral, financially irresponsible, married to many different women and having affairs with others. He was supposed to have taken \$50,000 from a wealthy woman in California and run away with her daughter. Members heard that he was walking the streets of Boston penniless, that he was bitter because he was refused a listing in the *Journal* and was out to destroy the church. None of this was true.

The organization stressed that Kerry had not followed the procedure outlined in the *Manual* for correcting misconduct in the church. The *Manual* under Article 1, Section 9, states "It is the duty of any member of this church, and especially one who has been, or who is the First Reader of a church, to inform the Board of Directors of the failure of the Committee on Publications or any other officer in this church to perform his official duties." However, among the "officers" involved in Kerry's accusations were the Directors themselves.

There is a second paragraph to this By-Law which reads, "If the Board of Directors fails to fulfil the requirements of this By-Law, and a member of this church or the Pastor Emeritus shall complain thereof to the Clerk and the complaint be found valid, the Directors shall resign their office or perform their functions faithfully." Because the system has evolved to the point where the clerk is employed by the Board, this By-Law cannot now be enforced.

To me, Kerry's actions were in accord with another By-Law which reads, "A member who is found violating any of the By-Laws or Rules herein set forth, shall be admonished in consonance with the Scriptural demand in Matt. 18:15-17." These verses read "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church." When his first efforts failed to reach the Board, Kerry obeyed the last admonition, — *tell it to the church.*

Although every means was taken to discredit Kerry, he was not deterred by the Board. He stayed in Boston. He went to church at the Mother Church every Wednesday and Sunday. He sat seven rows from the front and spoke to everyone who would speak to him. He persisted. And he remained open to any contact the Board wished to make with him.

At the Board's request, Kerry agreed to delay the sending of a second Letter until the last of February. Meanwhile, he met often with Alton Davis and Davis assured him that the Board was trying to remedy the problems brought up in Kerry's Letter. Davis said the manager of the Department of

practitioners was being phased out, the Board was considering hiring professional investigators, and many other changes were coming about. Davis was hoping to placate Kerry with these promises, but after the Board's double-cross, Kerry no longer trusted the Board. He knew these promises were empty talk, which, in fact, they turned out to be. None of them were carried out. At one point, Kerry was offered \$50,000 if he would not send any more Letters; Kerry said he was not interested. When Davis asked what it would take to keep him from sending Letter #2, Kerry replied, "The resignation of the entire Board." Davis gasped and said, "My God, Reg! You'll never get that!" "Then Letter #2 goes." Kerry told him.

The last meeting that Kerry had with Davis included John Marshall of the church's legal department. Together these two men tried to persuade Kerry that another Letter would destroy the church. When they were not successful in changing his mind, they gave him, as an ultimatum, a letter from the Board threatening to discipline or excommunicate him if he sent another Letter. He took the letter and read it and said, "Thank you, gentlemen. This will go in Letter #2." They tried to get it back, but he kept it and included it in his second Letter. The Board's letter said:

Dear Mr. Kerry:

Alton Davis and John Marshall have told us that it is your intention to mail a second letter to the Field to extend and support the allegations in your letter of December 1975 to practitioners and executive boards, rather than sending this information to us for our investigation and action.

It is our earnest hope that through the meetings which we and our representatives have had with you and by our admonition to you on January 30, 1976, you would see that it is totally contrary to the *Manual of The Mother Church* and harmful to the Cause of Christian Science for a Church member to take the course of action which you are pursuing and to fail to comply with the requests of the Board of Directors into whose care Mrs. Eddy has entrusted the affairs of her Church. In Mrs. Eddy's words, "Law constitutes government, and disobedience to the laws of The Mother Church must ultimate in annulling its Tenets and By-Laws." (Church Manual, p. 28)

The taking of complaints and evidence directly to the Field and into the arena of public controversy as you have done must be seen as an attempt of the anti-Christ to use you to subvert and to destroy the orderly government of the Church under the *Church Manual*. Any attempt to dictate the actions of this Board through the pressure of personal opinion and public controversy is totally inconsistent with Christian Science and with the procedures established by Mrs. Eddy in the *Manual* for the conduct of Church business.

In 1909 Mrs. Eddy resolved a serious breach between members of branch churches in Greater New York and The Mother Church Directors by what she termed a few words of love. Although Mrs. Eddy is not personally with us to heal the apparent breach between you and this Board, her timeless words can be faithfully heeded:

"... I advise you with all my soul to support the Directors of

The Mother Church, and unite with those in your church who are supporting The Mother Church Directors. Abide in fellowship with and obedience to The Mother Church, and in this way God will bless and prosper you." (My. 360)

We urge you with all our heart to accept our Leader's admonition, and we ask that you give us your assurance that you will support The Mother Church Directors and abide in fellowship with and obedience to The Mother Church, and that you will abandon any attempt to take your complaints and evidence to the Field or to the press, rather than to The Mother Church through our Board. And we also ask for your assurance that you will respect the confidentiality of what was said to you by our representatives when they met with you last Sunday and again when they presented this letter to you.

The choice is yours. If you will now give us the assurances we are asking for, you can preserve your membership in The Mother Church and your usefulness as a worker in the Church which Mrs. Eddy organized for the protection and advancement of the Cause of Christian Science. But if you are unwilling to give us these assurances, our Board would be compelled to place you on probation under Article XI, Section 1, of the *Church Manual*, subject to such further disciplinary action under this or other provisions as may be required by your subsequent conduct.

In our Leader's words (Mis. 177): "Never was there a more solemn and imperious call than God makes to us all, right here, for fervent devotion and an absolute consecration to the greatest and holiest of all causes." She then asks "What will you do about it?" And concludes with the call to "Answer at once and practically, and answer aright!"

The letter was signed by the Board Chairman, Otto Bertschi.

To this letter Reginald Kerry answered the Christian Science Board of Directors:

Dear friends;

Upon reading your letter to me of March 9, 1976, I can think only of Paul's words to the Ephesians (6:12): "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against *spiritual wickedness in high places*." (emphasis supplied)

The first paragraph of your letter is sheer hypocrisy. It was not Alton Davis and John Marshall who told you of my intention to mail Letter No. 2 to the field. It was *I* who told you, and you have known it for months and months and months. In Letter No. 1 I stated that the second letter would be sent "in the event that positive corrective action is not taken."

It was my earnest hope that through the meetings which I have had with you and your representatives and by my admonition to you on February 2, 1976, you would see that it was totally contrary to the *Manual of The Mother Church* and harmful to the Cause of Christian Science for the Board of Directors (into whose care Mrs. Eddy has entrusted the affairs of her

church) to take the course of action you are pursuing and to fail to comply with her demands in Art. I, Sec. 9 of the *Manual*: "It is the duty of the Christian Science Board of Directors to watch and make sure that the officers of this Church perform the functions of their several offices promptly and well." In Mrs. Eddy's words, "a lack of wisdom betrays Truth into the hands of evil as effectually as does a subtle conspirator." (My. 128:23-25)

Your failure to heed complaints and the evidence which I have presented to you and to conduct an honest and competent investigation to determine for yourselves the truth of the charges must be seen as an attempt of the anti-Christ to use you to subvert and to destroy the orderly government of the Church under the *Church Manual*. Your disposition to excuse guilt or to conceal it, to avoid justice and to deny truth is totally inconsistent with Christian Science and with the procedures established by Mrs. Eddy in the *Manual* for the conduct of Church Business (See S&H 542:5)

In 1902 Mrs. Eddy included the following admonition in her Message to The Mother Church (4:1)

"Competition in commerce, deceit in councils, dishonesty in trusts, begin with 'Who shall be greatest?' I again repeat, 'Follow your Leader, only so far as she follows Christ.'"

I urge you with all my heart to accept your Leader's admonition, and I ask that you give me your assurance that you will follow Christ and abide in fellowship with those members of The Mother Church who have pointed out the un-Christlike situation at the Church Center and have demanded that it be cleaned up. And I also ask for your assurance that you will cease and desist your violation of Article XI, Sect. 3 of the *Manual*.

The choice is yours. If you will now give me the assurance that you will not again unjustly aggrieve or vilify me as you have in your letter to the field of January 23, 1976, and will publicly retract the unchristian statements you made about me in that letter, you can preserve your membership in The Mother Church and your usefulness as workers in the Church which Mrs. Eddy organized for the protection and advancement of the Cause of Christian Science. But if you are unwilling to give me these assurances I would be compelled to instruct the Clerk to do his duty under Art. I, Sec. 9 of the *Manual* as well as to refer your letter of January 23 to an attorney to advise me as to commencing litigation against you for libel and defamation of character.

In our Leader's words (Mis. 177): "Never was there a more solemn and imperious call than God makes to us all, right here, for fervent devotion and an absolute consecration to the greatest and holiest of all causes." She then asks, "What will you do about it?" And concludes with the call to, "Answer at once and practically, and answer aright!"

Sincerely,
Reginald G. Kerry

Early in March, Alton Davis telephoned Kerry and said that he and John Marshall were no longer to be the negotiators between the Board of Directors

and Kerry. The Board had hired an attorney, Mr. James Coleman of New Orleans, Louisiana. Davis asked Kerry if he would be willing to talk to Mr. Coleman, and Kerry assured him that he would.

Mr. Coleman called Kerry and told Kerry he was now on the case. Kerry supposed Coleman was to be the new negotiator and Kerry talked freely with him for a few minutes. Then Coleman stopped him and informed him that he was representing the Board of Directors in this case *against* him.

Coleman then asked Kerry if he would come to New Orleans to meet with him and offered Kerry a penthouse to stay in as his guest. Coleman said he wanted to talk with Kerry because he felt their motives were the same, that of seeing Christian Science go forward.

Kerry thanked him but said he saw no reason to go to New Orleans. He told Coleman that he was hopelessly behind in his correspondence, and so he would have to decline the invitation. Coleman then asked Kerry if he would give him some time.

Kerry said, "Mr. Coleman, I will clear next Monday for you, because I'm going away. But if you come to Boston I will be glad to meet with you then."

Mr. Coleman said, "I don't want to come to Boston. I don't like the atmosphere in Boston. No, I cannot meet you in Boston."

Kerry replied, "Oh, that's interesting. You must know something about Boston."

Coleman did not reply to this. Instead, he asked, "Can you clear Sunday?"

Kerry said, "No. I'm speaking in Pennsylvania on Sunday."

Coleman then replied, "Then if you're speaking in Pennsylvania, you'll be coming back through New York. Would you meet me in New York next Monday?"

Kerry agreed to meet Coleman in New York. He flew there at his own expense. They met for lunch at Coleman's Club, the Union League Club.

They agreed not to discuss the business at hand during luncheon. Kerry described Coleman as a man with much charm and charisma and he told me they had a good rapport. Coleman said he regretted that they had not met before under different circumstances for they had much in common. They had a very enjoyable luncheon comparing notes on their political backgrounds.

After lunch they went to a penthouse, whereupon Coleman took the role of the legal advisor of the Board and began making certain demands. According to Kerry, there was no appeal or asking. He made demands. He first produced five or six legal briefs about two inches thick and told Kerry what was going to happen to him if Letter #2 went out. Kerry was warned he would be taken to court, sued for libel, slander, and defamation of character in all of the fifty states. Coleman read to him the penalties in various states including jail sentences and fines for libel and slander, and he told Kerry that the Committee on Publication operated in fifty states. He said Kerry didn't have much choice.

When Coleman finished, Kerry sat back and laughed and said, "You've

got to be kidding, Coleman. That's the funniest thing I ever heard. The fear of court doesn't bother me. The fear of jail doesn't bother me. I'm not impressed."

Coleman was taken back by this. "You're not impressed?"

Kerry laughed, "No, not at all."

Coleman then took the briefs and threw them over on a davenport and said, "You've really been around, haven't you?"

Kerry assured him that he had, and that prison didn't phase him. He remarked that Joseph saved the nation by going to prison. Paul was put in prison. John was in prison on the Isle of Patmos when he saw the new heaven and new earth. He was not afraid of prison.

Coleman then said, "All right, I'll try a different approach. If you put out Letter #2, I will have you excommunicated immediately from the church. Do you know what that means? It means you will not be a member of The Mother Church. You will not be a member of a branch church. You will be put out of your Association. You might as well be in some other country."

Kerry replied, "Not impressed at all. I have already offered my resignation to the Board of Directors, if I have caused them any embarrassment whatsoever, and they didn't seem to want my resignation. Nor do I want to resign, but excommunication is the tool of the Catholic Church and I'm just not impressed."

Coleman's ultimatum amounted to two threats, — imprisonment and excommunication.

Coleman asked again, "You're not impressed?"

Kerry replied, "Not at all! Letter #2 will go if that's all you have to offer."

Coleman then changed his tactics, "Well, I can't tell you what I have to offer, but if you don't send Letter #2, I know that there will be a top spot in the movement for you. They have big plans for you."

Kerry made it plain that he did not get into his Letter campaign for position or for money. He was in it for his love of Mary Baker Eddy and her Cause.

Coleman then leaned back and said, "Reg, if we were to go to that insurance company across the street and you and I were to do a sixty-day survey of the life insurance company, don't you think we would come up with some immorality? Don't you think we would come up with some corruption? Don't you think we would come up with cash shortages and all the things you mentioned in your Letter?"

Kerry replied, "Yes I do, but the Christian Science Church is not a life insurance company. The Christian Science Church must go forth in all its purity. Mrs. Eddy states, 'In proportion to his purity is man spiritual.' and in proportion as our church is pure, will we go forth and demonstrate primitive Christianity with its lost element of healing."

Coleman said, "That's a pretty good statement."

Kerry continued, "We're not dependent on world conditions. Nor are world conditions putting Christian Science out. Christian Science needs to be the leader. And Christian Science should be showing the rest of the world,

not in its corruption, but in its purity, that it is the Science behind Christ Jesus' healing work. Then we can go forth and heal the world. And the day that we practice it will be the day that all our churches are full again."

Mr. Coleman then asked Kerry to dinner. They took a recess at this point, then met for dinner and went to a Broadway show. Following this, Coleman told Kerry that Paul Stark Seeley, one of the most respected Christian Scientists in the Cause knew of their meeting. Following the show, Coleman asked Kerry to go to Seattle to see Mr Seeley and Kerry asked, "Why?, I'm so bogged down with mail. I'm two months behind in answering it right now and I'm working twenty-two hours a day."

"Just give me tomorrow. I want you to fly out to see Mr. Seeley with me." Coleman said, "We'll fly out to Portland, Oregon tomorrow morning, see Mr. Seeley and fly back tomorrow night and you go as my guest."

Kerry said, "I don't feel honest about that, I don't see why you should fly me to Oregon and back."

Coleman then told him, "All right, I'm on retainer. We'll charge it to the church. They have lots of money."

Kerry said, "No, I don't feel honest about it and I don't feel like putting Mr. Seeley on the spot. Now, if you want to go and meet with the Board of Directors tomorrow, I'll go with you. But not to see Mr. Seeley. Mr. Seeley would be in an untenable position because he is not the Board and we could resolve nothing. The only thing Mr. Seeley could do is appeal to me not to put out Letter #2 or expose what is going on at the church, which he really knows about."

Mr. Coleman did not want to take Kerry to meet the Board. As they parted, Coleman asked Kerry to call him the next morning, which he did. Again Coleman asked him to fly to Portland, and again Kerry refused. With that they had nothing more to discuss. Kerry left New York and went to Plainfield, New Jersey.

At this point, Kerry faced excommunication, threat of jail on charges of libel and slander, misunderstanding by friends, and widespread disapproval by many church members for the way he had gone about his Letter campaign. Those who were aware of the scope of the corruption at the Center marveled that he was still alive. In spite of a shortage of funds, he began the work of putting out Letter #2.

CHAPTER VI

Letter #2 was mailed the last week in March. It hit the Field with fresh impact. It attacked the Dictators openly for their cover-up and double-cross. It called their hypocrisy "spiritual wickedness in high places."

Since Letter #1 brought in a wealth of information from church members, Kerry believed the shocking material on homosexuality at the Center should not be used at this time. He hoped that with a second Letter, the Board would be willing to negotiate terms for a cleanup. If so, the homosexuality of those holding positions of importance at headquarters would not have to be publicized. Even without such devastating charges in the second Letter, he had enough material to counteract the letters of the Board to the Field and influence more church members to harass the Directors for an impartial investigation and financial report.

In writing my draft of this Letter, I had four major subjects to emphasize. First, there was the very controversial subject of the change in the *Church Manual*. The *Manual* is a book of By-Laws governing the organization. Written by Mrs. Eddy, it is considered as inviolate by the members as the textbook, *Science and Health*. In the *Manual* is the Deed of Trust conveying the land of The Mother Church to trustees and their successors to be known as "The Christian Science Board of Directors." This Trust was established in accordance with Section I, Chapter 39 of the Public Statutes of Massachusetts.

This Massachusetts Statute stipulated that a member of the Board had to be a *citizen* of the state of Massachusetts. In 1971, the Directors went to the state legislature and requested that the word "citizen" be changed to "resident." This change was made in the Statute. In 1972 a footnote was added to the *Manual* on page 130 noting this change. Soon afterward, Otto Bertschi of Zurich, Switzerland was elected to the Board. The addition of this footnote was never announced to the Field. Neither I nor Kerry knew of it until after the first Letter went out, when letters and calls came to him telling him of this change. This very disconcerting piece of information could be checked by the members and verified.

The second subject covered in this Letter was a report by a former Security Supervisor at the Center, Robert Wilson. He gave a written report of a number of immoral, disgraceful and corrupt incidents that took place when he was working there. This repulsive and shocking report paved the way for charges of homosexuality, should they have to be made in another Letter. Third, I told of dishonesty and waste in the management of church finances. And lastly, I wrote of the mediocrity of the metaphysics in the periodicals and lectures and questioned why members were excluded from the church archives. I told anonymously of losing my listing as a practitioner because I had published a pamphlet on animal magnetism.

I also suggested to Kerry that letters he had received from other Scientists be included for they substantiated some of his charges. He had received so many good letters that we had a difficult time selecting which to use.

I finished my draft of this Letter just as Kerry was leaving to meet attorney

Coleman. Following that meeting in New York, he was going to Plainfield, New Jersey. The Letter was printed and mailed in Plainfield.

The Christian Science Church in Plainfield, New Jersey played a large role in Kerry Letters #2 and #3. Kerry had received a letter dated December 24, 1975 from two practitioners in Plainfield, Steve and Doris Evans. They wrote to him:

Dear Mr. Kerry:

Let us add our congratulations and whole-hearted support to you for your work over the past few years in uncovering the errors which need healing, and being willing to expose them.

I am a listed practitioner, Chairman of our Church board, and past First Reader, Mother Church member for twenty-five years. My wife is a listed practitioner, past Second Reader and a Mother Church member for over 30 years.

Until about a year ago, I am not sure we would have believed your letter. However, about that time there was launched a vicious, untruthful attack on my wife by a small group of our church members. Mrs. Evans has been a practitioner for over fifteen years. This attack has continued, and she is currently "suspended for a three-month probationary period." The Board of Directors is going to review her listing on January 1, 1976. We have been sure for some time, through investigation, that these people who wrote had the backing, aid and advice of at least one Teacher, and ex-member of the Board of Directors, as well as the New Jersey COP who is also a teacher. The attack came because she is too successful in her healing work and the patients who are healed are too grateful to her for, in some instances, raising them from the dead. Our COP has said that she overshadows him and others in N.J. The Board failed to launch a complete investigation, and indeed at least some of them joined in the attack. I have a file of correspondence on this matter and will supply you with any information or copies of letters you would need.

As a result of this, Miss LaBarre has been interfering in our branch church affairs. Mr. Bertschi told Mrs. Evans in one of their interviews that the Board could not interfere directly, but they were vitally interested in what was going on in our branch church. So, also is the N.J. COP, through his students in our church.

What the Board is doing here is in violation of the provisions of the Manual of The Mother Church, and I have been considering for some time, preferring charges against the Board with the Clerk of the Mother Church, as provided for in the Manual!

We have in our church a large majority of our membership who are with you 100%. We have a member who is owner of a legal printing firm, who has offered his facilities to us and is writing to you with the same offer. Our First Reader is a Lawyer-CPA, registered N.Y. and N.J. who has offered to do any legal work necessary, any accounting analysis or auditing work you may have to do. If there is need for contact work here or elsewhere, we have at

least sixty people who are ready and willing to go to work. If you have any financial need, we are ready to solicit funds and supply you with whatever we can.

We all as members are writing or wiring the Mother Church Board of Directors as you suggest in your letter. We are spreading the word of your letter to the "family" also, here and elsewhere across the country. Our church is going to hold a meeting to discuss the situation. . . .

We would be most happy to supply you with any further information regarding Mrs. Evans' situation or our Branch Church problem with the Board, if you would find this helpful in your work.

Again, we thank God for His goodness in providing one who will "lay it bare" so error can be exterminated.

We look forward to hearing from you. . . .

The printer to whom Mr. Evans referred, Ron Anzivino, contacted Kerry and offered to print the second letter and absorb a large portion of the cost of the printing himself. The lawyer, Ernest Grant, wrote Kerry and offered his services as a lawyer and a CPA. He also invited Kerry to stay in his home when Kerry came to Plainfield.

These dedicated Scientists gave Kerry friendship, encouragement, support, and tangible help when there was no other open support for his work at this time. With their invaluable help, he was able to mail Letter #2 to the Field.

I was grateful for them because Kerry was intending to send over 15,000 copies of his Letter. He had expanded his mailing to include First and Second Readers of each church, and anyone who had requested a copy of the first Letter.

It was on this Letter that the return address of Center was first used. One of Kerry's main concerns was getting church members to open and read a letter coming as bulk mail. With the Center's return address on the envelope, the recipient would naturally open and read it, assuming that it was an important notice from headquarters.

Using the return address of the Center seemed dishonest to many Scientists. But Kerry reasoned that the message concerned the church, and had to reach the members if there was to be any support for an investigation and cleanup. Few people realize the expense involved to mail these Letters. The first Letter cost over \$3,000 to send. The second Letter cost \$15,000 for printing and mailing. These figures do not include living expenses Kerry had or money spent in gathering evidence to substantiate his charges. There was a limit to the number of Letters he could send, and so it was imperative that each Letter reach as many as possible. By the time the fourth Letter was mailed, he had over \$45,000 invested in printing and mailing alone.

Following the mailing of this Letter, the Board had their legal department comb the Post Office codes to determine if some charge could be brought against Kerry for using the Church's return address. They could find nothing illegal about it.

Kerry deposited fifty dollars with the church Treasurer and sent a letter to

the Directors telling them that he had deposited the money "to cover the cost of return postage which you may be obliged to pay if envelopes containing Letter #2 should happen to be returned by the postal service to the Church Center."

While waiting for the second Letter to be mailed, I rewrote portions of my pamphlet, *Animal Magnetism*, and had it reprinted. I knew there would be interest in it since it was mentioned in the second Letter.

I did not see any proofs of Letter #2. After it was printed, Kerry brought some copies to me and dashed off without coming in. I was totally unprepared for its presentation and message. My draft had been formal, impersonal, factual. It was written with as much dignity and restraint as possible. It was brief and orderly.

The final Letter was a composite work of many people, — Kerry and me, his friends and family in California, the Scientists in Plainfield. In its final form, it was composed of two beautifully printed booklets, — a thirty-page Letter boldly signed "Reginald G. Kerry," and a thirty-eight page collection of "Exhibits" or documented statements substantiating some of the information in the Letter.

On the front of the Letter was a copy of a letter addressed to Kerry from the Board. It was signed by Otto Bertschi. "This was," Kerry said, "to get their attention." At first glance, this gave the reader the impression that the Letter was from the Board. Inside, his Letter #2 began with a warm personal greeting to the reader:

Thank you so much for your gratifying and heart-warming response to Letter No. 1. I am sure you know that if Letter No. 1 had not been true, I would either be in jail for criminal libel or dead.

Thousands of letters were received by me and the Christian Science Board of Directors from you demanding that a positive effort be made to save the Cause of Christian Science. . . .

He told of the financial and prayerful support he was receiving from the Field, adding, "Our Cause is now being attacked from within by mismanagement, dishonesty, love of power, coverups of wrongdoing, and 'who shall be greatest?'"

To those members who objected to his method of uncovering, claiming that the problems should be corrected through prayer alone, he wrote:

David did not merely turn his back and pray — he prayed, and then slew the Goliath of his day. Jesus physically whipped the moneychangers out of the temple. And in Revelation — the revelation of Jesus Christ to John — John wrote to the seven churches and exposed their rottenness, expecting corrective action. The Bible is filled with instances of specific action following prayer. . . .

You may have read the letters dated December 15, 1975 and January 23, 1976 which the Board of Directors addressed to Executive Boards of branch

churches and societies and to practitioners. If you haven't, please do so. They speak volumes to substantiate what I wrote in Letter No. 1 about "the mental and moral state of those who exercise . . . intense influence and power over the Movement." . . .

Please write or wire the Board of Directors *immediately* and demand a fair and impartial investigation by *qualified experts* of all of the statements in both my letters. . . .

Under a caption "The Coverup," the Letter stated:

The Board of Directors, on December 15, 1975, addressed a letter to executive boards of branch churches and societies and to practitioners. The gist of this letter was: everybody go back to sleep; this will all blow over. The Board's exact words were to "quiet thought through loving reassurance."

The Committee on Publications for one state addressed a "confidential" letter to all the assistant COP's in his state. It bore the notation on the top, "This is NOT to be shown to anyone, but the information in it may be used to answer specific inquiries." The body of his letter is substantially the same as the Board's letter, telling everyone to hush this thing up and go back to sleep. (This follows the pattern in most of the COP offices, the subversive "network" operating within our Movement.)

Another State Committee on Publication frantically called all his assistant COP's and told them to watch the incoming mail at their churches — to seize Letter No. 1 when it arrived and burn it without reading it and not to let it get to the clerk or the executive board.

I ask, is this the reaction of people who have been conducting their affairs properly and who have nothing to hide? . . .

The Board's letter raises a smoke screen by falsely alleging that Letter No. 1 is "an unusually detailed attack on The Mother Church and the Movement." This is a deliberate lie. Letter No. 1 is an attack on "immorality, dishonesty, political ambition, love of money, confusion, and chaos." It is not an attack on The Mother Church. The mismanagement and immorality at the Church Center are no part of the real Mother Church, and in attacking these I am by no means attacking The Mother Church. . . .

He told of the "double-cross" the Board pulled on him in sending their second letter to the Field without telling him. He then remarked on the "investigative task force" appointed by the Board. Under the caption "The Whitewash," he wrote:

On page 4 of their letter of January 23, the Board of Directors wrote, "In order to make very sure that there was no uncorrected situation which could embarrass The Mother Church, and even though no substantial evidence of wrongdoing was forthcoming from the critical letter writer, an *investigative task force* was immediately convened as soon as these vague charges were circulated in letter form to the Field." (emphasis supplied).

Well, in Letter No. 1 I had requested that an investigation of the charges be made, so this sounds pretty good on the Board's part. But let's take a look at the people who made up the "investigative task force." The chairman was Mr. Carl Rechner. Mr. Rechner is a building consultant who really did great things for the building of the Church Center; but it is my opinion that he would make a better astronaut than an investigator. . . .

The second member of the "investigative task force" was Mr. S. Peter Bickley. Mr. Bickley's high-sounding title is "Manager, Executive Department," but he is only the assistant to Lloyd G. Marts, the "Executive Coordinator." In other words, Mr. Bickley is nothing more than a lackey of the Board of Directors.

The third member of the "investigative task force" was Joan Wilson. Ms. Wilson is a secretary in the office of the Committee on Publication, nothing more, nothing less — simply a secretary. The business world could not function without first-class secretaries; but, really, if you had to have an investigation made, would you call in a stenographer? Professional investigation is one of the most skilled of all professions, and not a task for amateurs.

Now if charges of some sort had been brought against you by someone and you wished to clear your good name, would you appoint an investigating committee consisting of your spouse, your son, and your daughter? If you did, would you really expect anyone to take seriously a report that they issued stating that charges against you were untrue? Either the Board of Directors is naive, or else they think that the Field is downright stupid, when they appoint their own employees — "yes" men-fair-haired-boys and girls — to an "investigative task force" to look into serious charges against the Board, its actions, and its failure to act. Even if these persons did their job conscientiously, their findings of "not guilty" would be suspect. . . .

The Board's letter stated, "In spite of intensive investigation no evidence of any widespread wrongdoing has thus far been uncovered." I am not surprised — after learning about such pathetic attempts at "investigating."

I do not believe that intelligent Christian Scientists in the Field will accept this play-acting by the Board's own employees as constituting an *impartial investigation* of the charges raised in Letter No. 1. Likewise the Field will reject as sham and deceit the Board's self-satisfied assertion that they have investigated the charges and found no evidence of wrongdoing.

Now let us look into some of the specific distortions, half-truths, and lies contained in the Board of Director's letter of January 23.

Under the heading "The Demand for Evidence," the Letter continued:

The Board of Directors . . . wrote to me on January 30 demanding that I furnish them with any evidence I have in support of the charges that I have made. My reply, dated February 2, 1976, is attached as "Exhibit G." I pointed out that all the evidence is right there in the Church Center which is within their jurisdiction — the personnel are there, the financial records are there, the correspondence, documents and reports of managers are all right

there in files in the Church Center — they need nothing from me; but I stated that I would be happy to work with them.

If I called you at your home and told you that your office, plant or shop was on fire or was being robbed, you would not sit still and demand that I furnish you with “evidence” of this. You would check this serious warning immediately — if you had even the slightest inkling that I might possibly be telling the truth. Well, the Board of Directors knows me. They know of my sincere love for our Leader and her Church. They know that I am not a disgruntled, critical dissident. It is their duty to investigate honestly the serious charges contained in Letter No. 1. . . .

The Board’s lack of candor and unwillingness to tell “the truth, the whole truth, and nothing but the truth” is nowhere more evident than in the two sections of its letter of January 23 captioned “Financial Affairs” and “Morality.”

Under “Financial Affairs,” the Letter raised many questions:

The Board’s letter of January 23 flatly makes the assertion that all is well but gives no facts. The little that the letter does say raises further questions.

Operating funds have “for the most part” grown healthy, says the Board. Why the qualification? How much is “the most part?”

The Church’s reserves were “seriously depleted,” as a result of the building of the Church Center. Why then was the Church Center Building Fund closed and support from the Field cut off? Why did the actual cost of building the Church Center so far exceed all earlier estimates? . . .

In 1966, when the plans for the new Center were first made known to the Field, the estimated cost for building it was *eight million dollars*. However the final cost, including the portico was about *eighty million*. It is conceivable that the original cost estimate could double, perhaps even triple, during the eight inflationary years in which the construction took place. But in fact the final cost exceeded *ten times* the original estimate. By comparison, suppose you were given an estimate of twenty-five thousand dollars to build a house only to have the house actually cost you a quarter of a million dollars to build. This is exactly what happened with the building of the Center. Why did the Center cost ten times the original estimate given by a very reputable architectural firm?

In Letter No. 1, I raised many serious questions about the fiscal responsibility of the officials of the Church. I stated that in 1973, when the former Treasurer retired, there was on hand *three hundred million dollars* in the church funds, — approximately one hundred and fifty million in legacies and approximately one hundred and fifty million in reserves. Today our reserves total only *twenty million* as the Board’s letter affirms. The Board’s second letter states, “We have never had the inordinately large sums that the RGK letter alleges.” This is a false statement! I have seen the documented evidence of the financial situation of the Church at the time when the present treasurer took office. The Mother Church was endowed to the amount of three hundred

million dollars. During the building period, the Field was contributing generously to the building program and adequately supporting the needs of Headquarters. It was only after the building program was basically completed that our reserves were reduced to twenty million. This sudden depletion of funds took place at a time when the work force at the Center was being cut drastically and the radio and television programs were being curtailed. The cost of building the Center had also been met each year as the work progressed. The Church had spent *millions* over and above the yearly contributions and legacies from the Field. What has become of this money? Also, why was the building fund closed in 1973, when paying the outstanding accounts due seriously depleted the Church reserves, as the Board's second letter tells us?

Incidentally, did you know that the Board of Directors added about one million dollars to the cost of building the Administration Building by insisting on a revision in the structural design so that the vertical concrete pillars would stop short of the twenty-fifth floor and not interfere with the panoramic view from their office windows?

Why "with the best advice available" was it necessary to dispose of investments in 1974 at huge losses; . . . Why did we have a direct line between the Treasurer's office and the stock exchange?

If we have never had "the inordinately large sums" that Letter No. 1 alleges, what sums have we had and do we have? May we please have an analysis of net worth, real estate, unrestricted funds and reserves? If "we're not in a state of crisis," prove it by showing us some real figures. . . .

What can be done? Please write or wire the Christian Science Board of Directors and ask them to make a detailed report of The Mother Church's financial condition and agree to a review of the Church's financial transactions of the past several years by a committee of competent church members who would report to the Field. If the Board of Directors declines to comply with the foregoing, resort could be had to the courts to compel them to account.

Having covered the financial affairs, Mr. Kerry next discussed "Morality":

I'm sure we agreed that some unethical behavior is bound to be present in a work force as large as the one here in Boston. My main concern is not over the presence of wrong-doing but in the way it is ignored, condoned, covered-up, and even practiced by so many in authority here.

The Board's letter of January 23 denies the existence of any problem along these lines and attacks me for having brought up the subject. The Board would have us believe that they have solved the problem of immorality by the simple expedient of circulating a memorandum telling everyone to be moral.

At this point I draw your attention to Exhibit L. This is a lengthy memorandum dated January 23, 1976 prepared for the Board of Directors by Robert M. Wilson, who, as I mentioned earlier, was the Security Supervisor

for the Christian Science Center from May 1972 to November 1974.

Mr. Wilson's report related specific incidents of stabbings, beatings, break-ins, physical intercourse taking place in the church garage, streaking on the church plaza, homosexuality, and affairs between employees of the church. He wrote, "At one time we stumbled onto a telephone conversation in The Christian Science Publishing Society where a woman was lining up dates for prostitution purposes." He told of employees stealing from the cafeteria, of security men asleep or drunk on the job, of thefts of building material during the construction of the Center. He exposed wasteful destruction of literature and books, with the overrun records falsified. He told of smoking, profanity, and gambling taking place on the church grounds. The report was long, detailed, and courageous. It was the most shocking part of the entire letter.

Kerry next brought up "Changes in the *Manual*."

I was shocked when I learned that the Board of Directors had made changes in the *Manual of The Mother Church*, which was our divinely inspired Leader, Mary Baker Eddy's demonstration of church government. When Mrs. Eddy set up the government of her Church, it was her wish that all of the Directors of The Mother Church be citizens of the United States. However, in 1971, the Board of Directors approached the legislature of the Commonwealth of Massachusetts and induced them to make a seemingly innocuous change in an obscure statute — to change the word "citizen" to "resident." Thereafter a change in the *Manual* was made on Page 130, where the footnote was rewritten. This paved the way for Otto Bertschi, a citizen of Switzerland, to be appointed to the Board of Directors in flagrant violation of our Leader's wishes.

This is not a mere technicality, but a matter of principle: can our Leader's divine demonstration of church government be altered by human whim — by persons either inside or outside our Movement? . . .

This subject was also covered by a long, well-thought-out letter in the exhibits.

Under the heading, "Periodicals, Lectures, and Archive Material," he wrote:

Many in the Field are coming to realize the need for stronger, deeper metaphysics. Some of the strongest complaints I have received in letters and conversations concern the emptiness and mediocrity of our periodicals and lectures. Many, many Scientists no longer read the literature or attend the lectures because they find these so trite and tired. If Christian Science is to go forward, we must have the metaphysics that enable the serious student to make better demonstrations.

The word reaching the Field today is so watered-down that it has nothing inspiring or useful to offer the advanced student. This is justified by the Board of Directors by many specious arguments — the Field is not ready for

these advanced ideas; the non-Scientist could not understand them; we must not interpret Mrs. Eddy's words; the metaphysics are all in the textbook and there is nothing more to be said.

I do not think everyone realizes the seriousness of this matter. Many great civilizations of the past have reached a certain point of development only to stagnate and often decay and disappear for lack of fresh, progressive ideas. One of the foremost reasons for this mental stagnation is the ecclesiastical authority which tells the people that their religious teachings are complete and there is nothing more to be known. Since all progress is the unfoldment of ideas, animal magnetism in the name of God closes the minds of people to the unfoldment of new ideas and the progress ceases. Christ Jesus did not let this happen to Christianity for he promised the world another Comforter and he said that there was much left to be known. This left Christendom in a state of expectancy. It was open to the coming of something more than what was already known. Over the centuries this open-mindedness has broken down the thought-barriers of the past and brought out an out-pouring of ideas that shaped the Western world and brought about the scientific age. To-day mankind is in desperate need of new vision. Christian Science is here to supply this vision.

This Science is designated to carry the world beyond the physical sciences into a spiritual age. Mary Baker Eddy's discovery requires an ever-growing understanding of it on our part to carry it forward, for as most of us know, we have only scratched the surface of what our Leader gave us. Mrs. Eddy expected her followers to think, speak and write about Christian Science. She established the periodicals and the Board of Lectureship. Many strong and courageous ideas were published and lectured upon in the early days of our Movement. Mrs. Eddy encouraged this. Nowhere in her writings does she speak of "authorized" and "unauthorized" literature nor does she ever say that there should be no more books written on Christian Science. A thorough study of her works indicates that she foresaw a time when prolific writing of spiritual metaphysics would take place. (See *Retrospection and Introspection* 76:4)

But when Mrs. Eddy was no longer with us, the Board of Directors began to suppress any writing that it did not approve of. The Board also began to put forth the thought that there is nothing left to be said. They have over the years dealt severely with *Journal*-listed practitioners and teachers who did any writing that was not "authorized" by the Board. Adam H. Dickey, Bliss Knapp, and Gilbert C. Carpenter, are only three of many who have had their books suppressed or destroyed, or their *Journal* listings taken away because they acted independently of the authority of the Board of Directors. Today those *Journal*-listed members most capable of original and progressive metaphysics lose their listing and good standing in the Church if they do not go through authorized channels with deeper material, yet the Board of Directors consistently refuses to put forth such ideas through its approved channels.

The Editors of the periodicals complain that they do not get deeper articles

but over the years such articles have been sent to them only to be returned. Many persons who could write such articles now feel that it is futile to try since they will not be published. Anything that does not fit into the sterile mold is returned. The result of this prolonged suppression and rejection of stronger metaphysics is evident in the shallowness of our present periodicals and lectures. They are drained of any inspiration, insight, or instruction that can meet the need of the advanced Christian Scientist today.

About a year ago a committee was formed to determine ways of getting more advanced material into our periodicals. Nothing further has been done.

I examined the January, February and March 1976 issues of *The Christian Science Journal* and did not find one single article on the subject of how to deal with animal magnetism. In fact, the words "animal magnetism" appear only twice in January *Journal* and only once each in the February and March *Journals*. Also there is not one single leaflet or pamphlet on sale in a Christian Science Reading Room on the subject of animal magnetism. This must indicate something, as all error really wants is to be left alone.

Anyone who attempts to publish as an independent thinker in the Movement today still pays a high price for doing it. As an example, a life-long Christian Scientist, a *Journal*-listed practitioner, and a writer for our periodicals, found during her years of practice, that so many class-taught students knew little or nothing about how to work for themselves or handle animal magnetism. She was very disturbed over this for it meant that in our Cause too many Scientists who were depending on spiritual means for healing had no concept of *how* to heal. This situation was not only unfortunate, it was downright dangerous. Therefore, she wrote an 8,000 word article on animal magnetism, summing up the ideas that had been so helpful to her in bringing about healing. She submitted it to the Christian Science Publishing Society with a letter explaining the healing results she had gotten from these ideas. The article was returned with the excuse that it was too long and too negative. Still convinced of the need for this article by working Christian Scientists, she expanded the paper, had it carefully checked by a number of experienced Christian Scientists, and then in 1974 published it herself as a pamphlet. She made it available to anyone who wanted a copy.

She had only two motives for doing this — to share these ideas with others and to prove that such writing can be done without the writer being disloyal to the Cause or intending to start his own church. She felt that there was a vast difference between those who dishonestly steal Mrs. Eddy's ideas, adulterate them, and present them as their own ideas; and those students of Science who give Mrs. Eddy full credit as the source of their ideas and the inspiration for their writing.

Shortly after the publication of this pamphlet she was told by the Board of Directors that she would lose her listing in the *Journal* as a practitioner if she did not withdraw the pamphlet. The reason — it was incorrect literature. She talked with Mr. Lee and a Board member, explained her reasons for publishing it, and asked them to point out what was incorrect as she would be most happy to make any corrections they wanted. Her question was ignored

and they simply insisted that it was incorrect. She was told that these ideas were all in the textbook and that this kind of writing was not necessary. At last she voluntarily withdrew her listing from the *Journal* rather than withdraw the pamphlet. In the two years that she has been distributing the pamphlet, she has heard of numerous cases of healing that came just from reading it and she is constantly asked, Why didn't The Mother Church publish it?

The Mother Church will not print these deeper metaphysics nor will it release any of the material in the archives although the Board refers to these materials constantly. At a time when the Field is struggling to meet the materialism of today and keep the Movement going, the Board of Directors will not share this material in the archives with those in the Field. I have read some of it and I have found it neither frightening nor inaccurate, but helpful beyond anything I have read outside of the Bible and our Leader's published works. When I negotiated the settlement of the Carpenter Foundation, one of the stipulations of the agreement was that this material would be ever available throughout the world to qualified students. But the Board has not lived up to that agreement. When I asked one Board member when the material would be shared with the Field, he replied that it would be another fifty or one hundred years before the Field could assimilate it.

This same suppression of healing metaphysics has reduced our lectures to sorry events. I have heard nothing but bitter complaints about the pathetic quality of our lectures. All lectures must be approved by one individual at the Church Center in the Speech and Editorial Department who has never practiced or lectured. For years she has had the final power to decide what should go into these lectures. One very well-known lecturer of many years' experience only had five of the lectures which he submitted approved in eighteen years. Over the years this censorship finally erased almost all meaningful metaphysics from our lectures and reduced them to "talks" that apparently do not appeal either to the seasoned Scientist or the newcomer.

If our periodicals are watered-down, independent writing forbidden, our lectures stripped of meaningful metaphysics, and the material in the archives withheld from the Field, then some of the best thinking in the Movement, past and present, is denied any official channel for expression. These limitations are self-imposed. Formula-like writing and lecturing is deadly. Censoring and suppressing individual and progressive thinking and punishing those attempting to express these ideas should be discontinued. There must be a free flow of ideas if our Cause is to go forward, and those best equipped to do this work should not be threatened with the loss of their *Journal* listings and good reputations as Christian Scientists.

It is significant to note that the Archives of The Mother Church were not established by Mrs. Eddy. In the 1930's a call went out from the Christian Science Board of Directors requesting that all of Mrs. Eddy's letters or notes to students be sent to The Mother Church for preservation. Students appreciated the importance of the word "preservation" and responded to that call. It gradually was realized by many that the term "preservation" meant *burial from sight or access*. It is time that a fair policy be established that

would enable qualified and worthy members of The Mother Church—especially *Journal*-listed practitioners and teachers—to have access to these materials. Unless these materials are made available to inspire deeper thinking, our Cause could fall and the progress of the world could stop for lack of vision, for there is no other correct vision to carry humanity into the next age. I would like to reiterate, as stated in Letter No. 1, that these materials are not to take the place of our study books; they are Mrs. Eddy's *demonstration*, not her *revelation*. The Textbook is complete.

The Letter then went on to expose the Board itself:

Much conflict exists between members of the Board. They do not work together and there is no real communication between them — nor between the Board and the workers at the Church Center, nor between the Board and the Field.

In the majority of cases, the decisions as to what the Board should know or not know is made by the Executive Coordinator, Lloyd Marts, and his assistant, Peter Bickley. When you address a letter to the Board of Directors your communication goes to one of these two men and in many instances they decide if it needs to go any higher. If they decide against bringing it to the attention of the Board, no Board member ever sees it. Thus two relatively inexperienced men who have little background in Christian Science, who are not teachers, or even practitioners, are making decisions of great importance to The Mother Church. I soon learned after coming to work in the Church Center that if you want the Board to get a communication that is imperative, you must make five copies and send one to each member of the Board in an envelope marked "Personal."

When competent Christian Scientists try to bring specific problems to the attention of the Board, the Board does not respond with affirmative action. They either do not believe what they are told and hence do not investigate it, or else they reply with a pat answer that "the Board is aware of the problem." . . .

This is not a personal attack upon the members of the Christian Science Board of Directors. Believe me, my only motive in writing these letters is to support and further the Cause of Christian Science. I deplore the fact that the Board of Directors seems to be the target. I know, as you do, that error must be impersonalized. I deeply respect the office of the Board of Directors, and have always and will always support it, so long as the members follow Christ.

In the second paragraph of their letter, the Board asserts that the course of action which I am pursuing is "totally contrary to the *Manual of The Mother Church*." However, they fail to cite one single section of any article of the *Manual* which I am supposedly violating.

The tone of the letter is that the Board feels that they are infallible, supreme and unchallengeable. . . .

I have endeavored for over two years to work with the Board of Directors

and am still endeavoring to do so. I had conferences with the individual Board members and tried to tell them what was going on at the Church Center. Twice I met with the entire Board. Even then I could not reach them. They would not believe me or investigate to determine if I was right or wrong. I told them of the immorality and dishonesty at Headquarters that was destroying our Cause. I told them of the plight of the branch churches. I said that the Cause could not go forward until these problems were faced and resolved. But they did not listen to me.

Finally, I told them I could not stand still and see the Cause go under because of their inaction. I would write the Field if something was not done. They did not believe me. Many times I threatened to do this to awaken them to the seriousness of the matter. At last I realized that a letter to the Field was imperative. I told them well in advance that I was going to send it out, and I gave them a copy of Letter No. 1 two days before it went out. They received it in the morning on December 9, 1975, but did not bother to read it.

I have already discussed the Board's reaction to Letter No. 1. I must mail this letter as I said I would. If I failed to mail this letter I would be betraying the faith and trust of the thousands of you who are counting on me not to lay down the fight until victory is won. If this means the loss of my precious membership in The Mother Church, I am ready to give it up for a course of action that I believe right. . . .

In their letter to me of March 9 the Board of Directors quotes our Leader's words on page 360 of *Miscellany* as if it were an admonition to blindly obey the Directors, whether they are right or wrong — whether they are following the straight and narrow of truth, or wandering in the paths of error. I cannot believe that our Leader intended for us to close our eyes to error, turn off our thinking process, and give absolute, slavish devotion to five human beings. In her *Message of 1902* (Page 4:3), Mrs. Eddy states, "Follow your Leader, *only so far as she follows Christ*" (emphasis supplied). Are the Directors demanding a greater measure of loyalty that our Forever Leader, Mary Baker Eddy, demanded? Are they saying that we should follow them, right or wrong? If Mrs. Eddy tells us not to follow her if she is not following Christ, why do the Directors tell us to support them whether or not they are following Christ? Or would they have us bury our heads in the sand and assume that they are following Christ just because they say they are — and we really wish they were . . .

Upon closing, he urged the members, again, to ask for an impartial investigation and a cleanup at the Center. Concluding:

And if "Letter No. 3" is needed, it will pull no punches but will definitely include names, dates, and specific events and files. There definitely will be a Letter No. 3 if the Board of Directors reacts to this letter in the same vein as they reacted to Letter No. 1 — with evasions of the truth, lies and defamation of my character.

It was signed boldly, Reginald G. Kerry.

The "Exhibits" contained the following letters. One letter dated June 20, 1973 from the Chairman of the Board to Kerry:

Dear Mr. Kerry:

As you know we have followed with much interest the progress of the negotiations with the Carpenter Foundation for the transfer of its literary materials and historical collections to The Mother Church. We are deeply grateful to you for your part in the successful completion of these negotiations and the transfer of property.

Your interest in resolving the long-standing questions which have surrounded the activities of the Carpenter Foundation; your love for Christian Science, and for Mrs. Eddy and her Church; your tireless energy, good spirit, compassion and diplomatic skill in fulfilling the extremely delicate and difficult role of mediator in these negotiations; and your continuing metaphysical support have in large measure been responsible for the harmonious conclusion of this matter.

We of course want to fully reimburse you for the expenses which you have incurred, and we trust that you will be submitting to us a statement of your expenses. In addition, we would like you to accept the enclosed check for \$3,000.00 as an honorarium in recognition of your services in the Carpenter matter and as evidence of our sincere appreciation for what you have done.

With all good wishes,

Cordially,

THE CHRISTIAN SCIENCE BOARD OF DIRECTORS

Another letter dated February 3, 1976 was to Otto Bertschi, Chairman of the Board of Directors from an attorney:

Dear Sir:

Supplementing my letter of January 27, 1976, I now have a copy of the Kerry letter. Your reply is similar to the replies I have received over the years. It is no answer to the lurid situations which Kerry describes. The first paragraph of the second page of your first letter reads like some of the statements from the Watergate defendants.

Specifically, over the years, replies to my reports on conditions in Suva (Fiji), in New Zealand and Australia, and reports of some European points (Paris, Lucerne, etc.) just fail to reflect alertness and concern. It is always emphasized that the Board is aware of the condition and has the matter well in hand. The foregoing are merely samples of the treatment which many of my reports (and, especially, questions) have received.

My conclusion — and it may be erroneous — was that: 1. The Board does not relish criticism, but loves adulation; 2. There is an overstaffed and inefficient bureaucracy; 3. There is rampant nepotism; because I have asked frequently how Boston recruits its personnel, and *every* reply was: "Whom do you know in Boston?" One answer, sent directly from a Board representa-

tive, said *key* personnel are selected from personnel files. Anyone who has had business administration experience knows that *key* personnel (lecturers, for example) are not chosen from "files." I believe you will agree the answer was evasive.

I do trust you will work out the present situation and not let it become another Watergate. It is difficult to pray for you when one has so many unresolved questions. Never try to cover up. . . .

Another letter dated January 31, 1976 was sent to the Christian Science Board of Directors from a church member

Dear Members:

I have seen Mr. Reginald Kerry's letter citing evidences of misconduct within the administration of The Mother Church. Regretably, several of the things he points out I have heard before from other Christian Scientists whose loyalty and integrity could never be questioned.

From my knowledge of Mr. Kerry and his background both as a church member and a business man I have great respect for him. He would hardly have made the allegations he did without good reason and support from others who have concluded that the church is seriously threatened from within.

Charges of this magnitude can hardly be glossed over. As the governing body of the church I look to you to take whatever corrective action is required to restore the purity and integrity that are foundational. Just as Mr. Kerry's accusations were specific, I trust that your response will be just as specific. . . .

Another letter dated February 24, 1976, was from a former security agent to his brother:

Dear R. . .

Let's work on spiritual corruption in high places for the *managers*, for the Board its ignorance and/or a refusal to admit there's a problem.

In a couple of talks with a Board member while I still worked at the Center, I touched upon these problems as much as I thought best, (no names ever mentioned, though), and I realized from these that the Board is not aware of details and I realized just from working in Security that the managers, especially in General Services, which commands Security, go up to the Board and report, but put on a fancy show and lie a lot. All of the Board seem to swallow this whole, either out of ignorance, but also, too, out of a refusal to admit to the problem (I've figured this from their letter).

It doesn't take a very close look to see that the Board in their letter never really answer to Kerry's allegations, but carefully avoid them and say nothing. This comes clear in the Board's answer to salaries. They claim to make 60% less than \$100,000 then mention the other sources of income, stating that the \$ from the Will is legal under New Hampshire law. Well, Kerry never said

it wasn't, and the Board never mentions exact salaries either, which to me, they should, if they have nothing to hide, because one figures it out, we are back up to some 50 to \$60,000.

But a different aspect of the letter comes out, which I want to point out, and that's the fact that I believe they are not really ignorant of these things (as I once thought) but just do not care to hear them. When I wrote a Board member about this, I feel I hit a sore spot, for he made it clear to me that he does not agree to this "slander" coming out and feels I will have a change of thought from reading the Board's letter, as well as he asks if the field should know this much anyways, which to me is a contradiction, but also, we've talked about this before, and I felt then that he was aware of some of these problems, but through their letter, I don't think they are aware of anything, because they have built a wall around themselves and accept only the manager's say. This comes out in their answer to Kerry's assignment on the sexual problems. The Board states they have asked the managers of General Services, who told them they never gave Kerry the assignment. From my own experience, I know that to be a lie on Gen. Serv. part.

I ended up going the entire chain of command, only to get lies and run arounds, as well as others who followed me. The workers in Security have also been aware that these managers are always lying to the Board especially on matters concerning Security, and the Board swallows their act whole. I clearly see this is what has happened in the letter, and I feel now that if the Board took down their wall, they would see the falsity of this error, but they don't want to. Also, Kerry was close to Security, and knew a foreman well who was on our "side," and I personally remember when he did this assignment, plus he gathered I believe some 188 names of homosexuals at the Center, but only showed 18, because he was so disgusted by it all, and a manager in General Services, believe it or not, insisted upon it (his showing it). Kerry would not show any more than 18, (otherwise everyone would be in jeopardy), those 18 were top managers, and then he destroyed all evidence, I believe. I also notice in the Board's letter that they will not admit to these "issues" because right off they tell how the field has a right to know, but then they throw in the Manual, and keep throwing it in as if it is a magical word.

I know others in my Association who will feel the same way I do, for they have been through Hell at the Center, too. I respect the Board but they are human, too, and I will not put them on a pedestal, like many do.

One last thing that needs clarifying, in the Board's letter they state that they have asked Kerry over and over for evidence, and have never received it. At first, I wondered if Kerry might be bluffing about the Second letter, but the more I think about it, I question just how much the board heard, or how they treated him. The managers would look right through me and no matter what I said, it was not believed. Kerry perhaps is wise not showing them too much, they might cut it down, plus people in the past, who obtained a shred of evidence, didn't know how to handle it, and lost it. Kerry has been the first to get the opportunity to get evidence, which has been the main problem up to now.

Please feel free to share this letter or my thoughts to anyone you feel OK about. I've been praying for Divine direction, and I feel I have been given it through these letters alone (Kerry's and Board's) — I know what to mentally work on — ignorance and this barrier of the Boards. . . .

Kerry closed the exhibits with the Board's letter to him of March 9 which he had received from Alton Davis and John Marshall. When I finished reading Letter #2, I was in a state of shock. I read it through once and then I had to lay it aside and recuperate. It was the very antithesis of the usual approach that Scientists take to their problems. It was aggressive, gossipy, almost gross, but it was true. In retrospect I am convinced it was the only way to awaken the members to the crisis in the church. It was a shock treatment.

The Letter was certainly no literary masterpiece, but it was an unforgettable experience for most members who read it. I found that the reaction of shock and disbelief I experienced reading the blatant audacity with which Kerry treated these delicate church matters was also experienced by others. He was much criticized for this, and I had one answer to this criticism, "You may not like how he wrote it, but can you ever forget what he said?"

Through this Letter, an increasing number of members began to realize how very serious things were at headquarters. The image of infallibility which the Directors enjoyed began to fade. The power began to dissipate. The wall began to crumble.

CHAPTER VII

On April 12, 1976, the Christian Science Board of Directors excommunicated Reginald G. Kerry from membership in The Mother Church. Their letter read:

Dear Mr. Kerry:

We deeply regret that you have not accepted the admonitions we have given you in our letters of January 30 and March 9, 1976. Instead you have persisted in a course of action which in our judgement constitutes working against the Cause within the meaning of Article XI, Section 7 of the Manual of The Mother Church by Mary Baker Eddy, which reads as follows:

“Working Against the Cause. Section. 7. If a member of this Church shall, mentally or otherwise, persist in working against the interests of another member, or the interests of our Pastor Emeritus and the accomplishment of what she understands is advantageous to this Church and to the Cause of Christian Science, or shall influence others thus to act, upon her complaint or the complaint of a member for her or for himself, it shall be the duty of the Board of Directors immediately to call a meeting, and drop forever the name of the member guilty of this offence from the roll of the Church membership.”

As required by the provisions of this By-Law, our Board met on April 12, 1976, and dropped forever your name from the roll of Church membership.

The real purpose of discipline is healing, not punishment. It is our hope and prayer that you will find your healing.

Sincerely,

THE CHRISTIAN SCIENCE BOARD OF DIRECTORS
S. Peter Bickley, Manager, Executive Department

Within a week of receiving this letter, Kerry wrote the Board:

Dear friends:

I deeply regret that you have not accepted the admonitions I have given you in my letters of February 2 and March 17, 1976. Instead you have persisted in a course of action which in my judgement constitutes violation of Christian fellowship within the meaning of Article XI, Section 3 of the *Manual of The Mother Church* by Mary Baker Eddy, which reads as follows:

“Violation of Christian Fellowship. Sect. 3. Any member who shall unjustly aggrieve or vilify the Pastor Emeritus or another member, or who does not live in Christian fellowship with members who are in good and regular standing with this Church, shall either withdraw from the Church or be excommunicated.”

As required by the provisions of Article I, Section 9, I am this day complaining to the Clerk for appropriate action by him.

The real purpose of discipline is healing, not punishment. It is my hope

and prayer that you will find your healing, and that it will not be necessary for me to refer this matter to an attorney for possible legal action.

Sincerely,
Reginald G. Kerry

Kerry also wrote the Clerk of The Mother Church:

Dear Mr. Ledbetter:

Your attention is directed to Article I, Section 9 of the *Manual of The Mother Church*. Pursuant to the last paragraph in this section I am hereby complaining to you of the failure of the following named officers of this Church to perform the functions of their several offices promptly and well, namely, Lenore D. Hanks, De Witt John, Charles Louis Reilly, David E. Sleeper, as well as one Otto Bertschi who purports to be an officer of this Church.

I. The above named have conspired to alter Mrs. Eddy's *Manual* by causing a change in the footnote on page 130 thereof and by virtue of the change to allow said Otto Bertschi, who is not a citizen of the United States of America, to be held out as a member of the Christian Science Board of Directors. All actions supposedly taken by the Board of Directors during the past several years (including the action described below in paragraph IV) and all expenditures of funds are illegal and null and void because the *Manual* requires a board of *five* directors, and there have been only *four* duly constituted and validly appointed directors.

II. The above, functioning as the Christian Science Board of Directors, violated their duty to "watch and make sure that the officers of this Church perform the functions of their several offices promptly and well." The specifications of this charge are set forth in the enclosed document captioned "Letter No. 1."

III. The above named violated Article XI, Section 3 of the *Manual* in that they unjustly aggrieved and vilified me by circulating to the Field a letter dated January 23, 1976 containing libelous and defamatory statements, insinuations and innuendos about me. In a letter to the Board of Directors dated February 2, 1976 I characterized their said letter of January 23 as being "full of God Damned Lies (damned by God's allness)." If the directors refuse to cooperate with your investigation by making copies of this correspondence available to you, please let me know and I will furnish you with copies.

IV. The above named again unjustly aggrieved me, in further violation of Article XI, Section 3 by sending me a letter dated April 12, 1976 (a copy of which is enclosed); they purport therein to drop my name from the roll of Church membership. This high-handed action is completely contrary to the *Manual* in that there was no compliance with Matthew 18: 15-17, as required by Article XI, Section 2 of the *Manual*. The above-named individuals claim to be disciplining me under Article XI, Section 7; however, at no time have I been contacted by one person, then by two or three persons advising

me:

- a) The name of the member of this Church whose interests I allegedly “persisted in working against”
- b) How I allegedly persisted in working against this unnamed member, mentally or otherwise
- c) Whether I allegedly influenced others thus to act, and if so, who, how, when and where
- d) Upon whose complaint the Board of Directors acted
- d) Whether the Board of Directors investigated the complaint and found it to be true.

In short, I am completely in the dark as to my alleged violation of Article XI, Section 7 and feel deeply aggrieved by the unjustified and illegal action of the above named individuals — further illegal because of the unauthorized presence at the meeting of the Board of Directors of said Otto Bertschi.

Under Article XI, Section 3, the five named individuals who have thus unjustly aggrieved and vilified me “shall either withdraw from the Church or be excommunicated.” I hereby call upon you to do your duty as Clerk and see to it that this is accomplished. If the individuals do not withdraw, the Board of Directors must excommunicate them; and if the directors fail to do so, they are obliged to resign their office.

I sincerely hope and pray that this entire matter can be resolved within the framework of the *Manual of The Mother Church*. But I will not hesitate to consult an attorney at law as to possible legal action if that course seems advisable.

Please be assured of my utmost cooperation as you proceed to investigate this complaint.

Sincerely,
Reginald G. Kerry

Certified Mail
Return Receipt Requested

Kerry never received a reply to this letter.

I was stunned by this act of the Board. I doubt that Kerry took it as lightly as he pretended. He had offered his services generously for over forty years to this Cause that he loved so dearly. Since coming to Boston it had occupied his thought day and night. If the Board assumed that they would be rid of him, through excommunication, they were mistaken. One look at his record would prove that he was a fighter and a very smart one. He fought to win. I was dumbfounded that the Board did not see this. As one example of his shrewdness, Kerry had been successful in obtaining a mailing list of employees at the Church Center. A copy of the second Letter was sent to each of them in care of the Center. The Letter was distributed before the Board knew that it was in the Center. A friend called to tell me that the Letter had arrived in her department. “I knew what it was and so I watched as it was dropped on the desks here. They would open it and start to read, and their eyes would widen and they would pull it closer. I watched the entire office reading the Kerry

Letter, right here in the Publishing House!" Kerry was very pleased with this tactic.

The invasion of the Kerry Letter into the Center caused the Board to call an emergency meeting of the employees on April 14. One by one, the five-member Board refuted Kerry's charges. The last speaker was Lenora Hanks, Chairman of the Board, who commented on the changes in the *Manual*. She told her audience:

I am speaking to you as Chairman of the Board. We are concerned over the many communications we have received regarding allegations that we have changed the *Church Manual* to permit a non-citizen of the United States to serve on our Board. This simply is not true. So let us take a few minutes to correct a misunderstanding.

The situation revolves around the Editor's Note and the Editor's Note refers to the Massachusetts Statute quoted in the footnote on page 130. In May 1971 the Statute (renumbered Section one of Chapter 68) was amended by substituting "residents" for "citizens."

The State Legislature amended this Statute. For years the church members have asked why our Board was always limited to citizens of the United States. So in 1970 we decided to have some research done. We decided to explore the material in our archives to find out if the legal restriction was in accordance with Mrs. Eddy's wishes. We could find nothing to indicate that she regarded citizenship in Massachusetts as a required prerequisite for directorship. On the contrary, it would appear that the reason she referred to the Massachusetts Statute was to indicate the law under which the Board of Directors could take and hold title to church property as a Board rather than individuals. She quotes in *Pulpit and Press*, Page 20, "In 1892 I had to recover the land from the trustees, reorganize the church, and reobtain its charter — not, however through the State Commissioner, who refused to grant it, but by means of a Statute of the State, and through Directors, regive the land to the church. . . ."

You see, it was a technicality of the law and not Mrs. Eddy that required Massachusetts's citizenship. On the other hand, we did find ample evidence in the published writings and historical material that Mrs. Eddy considered her church universal in scope. Mrs. Eddy says "The First Church of Christ, Scientist in Boston, Massachusetts, is designed to be built on the rock, Christ; even the understanding and demonstration of divine Truth, Life, and Love, healing and saving the world from sin and death; thus to reflect in some degree the Church Universal and Triumphant." (*Manual*, P. 19)

The next step that the Board took was to consult with the Legal Department and they were assured that there was no valid nor logical reason in the *Church Manual* for restricting membership on the Board to United States citizens. Actually the only requirement for membership on the Board was that the Deed of Trust specified ". . . no one shall be eligible to that office who is not in the opinion of the remaining members of the Board, a firm and consistent believer in the doctrines of Christian Science as taught in a book entitled *Science and Health* by Mary Baker Eddy. . . ."

The next step was to ask the Committee on Publication to explore the matter with the legislature. So the Committee on Publication drafted a Bill which would free our church from the restriction in the State Statute. When it was submitted the Committee of the Legislature felt it was such a needed change in the Law they asked us to withdraw our Bill so that they could introduce a broader one of their own, which would benefit other churches as well. The State of Massachusetts changed the word "citizen" to "resident." Ever since 1972 we have included their amended wording in the *Manual* under Editor's Note on page 130, but neither the change in the State Statute nor the addition of the Editor's Note constitutes a revision of the *Manual* or the By-Laws. The change in the Statute simply removed an unnecessarily limiting technicality of the State Law, both from a standpoint of the worldwide mission and scope our Leader gave her church as well as from the standpoint of the State.

The Deed of Trust has never been changed. The Statute cited in the footnote was the 1892 law referred to in the Deed of Trust. The Editor's note has been added to explain the subsequent change in the State Statute. . . .

The Board of Directors was given a standing ovation by the employees as they left the platform.

On April 30, the Directors issued another letter to the Field in answer to Kerry's Letter #2. The only charge it answered specifically referred to the change in the *Manual*, — echoing Mrs. Hank's words. The letter stated:

Dear Friends:

We are writing at this time to comment briefly on the continuing letter campaign by Reginald G. Kerry (who has now been removed from membership in The Mother Church) and, more importantly, to discuss with you some issues which extend far beyond this immediate episode.

First, however, we wish to express our deep appreciation for the understanding support from the Field which has been especially evident in recent weeks. We are grateful for your strong concurrence that the most practical way to resolve problems is through orderly, Christianly scientific means. That is God's way, the way of Christ Jesus when arraigned before mortal mind, and the way Mary Baker Eddy took when she repeatedly faced severe public criticism, some of it emanating from disaffected students of her own.

As you know, our response to Mr. Kerry's initial allegations in our letter of January 23, 1976, to branch church executive boards and practitioners included facts and corrections of some of the more obvious misinformation in those allegations. Now a second lengthy communication from him has introduced a broad range of fresh accusations and a third letter with more of the same is threatened.

Your Board feels that no real purpose can be served by commenting in detail on this continuing stream of misrepresentations, halftruths, and untruths. As soon as one charge is answered, new ones are brought forward with the apparent purpose of producing suspicion and division instead of healing.

The need is to recognize the situation for what it actually is — an attempt to discredit and therefore to overturn. . . .

Naturally, many Christian Scientists in the Field would not be in a position to know all the facts which could clear up each innuendo as it is brought forward. Nor can The Mother Church undertake extensive discussion every time such criticisms and attacks are made in the future. Spiritual discernment, along with calm common sense, will be increasingly required.

Perhaps at no time in history has there been such a need throughout society to cut through rhetoric and the purposeful, subversive misuse of language. The twisting of words in order to sell and persuade has become an everyday aspect of our age. This particular critic, for example, argues that what he says is not personal or is not an attack when it is obviously personal and an attack. . . .

Christian Scientists will seek to “try the spirits, whether they be of God” (I John 4:1) and to “judge not according to the appearance, but judge righteous judgement” (John 7:24). As intelligent and intuitive thinkers, they can apply two tests to assist them in their evaluation, regardless of their knowledge of allegations. First, they can ask: What are the methods being used in this supposed effort to bring correction and reform? Does Truth’s method of exposing error involve emotional exaggeration, gossip mongering, personal surmise, and threats to involve the mass media? Was the method for the correction of wrongs prescribed in the *Church Manual* obediently followed?

Second, church members can ask: What would be the result of this campaign if it were taken at face value? Where does it lead? The end result would, of course, be total confusion and government by pressure groups in place of the *Manual*-designated form of church government which our Leader established under divine guidance. It would mean the discrediting of our *Church Manual* and ultimately the loss of Mrs. Eddy’s continuing leadership. It could raise the specter of tangled litigation at the very moment when there is evidence of fresh progress and possibility.

Underlying the present appeal is the inescapable question: Shall there be a basic change in the form of government which Mary Baker Eddy, under Mind’s directing, chose for her Church?

The trend of our own day — and even of Mrs. Eddy’s — would argue militantly for such a radical change. Protest, active undermining of authority, factions, and polarization of views have become almost the norm in society — so much so that there is a constant crisis atmosphere and many people today question whether government of any kind can function effectively. But, quite frankly, Mrs. Eddy chose a form of government for The Mother Church which precludes this kind of disorder. In many ways, our Leader acted contrary to the worldly wisdom which so often turns out to be foolishness with God, and never was this more so than in her formation of The Mother Church. . . .

As the Board entrusted with administering church affairs in obedience to the authority, direction, and guidance of the *Church Manual*, we feel the constant need of your prayers and of the spiritual light which they help to bring to our deliberations. In this joint Christian enterprise, all stand equal before

God in their opportunity to demonstrate, through the prayer that moves mountains, God's guidance of our beloved movement.

All this is the very opposite of lawless methods of self-will, coercion by group pressure, and threats of sensational publicity. The attitude which calls for a "return" to the *Manual* while actually subverting its rules and its spirit would destroy the very thing it claims to uphold. . . .

You can be sure of one thing. There has been no change whatever in the content of any of the *Manual By-Laws*, and there never will be. The footnote to the Deed of Trust on page 130 of the Appendix was not "rewritten," as Mr. Kerry alleges. An explanatory "Editor's Note" was added informing the reader of a change made in 1971 in the Massachusetts statute quoted in the footnote.

The allegation that the Directors have "changed the *Manual*" is one which we cannot allow to go unchallenged, for it touches the very heart of every Christian Scientist's concern. . . .

While a more detailed explanation will appear later in the periodicals, two facts should be clear to every Christian Scientist. (1) There has been no change in the content of the *Manual By-Laws*. (2) A restriction by human law has been removed which permits the Church to be the truly universal organization Mrs. Eddy designed it to be (See *Manual* 19:1)

There are many challenges ahead to be met squarely, but there are also unparalleled opportunities for progress at this time. Mankind's contentment with the past and with conventional materialism is breaking up. There is a new interest in Christian healing and many signs of awakening and renewal. It is not surprising that at this very hour of fresh fulfillment, error raises its voice to distract and divide. But it will not succeed any more today than in the past. Our confidence, like yours, is not based on organizational strength or on personal assurance but on the humble and continuous experience of God's omnipotent, shepherding care. Together we can rejoice that, as Mrs. Eddy once told an interviewer, "The continuity of The Church of Christ, Scientist, is assured." . . .

The letter was signed by S. Peter Bickley of the Executive Department.

Following Letter #2, church members and branch churches throughout the country wrote headquarters concerning Kerry's charges and the Board's replies. He was sent copies of many of these letters. A woman in California wrote the Directors:

Gentlemen:

I have just read the letters from Mr. Reginald Kerry and studied the documentation. Together with my observations from many years as to what is going on in Boston, I want an IMPARTIAL INVESTIGATION of the charges raised in Letter #1. That was not a real investigation carried on into these charges, but a cover-up. I think the citizens of this country have had enough cover-up politics and government to be thoroughly disgusted with anything going into our churches of this nature.

We cannot have confidence in Boston and look to it for leadership if we know of the half-hearted and deceitful attempts to investigate what is going on. If there is subversion, and error begs to be let alone, we must not allow it. If these charges are not true, then why the deceit? If I were innocent I would welcome an opening of the whole thing so those who doubt could see for themselves. There should be an accounting. This is not *your* movement. This is *ours*. We are part of it. Without us there is no Christian Science movement.

Please do not ignore the plea of the Field. We need confidence restored. We cannot go back to sleep as you imply.

Another member from Virginia wrote the Clerk of the Mother Church:

Dear Mr. Ledbetter:

I have been following the very serious accusations brought against the Board of Directors by Mr. Reginald Kerry. And since I have been a life long Christian Scientist and a Mother Church member since 1964, I want to go on record as saying that if you place Mr. Kerry on probation for what he has done, I will immediately withdraw my Mother Church Membership.

This letter is being sent by registered mail so that I know a reply from you will be forthcoming in answer to the following questions. I ask:

- (1) Why haven't you given complete answers to Mr. Kerry's questions?
- (2) Why has there been a cover-up to his questions?
- (3) In Mr. Bertschi's letter to Mr. Kerry dated March 9, 1976, why was a large portion of the By-Law omitted which continues on page 29 of the Manual in answering him with only part of it found on page 28?

There are many more questions I intend to ask at Annual Meeting pertaining to the Board of Directors, and not about Mr. Kerry's allegations.

My love for Christian Science is so great that I demand the truth be told regarding any improprieties in our church headquarters. As an accountant in the business world, I despise being fooled, and I will be anxiously awaiting either one of two things:

1. Satisfactory answers to Mr. Kerry's accusations; or
2. Immediate resignations of all the present Board of Directors.

Sincerely yours,

Two members of The Mother Church wrote the Directors from Palm Springs, California:

Dear Board:

We were amazed to learn of the change made in our Church Manual. It is of utmost importance that the original wording be restored immediately.

My husband and I have been loyal Mother Church members for many years and have confidently trusted the Board of Directors to handle church affairs in a highly ethical and competent manner. After reading Mr. Kerry's letters we are convinced that our blind trust has not been wise and the future

of our Movement requires decisive action at once.

We ask that an outside, fully qualified and impartial investigating committee be empowered to check into every aspect of our organization and give the Field a full report on its moral, ethical and financial condition, bearing in mind Jesus' statement . . . "there is nothing covered, that shall not be revealed; and hid that shall not be known."

If your Board had been fulfilling its duties properly you will have nothing to fear from such an investigation and our entire church structure will be blessed and strengthened.

Sincerely,

Another irrate Mother Church member wrote the Board of Directors from the State of New Jersey:

I am well acquainted with Mr. Reginald Kerry's letter #1 which he sent to all Christian Science Practitioners and Executive Boards of Branch Churches in the Field.

Needless to say I am very concerned with this disgusting subject, since it considerably affects the Christian Science movement. It seems to me inconceivable that such a state of corruption, immorality, dishonesty, political ambition, love of money, confusion, and chaos could exist within the Christian Science movement. Any one with even a very superficial understanding of the Science of Christ would never expect to find such a repulsive, indignant situation in The Mother Church — the core of the movement, the one church founded by Mary Baker Eddy.

I am also acquainted with Mr. Bertschi's letter dated December 15, 1975, which was read during the quarterly corporate meeting in my branch church in New Jersey on January 12th. If that letter reflects your attitude in the face of such serious accusations, then I must state that neither the undersigned nor a great majority of the loyal Christian Scientists in the Field have reached such a high state of naiveness. If the accusations are false **STAND UP AND EXPLAIN AND DEFEND YOUR POSITION IF IT IS GOOD AND HONEST!** Your letter does not satisfy anybody's restlessness because it does not deny the whole disgusting situation as you should have if such a situation did not exist.

As a member of The Mother Church and a hard-working Christian Scientist I demand a full explanation of the present state of affairs in relation to the accusations contained in Mr. Kerry's letter. I hope that by this time you have awakened to realize what a shameful situation your mismanagement has caused, and what a horrible blemish you are pinning on every Christian Scientist throughout the world.

Very truly yours,

In answer to these questions, the Executive Department of The Mother Church sent a letter that said nothing. A typical answer would be the following sent to a letter writer who forwarded it to Mr. Kerry:

Dear Mrs. Smith,

We are writing in reply to your letter of May 6, and your comments about this Board's conduct of the affairs of The Mother Church.

In no human activity does one expect to find absolute agreement on all points at all times. However, it does seem important and reasonable to avoid, as much as possible, making judgements based largely on one individual's highly personal and inaccurate appraisal of the motives and acts of fellow Christian Scientists, as in the Kerry letters. We trust that you will find our letter of April 30 to branch executive boards and through them to all the members, helpful in your prayerful work for the form of church government entrusted to each of us in the Church Manual by your Leader, Mary Baker Eddy. Are you acquainted with our letter of January 23 to branch boards and practitioners?

Do let us know if either letter is not available to you and we will be happy to send a copy to you.

With kind wishes,

Sincerely,

THE CHRISTIAN SCIENCE BOARD OF DIRECTORS

S. Peter Bickley, Manager, Executive Department

The Board's Executive Department also wrote to Teachers and Associations a letter containing the following statement:

. . . It is evident from our correspondence with the Field that some Christian Scientists have permitted themselves to accumulate in thought latent unfavorable impressions of The Mother Church and of our Cause that have no real basis in fact. The accumulative effect of such unhandled error seems to tempt the unwary into accepting as fact, or at least worthy of concern, any rumor about headquarters, however outrageous it may be.

So great was the stir caused by the Kerry Letters that the Board's letter of April 30 was followed, two weeks later, by another letter, now widely known as the Five Teachers' Letter. Kerry called me one Wednesday evening late in April 1976 and said, "All the big brass are in town. They were in church to-night. Mr. Seeley, Mr. Wagers, Mrs. Bauman, and Mrs. Nay, and your teacher — Mr. Bowles." This sounded ominous for a more select group of Scientists could not be found anywhere. On the whole these five teachers were better known throughout the Cause than the Directors themselves. Paul Stark Seeley was the most well-known and respected name in the movement. He had lectured for fifty years, been an editor of the periodicals and an outstanding teacher. Neil H. Bowles had taught, lectured, and written for the periodicals for many years. Ralph Wagers had been a lecturer, an editor of the periodicals, and held other important positions at headquarters over the years. Mrs Helen Wood Bauman was a teacher and long-standing editor of the periodicals. Mrs. Mary Lee Gouch Nay was a teacher and wife of the editor of the *Heralds of Christian Science*. The respect these five people enjoyed among Christian

Scientists was second to none.

Kerry and I did not know why they were in Boston. They came, stayed a week and then left. On May 14, 1976, the Five Normal Teachers' letter was sent to the Field. These five people signed their names to a letter claiming that they had made a *thorough investigation* of conditions at the Center and "all is well in Boston":

Dear fellow Christian Scientists:

The report that follows was prepared by us as teachers who have taught the last six Normal classes in the Christian Science Board of Education. We offered to make our own independent investigation into allegations that have been made about The Mother Church and The Christian Science Board of Directors. We willingly undertook this study in the interest of providing the Field with an objective evaluation.

We believe you will recognize that we are not in the employ of The Mother Church, and that our only interest and motive in submitting this report is to provide you with the facts.

The four main subjects to which we particularly addressed ourselves were (1) the status of the *Church Manual* by our Leader, Mary Baker Eddy; (2) administrative procedures at The Mother Church; (3) the financial management of our church; (4) the standard of morality and its enforcement at headquarters.

We believe these are the areas of primary concern to Christian Scientists because of allegations that have been widely circulated in the Field in regard to them.

THE STATUS OF THE CHURCH MANUAL

The most important responsibility we assumed was to carefully study the charge that the *Church Manual* was changed and that the selection of our Board of Directors is contrary to the procedure originally provided by our Leader in the divinely revealed provisions of the *Manual*.

Our message to the Field is that there has positively been no change whatsoever in any of our Leader's provisions, either in the By-Laws or the Appendix of the *Church Manual*.

In addition, it would be completely contrary to our Leader's teachings to imply that there ever was any desire or intent on her part to limit the selection of her Board of Directors by nationality, citizenship, race or sex. In fact, completely to the contrary, she provides in the *Church Manual* itself that The Mother Church is "to reflect in some degree the Church Universal and Triumphant" (*Manual*, p. 19).

In 1892, as a result of our Leader's wise counsel, her lawyers found section one, Chapter 39, of the public statutes of Massachusetts as the most desirable law then available to use in order to constitute her Church as a "Perpetual body or corporation" (Deed of Trust, *Manual*, p. 130). This law, at that time, imposed a legal limitation of citizenship in Massachusetts on "deacons, church wardens, or other similar officers of churches or religious

societies" (*Manual*, p. 130, footnote) who formed a church under its provisions. *THIS WAS NEVER MRS. EDDY'S LIMITATION*. . . .

Nearly 100 years later, in May 1971, the legal restriction of State citizenship in Massachusetts was voluntarily removed by the Legislature, and an Editor's Note of this fact was added on the removal of this legal restriction. *NONE OF OUR LEADER'S WORDS, OR INTENT, HAS BEEN CHANGED*. In fact, we rejoice in the removal of this legal restriction as another forward step in the accomplishment of our Leader's concept of the Church Universal. In the words of our Wayshower, ". . . and there shall be one fold, and one shepherd" (John 10:16).

ADMINISTRATIVE PROCEDURES AT THE MOTHER CHURCH

We have had full access to the Board of Directors and to key department managers in examining how the affairs of our beloved Church are being conducted. We wish to state, without reservation or qualification, that our findings reaffirm our full confidence in the Board of Directors.

We know from years of experience and observation, as well as from this current study, how devoted the Directors are to our Leader's Cause, how much prayerful effort they bring to the demands of their assignment, and how long and hard they work at their tasks each day.

We regard as utterly without basis the insinuations that have been printed about these faithful workers. We are confident that no fair-minded person who is familiar with the demands of their job, and with the need of maintaining a proportionate salary structure at headquarters to attract the many professionals and skills represented there, would find their remuneration excessive. From what is known in regard to the highest officials of other denominations, their salaries are entirely appropriate.

Beyond this, we have reached the conclusion that a cruel, massive hoax has been imposed upon the Field by the irresponsible letters that have been circulated.

In our opinion, the Directors have been long-suffering, compassionate, and Christ-like in the face of unprecedented provocation. . . .

We are not unmindful that no human organization is without opportunities to improve, and The Mother Church is no exception.

But we find the workers at headquarters to be loyal Christian Scientists, representing a wide diversity of talents and background, and worthy of loving support and encouragement from their fellow members back home. Our Cause is not advanced by undermining those who are loyally serving it.

THE FINANCIAL MANAGEMENT OF OUR CHURCH

We are aware that sweeping accusations of mismanagement have been made about this aspect of our Church. We looked closely into such matters as the cash reserve, investment policies, endowments, the total value of the property owned by The Mother Church, and support from the Field.

It is our firm conviction that the finances of our Leader's Church are on a sound business basis. We are fully satisfied that those responsible for finan-

cial management are professionally qualified, loyal Christian Scientists, and are individuals of personal integrity. . . .

We would like to comment briefly on the charges that have been made about the cost of the buildings at the Christian Science Center. As the idea of the Center developed, wisdom dictated additional buildings would be necessary to meet the demands of our Cause for years to come.

While this addition involved larger expenditures, we may be grateful that these buildings were provided at a time when costs were much less than they would be today.

The soaring inflation of the period, the constantly escalating wages in the construction industry, were by no means peculiar to our project. The project was conceived prayerfully, was conscientiously carried out, and has provided facilities for the accomplishment of the vast work that lies before us.

THE STANDARD OF MORALITY AND ITS ENFORCEMENT

As teachers and practitioners, we naturally gave most careful attention to allegations concerning improper moral contact at headquarters. With respect to charges that have been made regarding a few workers at The Mother Church, it should be recognized by all seasoned Christian Scientists that such forms of error claim to find expression throughout our society. They surely are not unique to us.

However, after searching investigation, we find that the charges of laxity in administration of policies in this area have been grossly exaggerated.

It is only proper that care be given to determine the veracity of such complaints before action is taken. It is all too easy to damage the reputations of innocent people. The vast majority of workers at headquarters are earnest students of our religion, actively serving in branch church work, and are responsible and respected members in their communities. We find ample assurance that the comparatively few infractions that do occur are dealt with promptly and compassionately and in full accord with the teachings of our religion.

We urge Christian Scientists to be alert to, and resist metaphysically, the siren call of division, unjust criticism, and suspicion, that would seek to nullify the onward march of our Cause under the form of government provided by our Leader in her *Church Manual*. The *Manual* clearly assigns to the Board of Directors responsibility for conducting the affairs of The Mother Church, including the appointment of successors. Suggestions that such matters should be handled differently should be seen for what they are: aggressive attempts to change the design of our Leader. We are confident that our fellow Christian Scientists will remain awake and alert, and keep faith with the *Church Manual*, The Mother Church, and its Board of Directors. . . .

As followers of our wise Leader we know it is our duty, as she says, to have more "faith in God's disposal of events" (The First Church of Christ, Scientist, and Miscellany, p. 281). It is for all of us to realize that the one forever Director is the alone controller and provider of all the thoughts and

judgments of His universal family, including every member of our Board of Directors.

Not in the clash of human opinions will healing and harmony be found, but through our prayerful realization of the forever intactness of Love's universal kingdom, revealed by spiritual sense.

Solely through unselfed prayer did our Leader find God's presence and power and His healing Word. Said she, "The little that I have accomplished has all been done through love, — self-forgetful, patient, unfaltering tenderness" (ibid. p. 247). Thus she proved the battle is the Lord's. His omniscient wisdom and omnipotent love provide the victory.

Deity remains enthroned. The joyous responsibility today of every follower of Christ is more fully to realize this. Our one Father is constantly giving to each one of us the ability to do this.

We feel it is important that this letter be made available as widely as possible and therefore approve its distribution to include members of branches and college organizations.

Faithfully yours,

The letter was signed by each of the five teachers.

The signers evidently assumed that all Christian Scientists would accept their words of assurance that *all was well in Boston* because these five respected, elderly teachers declared it to be so.

I took a copy of the letter to Kerry and watched him as he read it, "I can't believe this! I just can't believe it," he said. I, too, was shaken when I read it, because these five people *knew* about the appalling situation at the Church Center. They had been on the inside of things in the organization for years. Why did they sign such a letter? Why did they support the cover-up? Neither Kerry nor I had the answers to these questions.

The letter succeeded temporarily in placating many members in the field; but it eventually lost credibility with the more astute Scientists. Did these teachers really believe that they could successfully use the respect of the Field to deceive the very ones who believed in them?

I had mixed emotions about their letter. I had been apprehensive that these five people, pooling their resources with those at the Center, would constitute a real threat to Kerry's crusade. They could conceivably have put together a credible letter of facts and figures to refute Kerry's allegations. They could have offered the Field some leadership to allay the confusion permeating much of the Field. I was relieved that their letter posed no lasting threat to the uncovering.

At the same time I felt betrayed. I had believed in the integrity of these five people. I found it almost impossible to comprehend why these teachers signed their names to such untruths! ". . . *We have reached the conclusion that a cruel, massive hoax has been imposed upon the Field by the irresponsible letters that have been circulated.*"

I also felt a great sadness, almost despair, that there was no eminent name in the Cause with unquestioned credibility who would admit the truth in

Kerry's Letters. At this time the cost of the battle seemed very high. I had been put out of my Association by my teacher until I could be loyal to the Board. My branch church membership was in jeopardy. Two good friends on the executive board of my church in Sharon were fighting for my right to be involved with the Kerry Letters. Because of my desire to stay in the church and fight for it, I resisted being forced out of my branch church. I was put on probation for six months. But I withdrew my membership a short time later because I stopped attending church in Sharon. Some of my closest relatives were very antagonistic towards me, and friends often insinuated that Kerry was using me.

If this fight had been for anything but the Cause of Christian Science, the end result would hardly have been worth the price I was paying. But I knew what was being lost. Christian Science at this time was being classified as one of hundreds of healing religions and philosophies, and a dying one, at that. Few people remembered the spiritual light and healing power this religious and scientific discovery radiated when it was sweeping through the world at the turn of the century.

For myself, I owed my life to Christian Science. When I was eleven months old, I was passing on from an illness that the doctors could not diagnose. My mother called a Christian Science practitioner, and with her help I was healed in three days. Through this healing, my family became interested in Christian Science, and my father, Harry Smith, eventually became a Christian Science teacher and lecturer.

When I was nine years old, a healing of blood poisoning saved one leg. I have, over the years, been healed of many problems including yellow jaundice, asthma, heart problems, colds and flu. I knew that my healing record was not unique among Christian Scientists. Because of these healings, my devotion to the church was untouched by these trials. I yearned to reform the church, not abandon it. It was my conviction that if the members could not prosper this church founded on Mrs. Eddy's teachings and *Church Manual* then we could not hope to succeed with an organization founded on any lesser foundation.

Yet this organization seemed so large, so powerful, that the stand of one or two against it seemed almost futile. There were times when it would have been so easy to give up. But then the question would come, Where would I be today if Mrs. Eddy had given up? There was no choice but to press on.

CHAPTER VIII

In the heart of Boston, at Massachusetts and Huntington Avenues, is found the world-wide headquarters of the Christian Science Church. Until 1966 these headquarters were rather modest. The original edifice of The Mother Church, built in 1894, and the large Extension, completed and dedicated in 1906 were nestled in their environment in a rather inconspicuous way. They were framed by a lovely little park. In the background was a sturdy three-story administration building, and the handsome Publishing House built and dedicated during the depression years. For decades these buildings were surrounded by plain red brick buildings that were old and dilapidated. This modest setting of the church belonged more to the last century than to the present age.

In 1965 the plans for building a new Christian Science Center were first announced to the Field. These plans were very ambitious and controversial at the time they were unveiled. Today the need for such a lavish showcase for The Christian Science movement is still questioned by members. I had just moved to Boston when ground was being broken for the new Church Center. I watched this Center being built, and from the time it began to take shape, I felt nothing but love and gratitude for it. This new Center was to me a promise that there would be a turning point for our Cause, that in time we would have a need for this handsome environment representing the Christian Science Cause.

Completed in 1975, the Church Center is a thing of incredible beauty. The Extension of The Mother Church with its new portico is framed by green lawns and brick walks. The portico faces Massachusetts Avenue. To one side of the Extension is the Publishing House, and to the other side is the new Sunday School Building. Along Huntington Avenue runs the reflecting pool and the Arcade Building with a Reading Room at one end. At the far end of the complex is the Administration Building. The entire Center is landscaped with small trees, and in the summer, lovely flower beds line one side of the pool.

In the morning, the sunlight washes over the dome of the Extension and across the new portico bringing out in bold relief the lights and shadows of the exquisite carvings that decorate the granite exterior. A small nest of trees to one side of the portico is silhouetted against the Church, — whispy airy trees that embellish rather than hide the portico with its stately columns and walls of glass. In the late afternoon the church is often tinted in soft pinks while the chimes tell the hour. And at night the portico is so illuminated that it stands out in bold black and white relief with the shadowy silhouette of the trees moving gracefully in the foreground. I have never seen any public building that can excel the quiet elegance that seems to envelop The Mother Church at all hours of the day and night. Bathed in sunlight, rain, fog, or snow, in every mood of weather, in every hour of the day, to me this Church Center symbolizes God's promise that there will be a spiritual renaissance for the Cause.

The interior of the original edifice is reminiscent of Mrs. Eddy's era with its stained glass windows, pink walls and oak pews. It is small, quaint, charmingly Victorian. The interior of the Extension is more formal, built of marble and granite with brass fittings and elaborate moldings. The off-white walls are embellished with quotations from the Bible and Mrs. Eddy in gold lettering. The auditorium is domed, with balconies on three sides. Golden organ pipes stand in rows behind the Readers' platform. There is a bright spacious atmosphere in this edifice that seats over 3500.

Often when I visited the Center I looked at the Publishing House and pondered its potential for publishing the metaphysical writing that could shape a new age. On soft summer nights I would stand at one end of the reflecting pool and look down the full length of the Center past the frothy fountain at the far end, into the skyline of Boston that now includes the Church's Administration Building.

The center seemed to me to have a gentle peace in the midst of the incessant activity of the city. I would walk beside the flowerbeds and look across the reflecting pool at the original Mother Church set like a jewel in the heart of the Center. It was beginning to take on the appearance of a priceless and precious relic of the early days of Christian Science. It has a place in history as the first tangible evidence of the Christian Science Cause in the city where Mrs. Eddy lived and worked for ten years.

Each time I saw the Center, I had to ask myself, why do so many Christian Scientists criticize and hate this Center? Few building complexes throughout the world have a graciousness and beauty that can compare with this one. Is there some subtle devilish propaganda abroad designed to make us denounce and reject this Center when any other denomination would be very proud to call it theirs? This Center belongs to Christian Scientists throughout the world. It stands as a symbol of our religion to this age. Often the thought has come to me that if Christian Scientists do not come to love this Center, they would someday lose it. It would be an irretrievable loss, a great tragedy.

During the year this Center is relatively quiet. But on the first Monday, following the first Sunday in June, The Mother Church holds the Annual Meeting. This meeting is provided for in the *Church Manual*, and is attended by thousands. Christian Scientists throughout the world convene in Boston for a series of meetings that last one to three days. At the Annual Meeting itself, reports are given by the Clerk, Treasurer, Committee on Publication, a Trustee of the Publishing Society, and Chairman of the Board. From the Field come fruitage and healing reports. The Annual Meeting is usually followed by several days of inspirational and workshop meetings on various aspects of Christian Science. When I moved to Boston, I looked forward to my first Annual Meeting for I had heard that it was always a "feast of good." I considered it to be a prime opportunity for the officials of the church to speak openly and frankly to the members about the troubles plaguing the Cause. That year I attended all the meetings and came away puzzled and disturbed by the emptiness of the messages and the evasiveness of the reports.

There was no attempt to come to grips with the urgent needs of the Cause. There had been endless ethereal metaphysical statements, reports of healing, entertaining talks, but the members were not given any specific information as to how the Cause stood in membership, finances, periodical subscriptions, etc. I was distressed to see smiles of serendipity glazing so many faces, while the church was going down like a sinking ship.

Year after year the crisis mounted, and year after year, I watched the Annual Meeting take place as though there were no crisis. Unfortunately among Christian Scientists, there has always been some unwritten rule that we did not talk openly about these matters; we did not speak critically of the Board of the Church. Each year I went to Annual Meeting expecting the speakers to *say something* about the state of affairs in the church. Each year I came away disturbed and disappointed. Gradually I lost faith in the leadership of the church.

I began to see that Annual Meeting was a religious pep rally! Psychologically it is a very dangerous thing. When these thousands of church members poured into Boston, crowded the streets and filled the church, everyone had the impression that Christian Science was flourishing throughout the world. It is an awesome experience to sit in The Mother Church and see it filled to the last row of the top balcony, to stand and sing hymns with three or four thousand other Christian Scientists. It is very moving. It leaves one with a rosy glow of well-being; and the members returned home thinking that The Mother Church is filled to the dome every Sunday. It was the only way they ever saw it. But I saw The Mother Church in the winter when there were empty pews in the heart of the church, and on Sunday nights when there was just a handful of people there. I questioned the wisdom and necessity of the Annual Meeting.

When the Annual Meeting convened in 1976, the Center was finished. The new portico was open. The Administration Building was filled with plants and flowers, and the Center was at its peak. It held a record crowd that year. And I felt that they came wanting answers. There were rumors that delegations were coming from California, and they intended to speak up from the floor and disrupt the business meeting. They didn't materialize. There was supposed to be news coverage of the event, but if so, little of it reached the public. There was a rumor that Kerry was going to crash the meeting and the security guards were shown pictures of him so that they could prevent him from entering. He had no intention of attending for he was no longer a member.

If members came, hoping to find answers, they got none. They sat through report after report of vague figures, fuzzy "metaphysical" statements and much double-talk that told them nothing. On the surface, this Annual Meeting seemed no different from any other. It is difficult for me to be objective, but I thought the mood of the meeting was different. It seemed that the audience was not as enthusiastic and supportive as in past years, and the speakers were a little fearful. I could feel, in the air, distinct evidence of a turning point. There was no doubt that the Letters were setting the tone of the entire

meeting.

On Tuesday afternoon the Board of Directors held a Question and Answer Session that set a precedent. The entire Board held a carefully rehearsed panel discussion before a packed house of Mother Church members. I could see that the Directors were defending themselves against the allegations made in Kerry's Letters without mentioning him by name. Once again they stonewalled it, carefully dealing with all the major issues brought up in the Letters, and denying everything. They denied changing the Manual; they insisted that there had never been any large sums of money in the treasury; they gave a very evasive answer as to the salary of the Board of Directors. And as to the mediocrity of the material in the periodicals — the members were the ones who wrote these articles. One of the Directors stated flatly, "There are no known homosexuals employed at the Church Center."

What they did not understand was that the members wanted desperately to believe them. Had the Directors admitted just *one* mistake, offered to retract the change in the *Manual*, given one or two straight forward answers, they would have had the entire audience in the palm of their hand. Had they shown just a little humility, a little honesty, a little respect for the intelligence of their fellow members, the power of the Kerry Letters would have been seriously damaged. Like Kerry and myself, many members were tired of half-truths, metaphysical double-talk, evasiveness, and the insinuation that the members were the guilty party in the decline of the Cause. They wanted an investigation and a cleanup. But the Board admitted to nothing. I left the meeting angry and dejected.

There is no way of measuring the effects of this panel discussion by the Board on the outcome of the conflict between Kerry and the Board. In looking back, I feel that this meeting was the greatest opportunity that the Directors had of saving themselves and healing the church, and they lost it. It was one of those tiny pinpoints in time that, used wisely, could have become a great asset, but once lost it could never come again. The Board failed to cash in on the Field's love and loyalty to them. This meeting was filmed and distributed throughout the Field for viewing in branch churches. Some members reported that they felt something was wrong at headquarters simply by viewing the film even though they had never read the Letters. The Monitor carried a news item about the Annual meeting, written by one of the most respected names in the Cause, Peter J. Henniker-Heaton. It included the following:

... At the Annual Meeting . . . there is no proposal or discussion of motions or resolutions, no policies are established or changed, no votes taken, no elections held. The Mother Church is governed by the *Church Manual*. All members freely accept its provisions when they join the church.

In the government of the Mother Church the By-Laws of the *Manual* are, as provided in the *Manual*, implemented and administered by The Christian Science Board of Directors. . . .

The Mother Church is governed by the *Church Manual*, and the supreme

authority under God for administering and implementing its provisions remains vested in The Christian Science Board of Directors. . . .

This *supreme authority under God* claimed by the Board was echoed in Healing Goals Meetings being held throughout the country, and reechoed in statements from the Board that began to appear in the periodicals answering the Kerry charges. Teachers told their Associations and practitioners told their patients that the members had to be loyal to the Directors because Mrs. Eddy had left the Church to be governed by the *Manual*, and the *Manual* clearly states that these five people are the head of the church. Thus, it would appear that Mrs. Eddy was responsible for this turmoil in the church because of the *Manual* she provided for governing the organization. Why did Mrs. Eddy leave her church in the control of five Board members, and the Field with no recourse but to follow their dictates?

CHAPTER IX

When the Directors wrapped the mantle of ecclesiastic authority around themselves and adamantly refused to come to grips in a practical way with the problems of the church, this indicated to me that the Cause was in very deep waters. While faith in these five people died slowly, still the more astute and enlightened Scientists began to agree with Kerry's remark, "There is something *radically wrong* at The Mother Church."

Following Annual Meeting, Kerry left Boston. Whereas before he had been easily accessible for talks with the Board's legal advisor, Coleman, he now became totally inaccessible. He vacated his apartment at Church Park, put his furniture in storage, employed an answering service, and left town.

Before he left, several events of interest took place. His apartment was entered and searched, and his telephone bugged. His name was dropped from membership in the branch church of Santa Barbara where he had served in every capacity for forty years. His name was also dropped from the Association of Students of William D. Kilpatrick, C.S.B. He was later reinstated in the Association.

The Thursday following Annual Meeting, a local television station in Boston, Channel 5, carried a five-minute film about the church on the six o'clock news. Kerry was interviewed in front of the Church Center. He told a reporter that three hundred million dollars was missing from the church funds. He also said it was possible that the Directors were each collecting around \$250,000 annually as Trustees under the Will of Mary Baker Eddy. One of the Directors was interviewed in his office where the usual denials were given. Then the reporter added that he had talked with the former Treasurer, Roy Garrett Watson, at his home in Brookline. The reporter said that Mr. Watson had admitted that the three hundred million was missing, and that he was in accord with Mr. Kerry's work, and that Mr. Watson doubted the full story would ever be known. The film was repeated the next morning at six A.M. The switch board at the Center was jammed that Friday.

Kerry left Boston the last of June. Before going he gave me the name and number of a friend in California to contact if I needed to get in touch with him.

He spent most of the summer gathering new information and following up leads to substantiate some charges he was to make in Letter #3. This work was expensive and time-consuming. He once said, "It takes me three or four days to find out something I can tell you in two minutes. It's especially hard when I have to do the work alone." Still the information that he needed did come in, and it proved invaluable. During the following weeks, he called me from New York, Washington D.C., Atlanta, New Orleans, Los Angeles, Santa Barbara, and San Francisco. Always he was working. He spoke of a third Letter but he did not say when it would go out.

During the summer, Kerry contacted David Noland and made the Kerry-Noland tapes that were soon made available to the Field. Noland had called Kerry from San Jose, California shortly after Letter #1 was out. Mr. Noland

had a radio program on spiritual metaphysics every Saturday evening on Station KFAQ. A devoted Christian Scientist, Noland knew of the problems in Boston and offered to help Kerry in any way he could.

When Kerry was in California, he flew to San Jose from Santa Barbara and made four, one-half-hour tapes with Noland to be used on his radio program. These tapes said substantially what was included in the third Letter. Noland opened the first tape by commenting "It has been said that, whereas Rome has one Pope, the Christian Science Church has five." These tapes covered the immorality and homosexuality in the church including a member of the Board. Kerry told of his experience in New York with Coleman. Noland and Kerry discussed the church finances, also the decline in the church. This discussion was a very strong exposé of the Christian Science crisis.

Noland asked several friends to phone local practitioners and Reading Room librarians to inform them about these tapes which were to be aired on his Saturday evening broadcast.

As a result of these calls, the Christian Science Committee on Publication for Northern California was notified. At four o'clock on the Friday preceding the first airing of the tapes, Robert Newell, the Committee on Publication informed KFAQ that The Mother Church had information that the tapes to be broadcast had a libelous and slanderous content. If they were aired, he stated, the church would have no recourse other than to file a mandatory injunction against the station's license at the FCC Bureau in Washington D.C., naming the station as a party to slander and libel. The station, recognizing the threat, buckled and informed Noland early Saturday morning that he should bring four previously recorded tapes and pick up the Kerry-Noland tapes. So these tapes were never aired.

Noland then sat down and wrote the *New York Times*, the *San Jose Mercury News*, and the *Chronicle Examiner*, placing an ad, making the tapes available to anyone interested in purchasing them. The day after the ad appeared, Mr. Newell came to Noland's home and informed him that if he sold one set of the tapes, he would be excommunicated. Noland did sell the tapes and he was immediately excommunicated. Many Scientists who heard the tapes felt that they expressed the spirit as well as the message of Kerry's work more successfully than did the Letters.

After Kerry left Boston, I began answering his mail. Hundreds of requests for Letters #1 and #2 came in along with inquiries about my pamphlet, *Animal Magnetism*. As I became openly identified with the letters, I began to get calls and personal correspondence from people throughout the country. They called and wrote to ask, How is Kerry? Where is he? How can I get in touch with him? What are his plans? Is he going to send another Letter? They called to inquire about rumors: Is he married? Is he still alive? Is he a black dissident? Excommunicated? Kerry did not check with his answering service and the service finally called me wanting to know exactly what kind of work he did, — people had been calling for weeks trying to get in touch with him, and they were now frantic. A few were threatening to report him

to the missing persons bureau. I told the service he did investigative work and I didn't know where he was or when I would hear from him.

Some of the calls and letters I received had information that was invaluable. I made notes on all these items, and when I heard from Kerry, I would relay my news to him. With few exceptions, he already had heard what I had to tell him and he could usually add to what I knew. Somehow, he had his finger on everything that was happening. I never learned where he got his information. I didn't ask, and he kept his sources strictly confidential. But he was always fully informed on everything.

As before, there was no hate in the letters that poured in. Only messages from intelligent, concerned Christian Scientists yearning to do something to save the church. Some members wanted to start organizations to back Kerry, to spread the word, to raise money. He did not encourage or support this for he felt, and rightfully so, that a polarization of sides could divide the Cause. This he did not want. By keeping the entire state of affairs disorganized, there was a better chance of holding the Cause together. Whatever the views of the members, those who remained members of the church were still bound together by a great love for Christian Science, a loyalty to Mrs. Eddy and a desire to continue her church.

As I talked with those who called me, their concern for the Cause touched me deeply. They believed the Letters. They almost invariably volunteered the fact that they were no longer contributing generously to The Mother Church. The *Church Manual* stipulates that a member of The Mother Church should send one dollar annually as a per capita tax. It was my over-all impression that almost immediately many members were sending just that — one dollar. This was their way of voting for a cleanup. This caused the Board of Directors to cut again and again on the budget for The Mother Church. But it did not cause them to repent and change their ways.

Over the months in which I worked with the Letters, I had many opportunities to talk with Alan Young. He was vitally interested in Kerry's work and called me often from California. He had quit the organization and gone back into show-business. Gradually, I learned the reasons for his disillusionment with The Mother Church.

He agreed with Kerry that the Cause was in a crisis. He once told me that the decline in church membership was "absolutely staggering." This remark came from his observations as he served as Director of Communications for The Mother Church and traveled throughout the country as a Christian Science lecturer. He told me, "Having lived through the demise of stage shows, vaudeville, radio, and after having traveled the lecture circuit for two years myself, I see familiar symptoms in the church. With the present rate of decline, and with the present small increase in membership, it doesn't look as though our church has more than a few years to go."

He told me, "Quite probably we have an active membership of a hundred and fifty thousand, and that is dropping at the rate of what I understand to be six hundred to seven hundred a week." He pointed out that this decline was a serious threat to the financial future of the organization. "Our treasurer

says it costs twenty-five million dollars every year to maintain the Mother Church operation. This cost isn't going to decline. It is escalating day by day, and yet the membership is going down. I am concerned that this dwindling membership will have to support this multi-million dollar operation annually. But what concerns me even more is that this has never been given to the public. Any sensible organization *informs* its members or stockholders of its indebtedness. Instead, our church authorities are covering up this situation. Any appearance of life is now due to the financial gifts and endowments given to the church over the last half century. *The press and public do not realize that they are witnessing the demise of a great religious movement.*

"I'm not telling you this because of what I've read in the Kerry Letters. This conclusion of mine comes from my own experience with the organization.

"The treasurer of The Mother Church said, 'It's sad that a church, dedicated to keeping people alive, is now staying alive itself by the bequests and deaths of those same people.' Quite frankly, Reg, in his Letters, has said nothing that anyone in a top position at The Mother Church over the past ten years has not been quite familiar with. I am familiar with eighty percent of the accusations that he makes and of that eighty percent, about ninety-nine and nine-tenths percent are true to my knowledge."

In 1967, Young quit the "Mr. Ed" show at the peak of his career to become a Christian Science practitioner. Soon afterwards, he was asked to come to Boston as the Director of Communications. He went to Boston in October of 1969 to take this position.

He soon found that things were terribly wrong at The Mother Church. "More and more I began to see things I just couldn't believe!" He found immorality and homosexuality going on there. Practitioners ignoring the ethics required of them in the *Manual*. Business methods were being used, — playing angles and politics, getting little blocks together, all in the name of Christ.

I asked him about Annual Meeting for this did not seem in accord with the *Manual*. He told me. "When I was working in Boston I found that Annual Meeting would take up eighty percent of the departments of the church and about eighty percent of their day from February to June. That's a lot of time to spend on a meeting. And so I thought, 'I'm going to find out what Mrs. Eddy thought about the Annual Meeting.'"

He asked the archivist to put together a full report of what Mrs. Eddy wanted of Annual Meeting. Two weeks later, he was given a report taken from her letters and her writings, and the final summary stated that Mrs. Eddy did not believe in or agree with *any* large gathering. He took this report to the next Annual Meeting Coordinating Committee, of which he was a member, and as a result, the Committee recommended to the Board that the next Annual Meeting obey what Mrs. Eddy wanted. Actually, she wanted no meeting. It was recommended that Annual Meeting be cut down, if not cut out completely. Much to the surprise of the Committee, the Board agreed to cut it down to one meeting on Monday afternoon. But in three years, Annual Meeting was back to what it had been. "In other words," he said, "they

obeyed Mrs. Eddy's absolute request for *one year only*. For the first time I began to see that the Board did not obey the spiritual or the actual letter of Mrs. Eddy's *Manual*. The Board is always saying, 'We know what Mrs. Eddy really wanted because we research it in the archives.' I found that they did not use the archives to find out what she wanted, but rather searched for justification of their administrative stance."

In 1971, he sent a letter of resignation to the Board, but the Directors did not acknowledge it. He gave them a second resignation and still he heard nothing. Then his assistant came to him one day and said, "Look, I've been talking to the Board and they want to appoint you to the Board of Lectureship. Will you go and see them?"

Young went to the Directors expecting them to say, "Why are you resigning?" In his second letter of resignation, he had indicated that his department had problems that the Board should know about. The work was not being done right, money was being wasted, communications were bad, and there were reasons for these things. Young assumed that the Board would be interested in knowing what these reasons were. The Directors never asked why he was resigning. He said, "That kind of surprised me because if your business isn't doing well, you want to find out *why* it isn't doing well."

When he went to see them, they simply asked him if he would go on the Lecture Board. He said, "Yes, if that's what you want." In addition to lecturing, he had another assignment. He was asked to find a method of getting Christian Science lectures on television. That was really to be the main purpose of his lecture work.

He told me, "As I went around lecturing I could see that what we were doing was the most archaic method of communication possible. Mrs. Eddy picked the finest, most up-to-date method of reaching the people she could find, which was in those days the Chatauqua approach. There was no radio, no way of reaching Fargo, North Dakota except to get in there and do it. So when the Chatauqua arrived, whether he was a singer or speaker or whatever, the town was his. Mrs. Eddy was very wise in picking this method, because when the lecturer came, whether he was lecturing on chemistry or newspapers or metaphysics, he was generally introduced by the town mayor, — that's how big he was. But this methodology she didn't expect to continue. She would have changed with the times. But we didn't. We kept the same 1904 modus operandi, and we kept it because it was nice and quiet."

Young put together some very feasible ideas on an up-to-date TV program designed to reach the public. He paid his own way back to Boston and tried to interest the people at the Center in his project. He said to me, "I soon saw that I was getting nowhere, and I thought the best thing I could do, in as much as I was so dissatisfied with the method, was to get off the Lecture Board."

He sent in his resignation after two years on the Board of Lectureship and again he didn't hear from the Directors. Then he got a call from one of their administrators, "We hear you want to quit." Young was lecturing in Maine

at the time. The man asked him, "Alan, how can we release this to the Field without it hurting the Board."

Young asked him, "What do you mean, hurting the Board?"

"Well, . . . Alan Young quitting the Board of Lectureship, — the Field will ask, 'Why?'"

"We can't tell them why?"

"Well, you know, that creates a stir."

"Well, I see what you mean," Young said. "We must protect the Board against any sort of criticism."

"That's right! Could we do it some other way?"

"Well, you name a way."

The administrator said he would call Young back. Soon he called and said, "We found a way. You're not resigning. We're going to make you special lecturer. How will that be?"

Young was open to the idea. "That's fine with me as long as I can go home and get back into the practice."

Soon after that he went to Boston and met with the Board. They wanted to know what "special lecturer" meant. Young said, "I don't know. You tell me."

A Director said, "Why don't we put you on sabbatical and give you five hundred dollars a month. You can go on sabbatical for a year."

He said, "I don't want to go on sabbatical."

It was suggested that he could go off the Lecture Board, but as far as the Field is concerned, he would be on sabbatical. Then at the end of the year, he could slide off. This is done often and the Field never notices.

He turned this down because it wasn't honest. So the Board decided to make him a special lecturer. He would do TV lectures and any large lectures that were requested by the branch churches. As he was contacted by churches requesting a large lecture, he would submit the requests to the Lecture Board and be assigned to these lectures. He agreed to do this.

Young went back to California prepared to do a few special lectures each year. He received numerous letters and calls asking him to lecture. One was from a friend in Toledo, Ohio wanting a television lecture. Another call came from Florida where a television lecture was available. Young sent these requests to Boston, but he never heard from them.

Finally his friend in Toledo called him. "Well, you sure let me down."

Young asked, "What do you mean?"

The friend said, "Well, I called the Board of Lectureship and they said Alan Young wasn't lecturing in my area. In fact, he isn't lecturing anymore."

Young phoned the lady in Florida and asked her, "Have you been let down by me, too?"

She said, "We certainly have. We had to get another lecturer."

"Why?"

"Because they told me that you could not lecture for us because you were no longer on the Lecture Board."

So Young called one of the Directors and reported these incidents. "I sent

these names in and nothing happened."

The Director said, "Oops, another administration foul up. I guess the Directors didn't tell the Board of Lectureship what you were doing."

That was the end of Alan Young's lecturing career. He told me, "It's like being forced to the edge of a precipice and then being pushed from behind. You've got only one thing to do and that's jump. Then they say, 'Oh! He jumped!' I didn't jump. I was pushed. *The officials in Boston put you into a spot where the very expertise they brought you to Boston for is the very expertise they fight against to such a degree that you're out.* If all you can do is paint pictures, you can't fix cars; they give you cars to fix."

Although he was no longer on the Lecture Board, he still took seriously the Board's request to put together the data for a television program. Being back in California, he decided to investigate the cost of a first rate program. He called the best experts he knew in the different fields of television production. He called a man regarding the tape productions who had his own business. He happened to be a Christian Scientist. This friend guaranteed Young all the facilities he needed and a director without charge. He would *give* Young the support he needed in this project. Young contacted a cameraman who was one of the best in the business, also a Christian Scientist. He also *volunteered his services*. Young contacted two writers, one who happened to be a Christian Scientist, and they were willing to help him *without remuneration*.

One night Gene Autry came out of church as Young was ushering in the parking lot. Mr. Autry came over to him and said, "I hear that you're trying to put together some kind of TV lecture."

Young said, "Well, I'm putting out feelers as to what it would cost and so on."

Mr. Autry informed him that Young could have his studio for nothing, with the facilities. Young would have to pay whatever crew he used because they're union, but he had the sound stage and facilities for nothing.

With that, Young had one of the biggest costs for nothing. He told me that sound stages run from five thousand a day up, and the program was going to take a day or two to make.

When Young finally had the program worked out on paper, the cost of making a pilot television program including all of this available help was *seven hundred and fifty dollars maximum!* Once this plan was put into effect, the church could have had a new television program once every three months at the most to be shown throughout the world at no cost to the organization. One program alone would reach more people with a few showings than the entire Lecture Board had reached since Mrs. Eddy appointed the first lecturer. The Mother Church could have rented these films to the branch churches and brought in a tremendous income with no outlay whatsoever. Actually, this program could have saved the church around two million dollars a year in administration and salary expenses for the lecture work.

Mr. Young took this information and again paid his way back to Boston. He contacted one of the Directors and told him of the project. Then Young

said to him, "I'll even make it easier for you. I have such confidence in this that if you okay it, I'll pay all the bills. At the end of this work, I'll deliver to you a thirty- to forty-five-minute presentation of a television lecture. If you don't like it, I'll walk away with it. If you like it, give me seven hundred and fifty dollars, no more, and you've got yourself a film."

The Director was most impressed. He made an appointment for Young to present this idea to the Board the next day. He went to see the Directors at eleven o'clock and he was still with them at twelve-thirty. They loved the conception. It wouldn't cost them anything and ultimately it would save them a few million dollars a year. But more than that, it would reach millions of people with a message about Christian Science. Young told me that at that moment he thought, "We've got it made. We're living!"

All of a sudden, Mrs. Hanks, one of the Directors, who hadn't said a word before, turned and said, "I think Mr. Young should be sent down to Speech and Editorial Department."

"Now right then," Young said to me, "I should have said, 'Why aren't I being sent to Film and Broadcasting Department?' Written in their charter is the provision that television programs are their province. But the Board had given this responsibility to Speech and Editorial, -- two people who at that time didn't even own a TV set. Can you believe that? So I went down to see them."

He told them, "I don't know why I'm here."

Miss Steel said, "We're in charge of television lectures."

So he told them of the project. Mr. Henniker-Heaton loved it, but he said, "Of course, Alan, I don't know a thing about television, so it's all in your lap."

Miss Steele said, "I don't know anything about it either."

Young said, "I'll help in any way I can, but there's the idea."

They said, "Thank you, we will take it and be in touch with you."

He went back to California and soon heard from Miss Steele. She said, "We're going to go ahead with it."

He was thrilled. "Great! When can you come out?"

She told him, "We're not going to do it in Hollywood."

He was incredulous. "You're not?"

She said, "No. The lectures must go through the churches."

"You're going to wait for a branch church to request a lecture and then you're going to photograph it?!"

She said, "Oh, yes."

His idea hadn't been that at all. It had been an interesting, up-to-date presentation of a lecture, and had been enthusiastically approved by the Board. Anyway, what Miss Steele wanted to do was totally different from anything the modern communication experts told him, anything his own thirty years in show business told him. Different from anything he had heard of before except that it was the same mistake they had made ten years ago when they photographed a lecturer doing a stand-up lecture, and it was terrible. Here they were deciding to do exactly the same thing. Finally it ended up

with Young writing her and saying that he could not be a part of this. It was a waste of money. However, he said he would be glad to come and help in whatever they did, if he could offer anything at all. She wrote back and said, thank you, we'll go our own way.

Later Young talked to the lecturer who made this film, and he told Young that it was the worst experience he had ever had. Young said to me, "This film was never seen, but I do know that it cost a great deal of money, wasted money. To this day, they are no further down the line towards a television lecture than they were when they first asked me to investigate the possibilities of making a lecture of this type."

It was due to these experiences, one after another, that Alan Young left the organization and went back into show business. Soon after the Kerry Letter #1 came out, Young had a six-hour visit with one of the Directors. The Director invited Young to question at length about the Letter. Young said to me, "I couldn't question him at length because I didn't know the facts about the money, although I suspected. I didn't know the facts about the homosexuality, although I suspected. I brought up the estoppel clauses in the *Manual*. I asked him, 'Why is it that we can do certain things without Mrs. Eddy's signature when it seems to me that she was so astute in working for days and weeks on words and sentences in the *Manual*. Why are there sections where it says their fulfilment requires consent in her own handwriting and we ignore it completely?'"

The Director said, "Oh, Alan, don't bring up the estoppals. That's an old wives' tale. The fact that Mrs. Eddy isn't here to do it means that we do it because we can't get her signature."

Young asked about many things and finally he brought up the morals question.

He asked the Director about the homosexual charges in the Letter and he found that the Director had a very secular view of this.

Young told me, "We're not put in The Mother Church to play games with each other, but to *live the life we're asking others to live*. I've read the Board's policy on morality and it's a clear statement. But it should apply to everyone if it's to be effective. If we're not going to *live it*, then we should get out. This should not go on in The Mother Church. And this Director's wishy-washy attitude towards lesbianism and homosexuality and adultery was to me *shocking*. When you're upholding our Leader's work, there is no excuse!"

The book, *Living Christian Science, Fourteen Lives*, was originally to have fifteen lives — one of them Alan Young's. When the book was published, the chapter telling of his life had been deleted. He received a letter from the author telling him that the Board had removed his life from the book because it was no longer relevant as a Christian Scientist. Soon after this, church officials contacted an Association that Mr. Young was to address and following this call, the address was cancelled. Soon after that several other Associations that he was scheduled to address also cancelled their invitations.

In the summer of 1976 a syndicated column told of Alan Young's return

to show business. It revealed a little of his disillusionment with the church organization. As a result of this, his articles were blackballed from the periodicals. Due to further abuse from Boston in the form of slander and character assassination, Young withdrew his membership in The Mother Church in December of 1977 and began openly supporting those who were warning the Field of "the foe in ambush."

CHAPTER X

The third Letter was the crucial Letter. Kerry had to fulfill his promise to name names in his charges of homosexuality. Before this Letter was written, many Scientists urged me to ask Kerry to back away from homosexual charges, and to concentrate on church finances and the *Manual* change. My thoughts were divided over whether the homosexual issue should be explored or not. To Kerry there was never any doubt. He always intended to make these facts known, if it was necessary. This Letter carried out his promise. Like the other Letters, it was strong, outspoken, honest.

As his crusade gathered momentum, Kerry found himself the focal point of much advice, criticism, opinion, and admonition. Every step he took unfolded new directions with many possibilities; and the right one had to be taken at the right time. Under the best of circumstances this is not easy. Kerry is a decisive man and he was working under the most difficult circumstances.

The people he needed to help him with the third Letter were scattered about in Boston, Plainfield and Philadelphia. Everyone had a different opinion regarding what the Letter should say, how long it should be and when and how it should go out.

At this time the people in Plainfield began talking of forming a non-profit organization that could help answer Kerry's mail, and send frequent bulletins to the Field with news of Kerry's work. In addition, Scientists who wanted to contribute financially to Kerry's work could do so through this organization, and their contribution would be tax deductible.

While the third Letter and this unnamed corporation were getting under way, Kerry was working with a reporter from *Time* in Boston. He was helping the newsman write an article that would be published at the time the third Letter was mailed.

During the summer, I knew nothing of Kerry's whereabouts. I had only a few brief telephone conversations with him. I kept busy answering the mail and gathering information for the third Letter. In this period, I also published my second pamphlet, *Scientific Prayer*.

Early in August, I began a rough draft of the third Letter and I needed to hear what Kerry had to add. I was concerned, too, that he might not have enough money to print and mail another Letter. Kerry was not a wealthy man, nor did he have any financial backing for his work, to my knowledge. While Christian Scientists throughout the world sent him love, prayerful support and praise, unfortunately, they sent little money, very little. Knowing this, I had qualms about the future of the third Letter.

Calls coming in indicated that support for Kerry was a very fragile, soufflé-like thing. Information in this Letter had to name names, and the time had to be just right. If we waited too long, church members would be lulled back to sleep by the propaganda coming from Boston.

When I began contacting some people who had additional information we

could use for the Letter, I learned that Kerry was in Plainfield working on the Letter too, for he had also contacted these same individuals recently. His memory is very accurate on names, places and details. He never forgot a single piece of useful information.

The fourth week in August, he came to see me. He brought me a draft of the third Letter written by Ernest Grant, the lawyer in Plainfield who was helping Kerry. After Kerry left, I read the draft. It was beautifully written, but it was a lawyer's summary of Kerry's case against the Board. In no way could it be used as a third Letter. Suddenly I realized, *There was no third Letter!* For a few minutes I was in a state of complete panic. We needed weeks to write a Letter, and even longer to get it printed and in the mail. At the very best, we couldn't hope to get the Letter out before October. Kerry had already returned to Plainfield.

At that time, I thought the bulk of material needed for this Letter was in Plainfield. I called Doris Evans, one of the two practitioners who first wrote Kerry. I told her I wanted to come to Plainfield for I was concerned about getting this Letter out. She invited me, stating I could stay at her home. The next day I drove to Plainfield.

When I reached the Evans' home, Kerry was there. He introduced me to Doris and Steve Evans, and to Jean Stone, a friend from Philadelphia who was vitally interested in Kerry's work. Together we went to the home of the printer, Ron Ansvino, for dinner. We talked of many things, but no mention was made of the Letter.

Sunday, we went to church and afterward Mr. and Mrs. Evans had a brunch beside their pool. Many church members came there to meet me. It was a friendly gathering, and I was genuinely impressed by the sincerity of the members of this church in Plainfield. Although I enjoyed meeting these fine Scientists, I was also distressed with the casual treatment being given the third Letter. Time seemed of the essence! However, there was nothing I could do but wait. At five o'clock a meeting was called. Martha and Howard Richards from Philadelphia were also in Plainfield for this meeting. The two of them, Jean Stone, Kerry, Steve Evans, and I went to a little office in the basement of the Evans' home.

I shall never forget this meeting. I believed we would immediately begin discussing the third Letter. Kerry was also anxious to begin on the Letter, for he opened the meeting by saying, "I may joke around a lot, but I am *dead serious* about this Letter."

With that, the others began discussing their plans for a non-profit corporation. They talked of sending a bulletin to the Field announcing the third Letter. Kerry was in accord with this. There followed a long discussion as to what the corporation should be called. We broke for dinner with almost nothing accomplished.

We went to the Anzvinos' for a marvelous and leisurely dinner, returning to the little office in the basement after nine. Again talk turned to the unnamed corporation and the bulletin that was to be sent out. I suddenly realized that this bulletin had not yet been written! Soon it was midnight.

Kerry left with the Richards. I remained with Jean Stone, and tried to determine what she wanted in the bulletin. After a few hours' sleep, I awakened at five-thirty, and wrote a basic letter for her.

That morning at nine o'clock, Jean Stone, the Richards and I met with Steve Evans in his office in downtown Plainfield. Again, talk centered on the work of this unnamed corporation. That morning a name was selected,—United Christian Scientists, Incorporated. I read my rough draft of the bulletin, and Martha Richards spent the rest of the morning typing it up. Kerry arrived late. There was a liberal exchange of jokes, conversation of a general nature, and small bits of information of inestimable value for the third Letter. However, the third Letter wasn't mentioned.

We went to lunch. Mrs. Evans joined us, and Kerry entertained us with an account of his meeting with Coleman in New York. After lunch, we stopped at the library and made copies of the draft that Mrs. Richards had typed. We spent the afternoon going over it, word for word. Only twenty minutes was spent talking about the third Letter. At five o'clock, Kerry left to catch a plane to Boston. He had an appointment with the reporter from *Time*. The following morning the Richards and Jean Stone returned to Philadelphia. From what I gathered, it would be at least a week before anything more would be done with the bulletin.

At this point, I assumed the responsibility of getting together a basic draft for the third Letter. I asked the Evans if I might stay a few days to work in their basement office. They were very gracious, and did all they could to help me. But in the end, making the first draft of the Letter was something I alone seemed able to do. It was the hardest piece of writing I ever did. I was fortunate to have the wealth of information that had come to me through the summer to draw upon.

It is difficult to convey the struggle I went through in writing my draft of these Letters. There was no precedent to follow. The Cause was enveloped in a style of communication that conformed to the most idealistic standards of Christian Science. Articles, letters, meetings were impersonal, proper, refined, always void of anything gossipy, or earthy or even anything very witty or humorous. Wording was very staid, very conservative.

Not only was the style of writing an adjustment for me, but the information was totally disorganized. During the next four days I worked to get some order out of the conglomeration that I had and to get it down on paper. I was told that this Letter had to be short because the members would not read another one as long as the second Letter had been. I felt, however, that I had to get everything essential into it because I knew that Kerry couldn't continue sending out Letters indefinitely. The expense was horrendous. As a result, I gathered together everything of interest to me and began to put it into a draft. It began to take on the proportions of a small book. From nine in the morning until ten at night, for four days, I worked over the draft.

On Thursday I met Ernie Grant, the lawyer who had been working closely with Kerry on the Letter. I hoped he might have some information that I did not know. I was deeply impressed with his sincerity and his desire to sup-

port Kerry in this work. There was something very good, very upright about him, and I liked him even though I only had this one meeting with him. However, the draft of his letter summed up his knowledge of the Boston situation.

I watched that afternoon as Mr. Grant opened his law books and read to Evans the necessary requirements for organizing the non-profit corporation, United Christian Scientists. A Board of Trustees was named with Stephen Evans of Plainfield, New Jersey, and Jean Stone and Howard Richards of Philadelphia, Pennsylvania as the original trustees of UCS.

When I left Plainfield that Saturday nothing yet had been accomplished towards getting out the first UCS bulletin. Mrs. Stone and the Richards were still in Philadelphia, and Evans was getting ready to paint his house. I knew that Kerry was counting on this bulletin to keep the interest in the Field alive until he could produce the third Letter. I met with Kerry on Labor Day and I told him of the stalemate. He returned to Plainfield and helped finance the first bulletin by giving UCS a thousand dollars for the cost of printing and mailing.

Once home, I went through my files for everything that would be useful in the Letter. With this, I composed a voluminous draft of the third Letter. I gave it to Kerry the second week in September. He took it back to Plainfield. There the final draft of the Letter was prepared from the mass of material I compiled, and Kerry's individual stamp was placed on it. Meanwhile, the first UCS Bulletin went out; and the *Time* article was sent to New York in hopes it would be released when the third Letter was mailed.

I saw Kerry several times during the next few weeks and was greatly concerned. Once he came by to bring me a proof of the third Letter, and from his remarks I concluded that there was much confusion and conflict going on in Plainfield. He appeared to be on the verge of complete exhaustion. He was going two and three days without sleep, driven by the need to get the Letter out and the article for *Time* completed. He was driving back and forth between Plainfield and Boston to accomplish these ends. He was alone, coping with the obstacles, demands, and temperaments of those he had to work with. Day by day the work seemed to require super-human strength and determination in order to achieve the mailing of Letter #3.

The Letter was mailed early in October. The *Time* article was cancelled at the last minute. Immediately following the mailing of the Letter, Kerry left for England. No one knew where he had gone. Before leaving, he brought me copies of the third Letter. It was a forty-page booklet with thirty pages given to the message and ten pages devoted to exhibits. It said:

My Dearly Beloved, Fellow Christian Scientists:

Many constructive changes are coming about in our precious Movement. I am sure our forever Leader, Mary Baker Eddy, would be grateful to know that this stir is going on. In *Science and Health* (p. 162) she says, "The effect of this Science is to stir the human mind to a change of base, on which it may yield to the harmony of the divine Mind."

From all fifty states — Alaska to Florida, Maine to Hawaii — and from overseas — England, France, Canada, Belgium, Switzerland, Australia — let-

ters, telegrams, phone calls and personal contacts assure me that thousands of Christian Scientists are awakening to realize that all is *NOT* well in Boston. They can see that the actual condition of moral decay is quite the opposite of the rosy picture painted by the Board's letter of April 30, or the letter signed by the five Normal class teachers of May 14, or the Board's report at the Annual Meeting in June 1976. . . .

ALAN YOUNG QUILTS

Two years ago, Alan Young was a Journal-listed practitioner and a lecturer, filling the halls wherever he spoke. As many as 5,000 came to hear him. Yet today because of the treatment he received while at headquarters, and especially because of his inside knowledge of the corruption and immorality there, he has given up lecturing and his practice and has gone back to show business. A newspaper account of an interview with Mr. Young reported, "He uses such words as 'inefficient' and 'immoral' in his condemnation of church authorities. And though he will offer no specifics about his falling out with that faith, he makes it clear he considers his divorce absolute from the Christian Science Administration." Another article says, "His disillusionment came with the church administration. He cited a disease which he termed 'administrology,' adding that he was perplexed by how the church was run. Young said 'I've found more love and brotherhood in the entertainment business than I encountered in the church.'"

THE TRUTH

I submit that every statement in this letter as well as every statement in Letter No. 2 and Letter No. 1 *is true*. I am prepared to prove in a court of law the truth of the contents of these letters. . . .

THE NORMAL TEACHERS' LETTER -- "A CRUEL, MASSIVE HOAX"

The trump card of the Board of Directors in attempting to refute the charges raised in my two previous letters is a report dated May 14, 1976 issued in the names of the five Normal class teachers. This report has been circulated widely and has been cited by the Board of Directors in correspondence with branch churches and individuals as if it were the final word: "These distinguished and respected Christian Scientists on their own initiative made an independent investigation of Mr. Kerry's allegations," the Board wrote a member. Many who had been aroused have been put back to sleep by this soothing assurance that "all is well."

After Letter No. 1 was issued calling for an investigation of the charges I raised, the Board of Directors appointed an "investigative task force" to look into the matter. This is discussed at length in Letter No. 2, page 6, under the heading "The Whitewash." Briefly, this group consisted of three employees of The Mother Church whose independent point of view and whose training and competence as investigators were absolutely *nil*. It is interesting to note that subsequent responses from the Board of Directors and the five Normal

teachers completely ignored my criticism of the "investigative task force."

Undeterred, the Board of Directors tried again to whitewash the charges and deceive the Field into thinking that an investigation had been made. This time, however, the investigative group was upgraded. Instead of Carl Rechner, S. Peter Pickley, and Joan Wilson, the chosen "investigators" were Helen Wood Bauman, Paul Stark Seeley, Ralph E. Wagers, Mary Lee Gough Nay, and Neil H. Bowles. This was definitely an improvement as far as caliber of personnel is concerned, but these distinguished persons can in no way be considered a competent and impartial investigative team.

While it is technically that the five teachers are not employees on the payroll of The Mother Church, they are none the less completely subservient to the Board of Directors; they are certified, authorized and approved teachers of Christian Science, and if they displease the Directors their authority to teach would be taken away from them with a snap of the fingers and their Associations would be dissolved. See *Manual*, Art. XXVI, Sect. 9, second paragraph, and Art XII, Sect. 1. Thus the findings of the five teachers were a foregone conclusion; Mr. Seeley and the others could not possibly have reached a verdict that the charges I raised were true. An analogy would be the case of a general in the army asking a committee of colonels to investigate charges that had been brought against the general. If they dared to reach a finding against their general, these subordinates of his would be stripped by him of their rank and shipped off to undesirable duty assignments. A verdict by the colonels that their general is innocent of the charges against him has to be taken with a great big knowing smile. Likewise, the letter by Mr. Seeley and the others is a laugh, and not to be taken seriously.

This fear of being delisted if one displeases the Directors is very real throughout the Christian Science Movement in the minds of practitioners, lecturers, and teachers. Even branch churches are afraid of being delisted if they "rock the boat" or fail to heed the Directors. Thought control and enforced conformity is not the way of Christian Science.

The Field also cannot accept the report of the five Normal class teachers as being an investigation and refutation of the charges I raised because, frankly, the five teachers are not competent to perform the necessary investigation. We may respect them as Christian Science teachers, but since when did being a Christian Science teacher qualify one as an auditor or investigator? They are all senior individuals and to my knowledge, without prior experience in auditing or law enforcement. Properly to look into an eighty million dollar building fund would take a dozen hardnosed CPA's a month or more to examine vouchers, interview contractors and suppliers, etc., in order to ferret out evidence of impropriety. Was this done by the five saintly teachers?

I submit that the five Normal teachers are not professionally qualified to render such judgments. Their allegations that the administrative procedures and financial management of our Church are on a sound business basis are irresponsibly inaccurate. None of the five teachers, to my knowledge, has ever had professional training or experience in the management of a large organization. . . .

None of the five teachers, nor anyone acting on their behalf, attempted to contact me to ask me to furnish specifics of the charges I raised. In any properly conducted investigation of charges it is standard practice to ask the person raising the charges to state his case and present his evidence. . . .

How broad was the scope of the five Normal teachers' investigation into financial and administrative affairs? Did they look into any of the following:

Possible involvement of our beloved Church in the international money market?

The possibility that Marc Engeler, a special adviser to the Rothschilds and Onassis, may be using our Church as a front?

The super-secret Board of Directors' Pension Fund which not even the Treasurer of The Mother Church knows about?

Excessive travel funds and other fringe benefits for the Directors, such as vacation trips, dinner parties, and entertainment?

Favoritism in hiring of pupils and friends of the Directors for key jobs?

The Trust under the Will of Mary Baker Eddy administered by the Directors in secret?

The deficit incurred annually by the Publishing Society? (Mrs Eddy provided that the net *profits* of the Publishing Society should be paid over to The Mother Church — not that the Church would have to subsidize the "Monitor" and other periodicals. See *Manual*, Art. XXV, Sect. 2. What is wrong here?)

The saddest part of the report by the five Normal teachers is their assertion that "a cruel, massive hoax has been imposed upon the Field by the irresponsible letters that have been circulated." Hoax is intentional fraud. Intentional fraud is a criminal offense, "a tricking into believing or accepting as genuine, something false." I have not ruled out the possibility of taking the Normal teachers and the Directors to court, singly and collectively, to require them to prove their charge of "hoax." This they could not do because the statements in my letters are true. . . .

The teachers' letter also is in violation of the *Manual*. Article XXVI, Section 2, provides in part ". . . a teacher shall not assume personal control of, or attempt to dominate his pupils . . ." Section 7 of that Article provides, "a loyal teacher of Christian Science shall not teach another loyal teacher's pupils, except it be *in the Board of Education*. (Emphasis added.) Outside this Board, each student occupies only his own field of labor."

Surely, the writing of the letter in question constituted a blatant attempt on the part of the five Normal teachers to influence not only their pupils, the loyal students whom they had taught, but also the pupils of their students, who were expressly authorized and encouraged to read their letter. The five teachers also went beyond *their own field of labor* when they sought to address the entire Field with the obvious approval of the Directors, who thus promoted and implemented the teachers' violation of these sections, viz., two and seven of Article XXVI.

THE 1976 ANNUAL MEETING — A SHAM

If you were not present in Boston last June, you will have an opportunity to see a film of the proceedings which the Board of Directors had prepared for circulation throughout the branch churches. Many persons were impressed by the spectacle of the five Directors sitting on the platform and answering questions. With a little careful thought, however, you will see for yourself that this whole performance was a sham — just another attempt in the continuing campaign to put the Field back to sleep.

The Directors did not answer questions from the floor. All the questions they answered had been submitted in advance in writing; obviously they weeded out the ones they did not choose to answer. Furthermore, the answers they gave had been prepared in advance, undoubtedly by ghost-writers or legal counsel. There was no spontaneity. It was completely a stage-managed performance. I will point out below one lie told by Mr. John at this meeting. How many of the other statements by the Directors were lies? . . .

At the 1976 Annual Meeting the report of the Clerk confirmed what I had been saying all along about the terrific falling off in our Movement. One of his prime examples of "progress" was a report of a church whose membership doubled — from about six members to about twelve members.

The Clerk also admitted that the number of Journal-listed practitioners is declining. He correctly pointed out, however, that there are thousands of nonlisted practitioners devoting time on a regular basis to public practice and praying for the world. . . .

WHAT HAPPENED TO THE \$300,000,000.00?

It has been said that the name of the game in Boston is "love of money"; and that the real reason why the Directors do not want an honest, unbiased, impartial investigation of the charges raised in my letters, is that someone may come up with the answer to the question in the above heading.

Upon leaving office as Treasurer in 1973, Roy Garrett Watson turned over to the Board of Directors three hundred million dollars. At that time, Arthur Wuth, one of the Directors, wrote Mr. Watson saying how grateful the Church was for everything he had done for it. "If there's one problem we have not had during your years of service," he wrote, "that has been financial. When you came to The Mother Church, we had less than one million dollars in securities and now you have turned over to us three hundred million. . . ."

At the Annual Meeting last June we were told that the Church has on hand unrestricted funds of twenty-six million dollars and restricted funds of twenty-four million dollars. What happened to the rest? The construction of the Church Center cost only eighty million dollars, so this is not the whole answer. Were the funds frittered away in wasteful operations or were there foolish or dishonest investment of international money market transactions resulting in huge losses? The Field must know, because it's our money — tithes and the widow's mite. Perhaps we ought to hold back our contributions to The Mother Church until we get answers. . . .

THE DIRECTORS LINE THEIR POCKETS

I. Salary. In Article I, Section 9 of the *Manual*, Mrs. Eddy wrote, "The salary of the members of the Board of Directors shall be at present two thousand five hundred dollars each annually." . . .

Mrs. Eddy published the Directors' salary figure in the *Manual* in black and white for every member of the Church to see. Why is the Board of Directors in 1976 unwilling to disclose to the members their salaries, fees, commissions and other income related to their office? Why *shouldn't* every member of the Church know today, just as they knew in 1910 when Mrs. Eddy informed them, exactly what the Directors earn from their office? Why the secretiveness?

People with nothing to hide are not secretive. The President of the United States makes public his salary, as does the president of every large American Corporation. The Pope in Rome does not. If the Directors believe that their salaries and earnings are appropriate why do they not make them known as Mrs. Eddy intended?

Actually, not even the Treasurer of The Mother Church knows precisely what the Directors' salaries are. Whenever they need funds, the Directors ask the Treasurer for a check for a large round amount, payable to "The Christian Science Board of Directors." This check is deposited by them in a special account from which they draw their salaries, expenses, and who knows what else. Was this account examined by the five Normal teachers? Is it audited by Ernst & Ernst, the firm of Certified Public Accountants regularly engaged to audit The Mother Church books? Why not?

II. Pensions. I am told that a Pension Fund has been established for the Christian Science Board of Directors, despite the fact that Mrs. Eddy in the *Manual* made no provision for pensions for retired Directors. This fund is separate and apart from the pension funds maintained for Church Center employees and managers. No one can find out anything about this fund, and I doubt that either Ernst & Ernst or the five Normal teachers looked into it.

It is alleged that when a Board member retires, he receives a pension of \$2,000 per month for the rest of his life. The present policy is that a Board member will serve ten years and then retire. Yet for this ten-year period of service he gets \$24,000 a year for life! We now have four former Board members drawing this pension; and when the present Board retires, we will have five more making a total of nine people drawing total pensions of \$216,000 a year right off the top of your contributions. The first quarter of a million dollars that you and I tithe and put on the collection plate goes to pay pensions to retired Directors who continue to teach and carry on a lucrative practice.

THE SECRET NEW HAMPSHIRE TRUST

The same five individuals who constitute the Christian Science Board of Directors also constitute the Trustees under the Will of Mary Baker Eddy. A Mrs. Bloomer passed away and left her estate to The Mother Church, approximately \$5,000,000 after expenses and taxes. The Board of Directors ob-

tained the permission of the New Hampshire court (which has jurisdiction over the trust under Mrs. Eddy's will) to purchase from themselves as Trustees the copyrights on Mrs. Eddy's works for five million dollars. Thus five million dollars were transferred out of The Mother Church — whose reserves are quite depleted, as even the Board admits — into the New Hampshire trust, and hidden under a deeper veil of secrecy. As trustees, the five Directors are entitled by law to commissions which are based upon the size and income of the trust. A larger trust would mean larger commissions. (Perhaps this is the reason that Mrs. Eddy did not make provision for an increase in the Directors' salary.) So by adding five million dollars to the New Hampshire trust the Directors increased the base upon which their commissions are computed!

Did either Ernst & Ernst or the five Normal teachers look into the New Hampshire trust? Millions of dollars are under the control of five individuals who account to no one. Reports to me indicate that the Directors could be receiving a quarter of a million dollars a year from this trust!

THE EXORBITANT COST OF THE CHURCH CENTER

In Letter No. 2 I wrote, "In 1966, when the plans for the new Center were first made known to the Field, the estimated cost for building was *eight million!*" The final cost exceeded *ten times* the original estimate.*

I am not the only one who has questioned the cost of the new Center. A very successful lawyer and devoted Christian Scientist came to Boston after the Center was built and was concerned about many unusual things he saw going on. He visited the nearby Prudential Center and learned the name of the contractor who had built it. His wife went to this contractor and asked why he had not bid on the Christian Science Center. The contractor said he wanted to bid on the Christian Science Center and had looked at the plans, but was told that he couldn't bid because the Church was going to do the subcontracting themselves. The Board then engaged the Aberthaw Construction Company to build the Center (this company had built the Publishing House in the thirties) and allowed them to do the work on a cost-plus basis.

The contractor for the Prudential Center told the Church that he would give the Church a firm bid not to exceed *thirty million dollars*. He had built the Prudential Center for *twenty-five million* and fulfilled his contract; this included a *52-story* office building, underground parking, and a large complex of stores. The building of the Church Center with its *26-story* Administration Building, parking for five hundred cars, portico, Sunday School building, and Colonnade cost over *eighty million*. Why?

An architect wrote to me, "Having been in the practice of architecture, I know that an enthused architect and an enthused Board can be carried away in over-design, over-build, and over-plan beyond budget, especially if the client is willing to pay. Usually, Boards do not spend their own money; therefore 'wisdom and economy' are thrown to the winds."

- * Can we be sure that eighty-two million dollars is actually the final cost? Are the final bills of the architect and the contractors included in this amount?

Since it is our money that built the Center, we are entitled to a *thorough investigation* as to why the cost of the Center was so out of line.

GIVE-AWAY OF CHURCH FUNDS

A UPI newspaper article about the Christian Science Church appeared in the "Los Angeles Times" on April 16, 1972 containing this paragraph: ". . . the Church points with pride to the \$1.2 million it paid to the city of Boston for taxes in 1971, including \$750,000 on tax exempt property 'as a responsibility of citizenship in the community.'" (Emphasis supplied.)

Why was such an enormous sum of money given to the city of Boston that year? Is it done every year or was it part of a payoff for the requested change in the Massachusetts Statute (discussed below)? How can the Board explain in a practical way the reasons for such financial irresponsibility in the face of a large building program and a declining membership?

OPEN UP THE BOOKS!

The failure of the Board of Directors to furnish specific answers to specific questions can be interpreted only as meaning that they have something to hide. The Board has pretended twice to have an investigation. Now let's have a *real* investigation. If there is something wrong, we must know. Let's stop playing games. Let the Field know what is going on — because it's our money. . . .

THE ILLEGAL CHANGE IN THE *MANUAL*

Despite all that has been said, the question still is: May a non-citizen of the United States legally be a member of the Christian Science Board of Directors? The answer has to be: Since a non-citizen could not be a Board member in 1910 when Mrs. Eddy left us, than a non-citizen cannot be a Board member today. . . . And why did the Board wait five years before informing the Field that they had changed the *Manual*? If it had not been for my letters do you think that they would ever have informed the Field?

Surmises about what Mrs. Eddy would have wanted in 1970 are pointless. The fact remains that she knew what the law was in 1892 and right down through the date of her passing in 1910 she did not ask the legislature to change the law. This she could have done, but did not do. However, the Board of Directors in 1970 rushed in where our inspired Leader declined to tread. . . .

The Directors have asserted that there has been no change "in the content of any of the Manual By-Laws," but they freely admit that there has been an addition on page 130 — an "Editor's Note." (Incidentally who is the Editor of the *Manual*, and what is the source of his authority?) As far as the Field is concerned, a certain printed book in its entirety, between two covers, constitutes the *Church Manual*; and the Field insists that *not one word or symbol anywhere between those covers* whether in the By-laws or the Appendix or anywhere else, be added, deleted, or changed from the way it was when Mrs. Eddy left us in 1910 — regardless of a change in the State statutes or anything else!

“EXPOSE AND DENOUNCE”

“Expose and denounce the claims of evil and disease in all their forms, but realize no reality in them.” (*Science and Health*, p. 447)

“When error confronts you, withhold not the rebuke or the explanation which destroys error.” (*Science and Health*, p. 452)

It is in obedience to these injunctions of our Leader that unpleasant information about prominent persons in our Movement must be disclosed in the sections following, as well as for these additional reasons:

First, to keep my promise to do so, as stated in Letters No. 1 and No. 2, if positive correction was not taken to clean up the problems at the Church Center. While I have no desire to bring shame and disgrace to these persons, the hard-line position taken by the Board of Directors forces me into doing so — to demonstrate all my charges and accusations are for real, and that I mean business when I say that the mess *must be cleaned up*.

Second, to show to the Field the moral rot that is attacking our Movement from within. Homosexuality is not “the Christian Science way of life.” . . .

Third, to show to the Field the caliber of the leadership being exercised by the Board of Directors. They cannot truthfully say that they did not know that there is a problem of immorality at the Church Center. Their denials are lies. Their coverups and hypocritical pretenses at investigations are themselves a form of immorality. And if they *really* didn’t know what is going on, they would be so inept as to be unfit to hold office.

I find it almost unbelievable that the Board of Directors had the audacity to write to a church member as recently as September 13, 1976: “To our knowledge, there are no officials of The Mother Church who are living anything other than moral lives. The Mother Church does not tolerate moral weakness in its executives or employees.”

At this point, Kerry proceeded to name as homosexuals or lesbians the Chairman of the Board of Directors, the Second Reader of The Mother Church, two of the most prominent men in the Committee on Publication, the Treasurer and the Clerk of The Mother Church, the head of the Department of Practitioners, the head of the Department on Speech and Editorial, and the organist of The Mother Church. His closing remark on this problem was this:

My motive is not to harm individuals, but to protect our Movement. In Science we love the person, but condemn evil. Immorality in our church officers is “spiritual wickedness in high places.” (Eph. 6:12). This I condemn, and I believe you will all agree with me. The individuals concerned had ample notice, ample warning, ample time to correct what needs correcting. They and the Board of Directors failed to make any attempts at reform, but stoutly — and falsely — insisted that there was no evidence of immorality in The Mother Church. They gave me no choice.

“YE SHALL KNOW THE TRUTH”

I have asked the readers of this letter to reach their own conclusions as to whether the statements made in this and my two previous letters are *true* or *false*. Thousands of you know first-hand about the matters discussed. The others can pray to be shown the truth. Everyone can make the following observations for himself or herself:

First, if the statements which I have made in these letters are untrue, I would surely have been taken to court on charges of slander, libel, and defamation of character. But — I have not been sued! . . .

The defense to a lawsuit for slander, libel, or defamation of character is a simple one, namely: TRUTH. The fact that I have not been sued should indicate that the Board of Directors knows that I can prove the truth of every statement made. In this letter I have named names and alleged immorality. I predict that there will be no litigation instigated by those named because they *know* the statements are true and can be proved in court. . . .

Second. Compare for yourself, line by line, item by item, the charges which I have raised and the response by the Board of Directors and by the five Normal teachers. Have they replied precisely, sharply, accurately and to the point concerning every charge made? What is the nature of the response? Analyzing the letter written in the name of the five teachers, a university professor who is a Christian Scientist wrote to me as follows:

“The partial concession of the truth of some of your allegations and the total absence of comment on some of the others cannot but undermine the allegation that your letters disseminate falsehoods. By implication they even appear to concur in your statements about the high remuneration of the Board of Directors. And I find it very strange that neither they nor the Board of Directors has chosen to comment on your allegation that within three years or less the reserves of The Mother Church have been reduced by almost a third of a billion dollars. Perhaps you were in error in making this allegation, but if so, it should have been easy to correct this error by providing some specific information from the report of the previous Treasurer of The Mother Church to compare with the report of the Board to the effect that The Mother Church has only twenty million dollars in reserves and never had the third of a billion you claim.

“Indeed, the most obvious difference between your Letter No. 2 and all the communications I have read concerning your letter campaign is that whether correct or incorrect, your letter deals in specific charges while with the exception of the footnote to the letter of 30 April and the questions of the change in the *Manual* of the report of 14 May, your rebutters deal in generalities, ad hominem arguments, and appeals to authority. An instructive comparison in deed.”

Third. Compare for yourself my attitude and the Board’s attitude toward an investigation of the charges. The Board of Directors has twice attempted to pull the wool over your eyes by pretending to have an investigation made — first by a hand-picked “investigative task force,” then by the five Normal teachers. Both of these pretenses at investigation were fraudulent and hypo-

critical.

An honest investigation by impartial, competent persons would disclose the truth of the matters — whether I'm right or whether I'm wrong. I am requesting such an investigation, and the Directors are refusing to allow an investigation. You can judge for yourself: Who is afraid of the truth? . . .

Fourth. Carefully study the *Manual of The Mother Church* and decide for yourself whether the assumptions and assertions made by the Directors about their dominant role in the Movement are true. Did Mrs. Eddy really intend the five Directors to be absolute dictators, exercising unchallengeable despotic control over the entire Christian Science Movement? . . .

If you read the *Manual* closely (either the 73rd or the present 89th edition) you will note about thirty-five "estoppel clauses" — that such-and-such an action shall be taken only with the approval of the Pastor Emeritus. If these clauses were obeyed literally the power of the Directors would be considerably reduced from the power which they claim to have the right to exercise today; we would have an entirely different form of church government. Mrs Eddy knew she would not be alive on this planet forever, yet she left these estoppel clauses in the *Manual*, despite pleas of certain of her followers.

Of course, Mrs. Eddy knew what she was doing! And in ignoring the estoppel clauses, aren't the Directors continuing to change and violate the *Manual By-laws*?

The following erroneous argument is often made: "If the estoppel clauses were honored The Mother Church would have to be dissolved; and since Mrs. Eddy intended The Mother Church to be permanent, we must therefore ignore the estoppel clauses." Not so. The Mother Church can and will continue with the estoppel clauses obeyed, but under a form of government different from what we have today. Read the *Manual* and see for yourself. . . .

Before closing his Letter, Kerry again urged the reader to press for an investigation, to demand a financial statement, and to withhold money until a cleanup was forthcoming. He signed it, "Lovingly, Reginald G. Kerry, C.S."

The Letter was followed by 13 pages of "Exhibits," including the following:

EXPERIENCES OF A C.S. ATTORNEY AND ACTING JUDGE SEEKING INFORMATION ABOUT CHURCH FINANCES

Some aspects of the Church finances are hard to understand, particularly the withholding of full accounting to the membership. After all, the membership comprises the Church and without their individual and collective financial support the Church cannot function. The attitude of the Board puzzles many members.

At the last annual meeting, our treasurer, Marc Engeler in making his report of Church finances took particular occasion to state that criticism had been made of previously issued financial statements on account of their brevity, sometimes only a statement to the effect that Messrs. Ernst & Ernst had

certified the reports submitted to them were a correct reflection of the financial status or condition. Mr. Engeler said apologetically that perhaps there should have been more information and data supplied in the reports going to the field.

Taking my cue from Mr. Engeler's remark I arranged an appointment for the very next day with a church lawyer at the Legal Department at the Church Center. I repeated to him what the Treasurer had stated and asked him whether he would arrange for me, a member of good standing for sixteen years and a lawyer interested in the operation of the Church to see a copy of the report as I was interested in finding out more details and particularly the source and amounts of its income. I also told him that I was asked by a Christian Science friend who was considering leaving a substantial legacy by testamentary trust to find out how much income the Church receives from Mrs. Eddy's Estate and how the trust funds are allocated and spent.

He stated to me frankly that he would be very happy to accommodate me but that he could not get permission for me to see the financial report. Further, he said, even if he could obtain a copy for his own needs, he was duty-bound not to disclose any of its contents. That was the policy of the Board. He further said that he disagreed with the policy and had on more than one occasion urged the Board and individual Board Members to make the finances of the Church available to any member of the Mother Church.

I inquired as to the reasons. "They said that the Church had enemies who would make capital out of the reports to the disadvantage of the Church."

I then asked this Church lawyer if he knew of any other organization or corporation outside the Catholic hierarchy that failed or refused to render to its members or stock holders a full, detailed report of moneys received and spent. He readily admitted he could think of none nor good reason for refusal.

Every stock or bondholder of a corporation ordinarily as a matter of course gets in the mail each year and in advance of its annual meeting a fully certified report of its operations and its assets and liabilities. Full opportunity is thus afforded the lowliest stockholder, even if he owns but one share, to delve into the most intimate dealings of the company. He can and is invited to question management openly at the annual meeting on any item in the report and criticize the item if he desires.

This right has never been questioned. It is ingrained by custom, tradition and law. It is the American Way.

Just as the stockholders own the Company and the officers and Board work *for* them, the members of a non-profit corporation "own," that is, comprise, the organization — whether it be The Boy Scouts or a Church.

In this respect, each member in good standing in the organization which has accepted his application for membership and his dues, earns a vested interest in the organization. Thus, he is entitled to know what use his contribution is put to and whether it conforms to the purposes for which the organization stands.

Any refusal of management to disclose such information to its members

is repugnant to mutual good relations and inevitably leads to the suspicion that its resources are being poorly administered or squandered or still worse, being partially employed to enrich the administrators who have the power without the responsibility for accounting. I would be loath to leave any part of my estate to such an administration or to recommend to any client that he do so.

If the stewards of our treasury defiantly continue their policy of frustrating the right of the members to know exactly where and how their funds are utilized the inference that they are hiding the truth cannot be ruled out. By withholding the Truth they are holding us in bondage. "Ye shall know the Truth and the Truth will make you free."

Fortunately, this criticism does not apply to the branch churches which are totally democratic and conceal nothing from their members. This contrasts sharply from the cavalier attitude of the Board of The Mother Church who sometimes seem to forget that when Mrs. Eddy ordained them as self-perpetuating she did not expect them to lose the humility and intense dedication that she herself reflected.

PROPOSAL FOR AN IMPARTIAL INVESTIGATION SUBMITTED
AT THE REQUEST OF RALPH E. WAGERS (APPROVED BY RGK —
TURNED DOWN BY THE BOARD OF DIRECTORS)

Dear Mr. Davis:

In reference to the various telephone conversations which we have had, I would like to submit to you my suggestion relevant to the harmonious resolution of the current inner-church conflict. As we all know, there is no such thing as an "incurable" or "irremediable" condition. It is also known that there is never a time when the verdict, "too late" applies.

With this in mind, let us consider the following proposal for the remediable disposition of these festering conditions.

All parties agree to the following:

1. The formation of an "Investigating Committee" (IC). Said Committee to consist of five members with one of the five acting as Chairman. It is suggested that you, Mr. Davis, would serve as Chairman and Board Contact. Mr. Reginald G. Kerry and I would occupy two of the chairs and the two remaining chairs would be filled by Board appointed individuals who are acknowledged throughout the field as metaphysicians of the first caliber. (i.e., Wagers, Watson, Nay, etc.)

2. All members of the above designated committee would be guided and bound by Manual provision, Article VIII, Sect. 22, Paragraph 1.

3. The IC would meet to map out a definition "modus operandi" which would delineate the scope of the investigation and the specific issues to be addressed.

4. Once agreement is reached concerning the "modus operandi" and all parties are in agreement, an immediate release would be prepared and distributed to the field advising everyone that a "thorough and unbiased" investigation is about to be conducted and that all parties have agreed to the

execution of the same. This communique to be signed by the Chairman of the Board and the Chairman of the IC. Mention of the fact that Mr. Kerry is serving on the Committee (IC) would weigh heavily in establishing a credibility factor throughout the field.

5. In an effort to restore good faith and confidence, Mr. Kerry would agree in definitive form to withhold the publishing and circulation of Letter #3 and would cease accommodating the news media with personal interviews. His actions, conforming to acceptability of all parties, would not only be interpreted as cooperative but also obedient to Manual provision cited above.

6. I will release to the Board or their designated representative the original and only copy of the four pre-recorded tapes containing the interviews between myself and Mr. Kerry. All orders for the purchase of these tapes (random sampling enclosed) will be immediately returned to the senders.

7. The first duty of the IC would be to establish the specific issues to be investigated. Having once accomplished this, the IC would then engage the services of an independent polygraphic agency licensed by the Commonwealth of Massachusetts. To assure and guarantee complete non-interference, the identity of the agency would be known only by the members of the IC.

8. All parties would agree to private interrogative interviews wherein "issues" in question as pertaining to the particular individual and previously defined, would be openly discussed. This dialogue and the accuracy and truthfulness of the answers given would be registered on the polygraphic equipment. The polygraphic technician would interpret the results and this information would be provided to the IC ONLY. If an individual is found to be dishonest in his answering specific questions, he shall be privately notified of the results of the testing by the Chairman of the IC.

9. The Chairman of the IC would possess the polygraphic tapes and their official interpretation as supplied by the technician. By numbering the questions and matching the answers on the polygraphic tape, even the technician need not be in the room as the interview is being conducted.

10. The Board would extend to the IC an "open door" policy to enable the Committee to research and thereby verify or discredit the accusatory information now in widespread circulation throughout the field.

11. If anyone involved in this investigation is found to be lying or dishonest, he would be approached in accordance with Manual provision Article XI, Section 2. Said employees or member would be advised that a six-month period would be observed and extended to the member to provide individual reformation, regeneration, and genuine healing. To ascertain the attainment of the desired improvement or healing, another polygraphic test would be conducted at the end of the six-month period to produce evidence supportive of the expected healing. Should the results of the second testing prove deception or concealment still in evidence, said member would be expected and required to render his or her resignation from the position which he now holds. This is in no way to suggest a resignation from the Church.

12. The IC may have occasion to engage independent analysis from lawyers,

certified public accountants, or other reputable sources. The IC must have free rein to investigate without internal or external pressures or influence. (See Rules for Motives and Acts, Manual Article VIII, Section 1.)

The ideas and suggestions as herein outlined represent what has unfolded to my consciousness as a means of accomplishing an end. We must all be in accord that our desire and motive is HEALING! There is no court in this land that can remove the ugly effects of a rift or internal split in the Church our forever Leader has given us. However, the very organization being tested has within the "wide channels" provided by our Leader. From these "Channels" must flow the healing unction required at this hour. That unction is "LOVE!"

These ideas are not inflexible. They are not to be regarded as an "ultimatum." They are merely a suggestion which would put to rest the unrest and growing disenchantment throughout the field. No one is to be crucified in this process. The entire motive is to exonerate, heal, and remove the blemish of inaccurate accusations or spurious slander.

The Church of Christ, Scientist cannot hold forth a healing Principle to the world if, in fact, it (the Church) cannot demonstrate that Principle for itself.

I suggest that we meet as quickly as possible to further explore the ideas so poorly and hastily submitted herein. . . .

I read this letter with great trepidation, for I knew it would have a monumental and irreversible effect on the Cause. I was greatly troubled by the sad necessity of sending it. It was devastating. I had grown accustomed to the facts it contained for they had come to me gradually over the past months, but, to most Christian Scientists, the contents of this Letter would come as a severe shock.

Many members in the church were already disturbed, confused, discouraged by the Letters and the Board's hardened, impassive stand to admit to none of these allegations. I hoped that this Letter would bring collective action by the Field for an investigation. Perhaps it would cause a few well-known individuals in the movement to speak out in Kerry's behalf. Perhaps the newspapers would make a story of it.

In the last analysis, Letter #3 was a showdown between Kerry and the Board as to whether or not they would take him to court for libel or slander, as they had threatened to do. Sending the Letter through the United States mail made these charges a federal offense, had the charges been untrue and slanderous. I supposed he would be sued by the people named in the Letter. So did he.

Early in November a friend from out of state called me. She said, "*I just heard that the Board is having much prayerful work done to keep Kerry from taking them to court.*" Shortly after that came another report, "*The Board is not going to sue Kerry!*" *I was stunned but relieved.*

Soon The Mother Church issued an undated, unsigned statement called, "CORRECTIVE INFORMATION REGARDING 'LETTER NO. 3'":

The assertion: That there is a "secret New Hampshire Trust" of funds left by Mrs. Eddy, from which the members of the Board of Directors, acting as trustees, are "lining their pockets" — and that the purpose of the sale of the publishing business of Mrs. Eddy's writings by the trust to The Mother Church was to enlarge the trust and thus produce higher commissions for its trustees.

The facts: There is nothing secret about the trust established by the New Hampshire probate court under Mrs. Eddy's will. Its trustees report all its transactions annually in writing and in full detail to the Director of Charitable Trusts and the Merrimack County Probate Court of New Hampshire. These reports are a matter of public record open to inspection. Fees paid the trustees are governed by law. The sale of the publishing business did not enlarge the worth of the trust or its income, nor was it made for this purpose. The exchange simply traded one asset (the publishing business) for another of equal value (cash and securities).

Purpose of the sale was to bring the publishing of Mrs. Eddy's writings within ownership and control of The Mother Church where Mrs. Eddy intended it should go.

"Letter No. 3" charges that not even the Treasurer knows precisely what the Directors' salaries are; that they draw salaries and expenses from a special account which the Treasurer replenishes in large amounts and without itemization of disbursements; and that a special pension fund exists for Directors separate and apart from the pension fund maintained for managers and employees.

None of this is true. The Treasurer's Office pays each Director his salary check. The Directors have no special account for their salaries, expenses, or any other purpose. They render detailed expense account statements for travel, etc., the same as all other employees. . . .

Under present-day conditions, the post of Director has long since become a very demanding full-time job. The Directors' remuneration is comprised of a salary from The Mother Church plus the fee each one receives as a trustee under Mrs. Eddy's will. The combined amount from these two sources constitutes the total remuneration to a Director, and this figure is maintained in strict relation to over-all salary scales for the entire staff of The Mother Church and its activities. At present the salary, exclusive of the trustee's fee, is eight percent higher than the next-highest-paid employee of The Mother Church Organization.

As for a special pension fund for Directors, it is hardly surprising that, as Kerry writes, "No one can find out anything about this fund." No such fund exists. The Directors are covered by the same retirement system and their pensions are paid from the same funds as those of all employees of The Mother Church and its activities.

The mistaken assertion is put forward that The Mother Church had \$300,000,000 in reserves in 1973. The fact is that its existing and potential resources in 1973 were approximately \$287,000,000 and this included not only unrestricted and restricted funds, but also all buildings and equipment,

anticipated legacies, and revocable and irrevocable trusts. There is no validity in the assertion that a large portion of these holdings has been drained away.

To compare the actual and potential financial resources of 1973 with only the restricted and unrestricted funds of today is to compare the whole pie with a piece of the pie. The figures just can't be compared.

As a matter of fact, the total resources of the Church today, as defined above, are more than 10% higher than in 1973, on either a market or a book value basis.

We have discussed this situation with Roy Garrett Watson and he is in complete agreement with the above statement.

There are a number of personal allegations in "Letter No. 3" we should like to comment on because they seek to besmirch the reputations of prominent workers at headquarters.

The corrective letter then denied the "slanderous statements, slurs, vile accusations" and "false assertions" made of the individuals named in Letter #3, claiming the charges were "so laughable as to tax the imagination, utterly without foundation, utterly groundless."

We have covered here only a few of the malicious allegations contained in this campaign. But let us assure you that the numerous accusations and narrations unmentioned here are similarly distorted and deceiving. Where factual elements are included, these are twisted so as to result in misrepresentations.

It should be obvious that such a catalogue of accusations, made systematically against a whole roster of the top officials of The Mother Church, has the vengeful purpose of discrediting our organization, introducing suspicion and confusion into our ranks, and destroying the Church Mrs. Eddy established under the *Manual*.

Some have asked why, in view of the defamatory nature of the Kerry statement, we don't sue him for libel. The reason is that we feel *at this time* that his preposterous assertions are made with the intent to cause us, or others, to sue him, thus giving him the forum he so desperately seeks to further publicize his attacks. It is a serious question whether a successful suit would accomplish much except to spread a large number of defamatory statements about innocent people in public thought. His financial history, incidentally, indicates that any court award of monetary damages would be uncollectable. . .

The claim that this campaign of libel has a legitimate purpose of reform, even though by ways and means contrary to Christian Science, is utterly spurious.

Problems do confront our Cause and our headquarters organization. Sometimes mistakes are made in Boston and in the Field. But in Christian Science we do not solve church problems, any more than we solve individual problems, by such means as dishonesty, defamation of character, deception, the spreading of suspicion, and malicious harm. The underlying intent of the campaign is disclosed by the following statement on page 22 of the so-called

“Letter No. 3”:

“The Mother Church can and will continue with the estoppel clauses (of the *Church Manual*) obeyed, but *under a form of government different from what we have today*” (Emphasis supplied).

The basic intent is to destroy the present structure of our Church organization, thus nullifying Mrs. Eddy’s demonstrated provisions in the *Church Manual* for carrying forward of her Cause. The time has come when all loyal Christian Scientists must waken to realize the nature of the present attack on our Cause, search their own hearts and loyalties, and rejoice in the opportunity to rise higher in their demonstration of love, support and metaphysical work for The Mother Church.

Kerry threw down the gauntlet. The Board refused to pick it up.

CHAPTER XI

The third week in October I rented a small apartment at Church Park, across from The Mother Church. I had been contemplating this move over the summer. After taking the apartment, I began spending three to four days each week in the city and the rest of the time in Sharon.

I wanted to be in Boston because I felt that Letter #3 would surely result in an electrifying crisis in the church. I needed to be more in touch with everything. Also, I presumed (without any reason to do so) that Kerry would return to Boston and there might be some kind of court action resulting from the third Letter. He would have welcomed a legal suit with himself as defendant. He really expected those people named in the Letter to sue him. I always wanted to live in Boston. I needed more time in which to write; and I was hopeful of finding a publisher for my manuscript, *The Spiritual Dimension*.

None of these expectations came about. The third Letter did not bring an electrifying crisis to the church. It numbed the Field. Many who read it were devastated by it. Members began to leave the church in droves.

The little activity that had been apparent at the Center disappeared. It was dead, shrouded in silence, — cold awesome silence in the midst of the most severe winter Bostonians could remember. As a paralyzing winter gripped the country, hundreds of Christian Scientists resigned from Mother Church membership. Practitioners took their listings out of the *Journal*. Members cancelled their subscriptions to the publications. Within a year the membership of The Mother Church dropped from 195,000 to about 125,000. Over the winter months, I could feel the power of the Board draining away. The members wanted something more reassuring than a "Corrective Letter" explaining that the Board would not take Kerry to court because he was "not collectable." Letter #3 had exactly the opposite effect I had hoped for. Instead of fighting for the church, members left it. I couldn't say I blamed them.

To this day, I am amazed at the power of these Letters to destroy the mental hold that the Board had on the Field. These Letters were nothing more than poorly edited gossip sheets exposing the sins at the Center to anyone who would read them. These messages initiated an irreversible change in the minds of enough members to undermine the great influence of the Directors over the Cause. But the draining away of this power was gradual as the news in the Letters seeped slowly into the highways and byways of the movement. Thus, there was no sudden reaction by the Field.

After getting out Letter #3, Kerry did not return to Boston, but boarded a plane to England and Europe, uncertain whether he would ever return. When he did come back in the middle of December, he told me that he could not sue the Board. He said, "It would take a million dollars to take them to a court." It was their place to sue him, and the fact that they didn't seemed proof that his accusations were true.

Kerry also told me he had been to Switzerland and met with the Committee on Publication for Switzerland. This man was the brother-in-law of the trea-

surer of The Mother Church. This man had told Kerry that Kerry could name his price — any amount — if he would cease and desist sending his Letters. Kerry said, again, he didn't have a price. He wanted the church cleaned up.

Until he was ready to mail Letter #4, Kerry returned to Boston only three times, and each time I saw him for only a few hours. But we did agree that the third Letter was a turning point. The Boston situation couldn't be buried again. As he said, "Too many people know about it now."

After moving to Boston, I tried to find a publisher for my manuscript. I reasoned that the excellent response I received for my pamphlets would interest a publisher in my latest manuscript. The success I'd had with two pamphlets seemed to indicate there was a market for my writing (or so I thought) but I couldn't find a publisher. I decided to publish the manuscript myself.

In spite of these disappointments, I did not regret my move to Boston. The heart of the city held a great fascination for me. Bostonians have earned the reputation of being the worst drivers in the country and the narrow little streets are always choked with traffic. The winters are long and severe, and the people aloof. Yet Boston has retained its individuality. It is one of the few large cities in the world today that is still very unique, very special. When I was in Boston, the city became my companion. On good days, I would take the subway to the Boston Commons and walk to the main Post Office to pick up Kerry's mail. I would walk back through the city, along Milk and Washington Streets filled with crowds of shoppers, — people of every background and culture. On every corner stood miniature museums, — churches and meeting houses and graveyards, relics of the past, reminders of others who had walked these same paths two and three hundred years ago.

I would walk back to the Commons and look across it to the skyline of the city rising into the bluest sky I had ever seen, a sky usually softened by wisps of clouds or thunderheads building up. A fresh clean breeze from the ocean gave the city a sparkle in the sunlight. Sometimes I would go to Beacon Hill and walk along Charles Street, a busy thoroughfare with gaslights and old shops. Lining the steep narrow streets of Beacon Hill were rows of townhouses, their front doors opening on old brick sidewalks, their flower boxes brimming with blossoms. I would often follow the winding paths through the Boston Gardens with its lake and famous Swan Boats. Crossing the bridge, I would leave the Gardens to wander along Newbury Street with its elegant shops, then over to Boylston Street where the Copley Square fountain played before the old church. Behind the church the John Hancock Tower reflected the city and the sky like a giant modern sculpture of mirrors. I would stroll past the Public Library with its exquisite wrought iron lamps hanging above the front entrance. Then on through the Prudential Center with its tall buildings and little gardens, and on to the Church Center and home to the apartment.

Some days I would walk along Massachusetts Avenue to the Charles River and look at the panoramic view of the city from the bridge. This was my favorite view of Boston. Soon after I moved to the city, my oldest son, Charles,

began work in a bank at Church Park. He would often come to dinner and we would spend the evening driving out Storrow Drive along the Charles River and home again.

The charm and quaintness of Boston shines through the city life that throbs there day and night. Boston never sleeps. Beneath this dynamic atmosphere there is a bedrock of American heritage that cannot be erased by progressive thrusts of each new generation.

I knew my days in Boston were numbered. I was viewing the drama of the church's overturning, unfolding against the backdrop of this marvelous, exciting city. It would be a brief, but unforgettable, interlude. During these days and nights, I especially cherished the presence of The Mother Church. I admired the shimmering lights of the Extension reflected on shiny pavements during rainy nights. I loved to walk across the street in a heavy snow storm and enter the Extension's bright, warm interior.

I attended The Mother Church frequently and I was always distressed that there were not more people there. The Mother Church is surrounded by universities and colleges of every kind. The city is vibrant with cultural events, all well attended. Yet I would go to church and see empty pews in the center of the auditorium at the Sunday morning services. This magnificent edifice was practically empty on Sunday night; it felt deserted, forgotten. Why, why was the Cause failing?

During these months that I was alone in Boston, I had time to think, to ponder and to pray over the church's crisis.

For many years this church was filled at every service. The Cause was thriving in 1910 when Mrs. Eddy passed on and the Directors announced to the press that they were to be her successors as head of the church. Thus, it would seem that Mrs. Eddy was to blame for today's crisis because the *Manual* seemed to establish a church hierarchy through a self-perpetuating Board "whose scope of . . . powers includes matters of organization, of finance, and of discipline," as the *Boston Globe* article stated at the time that the Directors took control of the church.

Actually I have never read a statement by Mrs. Eddy in the *Manual* or elsewhere designating The Board of Directors as her successor. When I studied the *Manual* with an open mind, this act by the Board became suspect. In the *Manual* there are over twenty-five estoppel clauses that require Mrs. Eddy's signature or approval to be carried out. Her consent is required to elect the President, Directors, Clerk, Readers, manager of Committee on Publication, Reading Room attendants of The Mother church and to carry on the lecturing and teaching work. There could be no changes made in the By-Laws without her written consent.

In their bid for control of the church, how did the Board get around these estoppel clauses? They had the *Manual* interpreted *legally*, and the lawyers engaged by the Board said that the Directors could strike out or ignore these estoppels since Mrs. Eddy was no longer present to give her approval. However, the *Manual* is *not a legal document*, but a set of rules and By-Laws governing the church as a corporation. Can it really be interpreted legally or did Mrs.

Eddy intend it to be interpreted as she wrote it?

Was she really careless and short-sighted in her wording of these By-Laws or did she mean *exactly* what she wrote? She once wrote, "They were impelled by a power not one's own, written at different dates, as the occasion required." (*Miscellaneous Writings*, p. 148) Did she believe an organization was necessary for the continuance of the church? She answered this herself in her writings. She wrote, "But the time cometh when the religious element, or Church of Christ, shall exist alone in the affections, and need no organization to express it." Again she wrote, "If our church is organized it is to meet the demand, 'Suffer it to be so now.'" And, "Material organization is requisite in the beginning, but when it has done its work, the purely Christly method of teaching and preaching must be adopted." (*Miscellaneous Writings*; 145:3-5; 91:8-10; 359:2-4)

When the Directors first took control of the church, their power was limited. The Deed of Trust for the Publishing Society was distinctly separate from the Deed of Trust for The Mother Church. But within twelve years after her passing, the Board had gained control of the Publishing Society through a suit known as the Great Litigation (1919-1922). In this suit between the Trustees of the Publishing Society and the Board, the court found in favor of the Trustees *twice* before the Supreme Court of Massachusetts found in favor of the Board. Again, was this what Mrs. Eddy wanted? Couldn't she have put the Publishing Society under the jurisdiction of the Directors with one clearly worded By-Law had she wanted it so done?

Did the *Manual* provide for the archives? "Authorized literature?" Was it really Mrs. Eddy's desire that five people should head an ecclesiastical system in which every teacher, every lecturer, every writer, every practitioner must obey the prescribed pattern set by officials in Boston? Wouldn't the opportunity for such personal domination ultimately destroy the Cause?

I could remember in the 1930's when the churches were filled and healing works were abundantly blessing the world. At that time, the ecclesiastical power of the Board was, for the most part, benign and sincere. But sometime in the interim between the 1930's and today, this power has become destructive and hypocritical. In the last fifteen years, actions of headquarters appear to be working against the church, rather than for it.

Why, in 1962, was the magnificent granite marker on Mrs. Eddy's birthplace blown up, — utterly destroyed by orders of the Board? Do the Directors plan to sell this land as they did Pleasant View? Why was Pleasant View sold for two million and then appraised two years later for over ten million? Is there any basis to the rumor that Mrs. Eddy's homes in Chestnut Hill and Lynn may be sold and her home on Commonwealth Avenue torn down? Why did the Center cost *ten times* its original estimate?

Even more disturbing to me was the sequence of events that took place from 1971-1973. First, the Massachusetts State Legislature was asked to change Public Statute 39, Section 1, and then the footnote was added to the *Manual*. When I checked into this, I found that the Statute containing the word "resident" carries a new number, — Statute 68, Section 1. There-

fore, is this added footnote legal? Why was this done without informing the Field? Why are the Directors so intent in putting non-citizens on the Board?

Why did the Board purchase the copyrights and trademarks from the New Hampshire Trust? The Trust under the Will of Mary Baker Eddy was set up in New Hampshire at the time of her passing. The Trustees under the Will own all the copyrights and trademarks of Mrs. Eddy's writings. They also manage the money paid to this Trust each year from the sales of her books. This Trust had been supervised by the state which appointed *six* trustees — five of whom were the Board of Directors. The sixth was a resident of New Hampshire. In 1972, the Directors purchased this Trust from the trustees for five million dollars and transferred the ownership and control of the copyrights and funds from the six trustees to the five Directors. The financial matters surrounding this transaction are very murky. In copies of the November 1976 and January 1977 *Christian Science Journal* are found some explanation for this transfer, but no actual figures concerning the money involved. A report to the Board made in 1920 titled, *The Report of the Committee on General Welfare*, states that *Board members at that time were receiving \$5,000 each as trustees under the will. Can it be that fifty-eight years later each trustee is receiving only \$6,000!?* If information about the management of the Trust is public record, why doesn't the Board publish this record for the members? Does the trust require a six-man board? If so, why was it reduced to only five?

Why was the copyright of *Science and Health* extended at the very time these other changes were taking place? In 1971, the Directors introduced into The United States Congress a private Bill to have the copyright of the textbook extended to the year 2046. At a hearing on this Bill by the House Subcommittee on October 27, 1971, Dr. J. Burrough Stokes, Manager, Christian Science Committees on Publication, declared, "Not a single member of our church has indicated any opposition to the passage of this Bill, or is opposed to extending the copyright on *Science and Health*." On December 15, 1971, President Nixon signed the Senate Bill No. 1866 into law, extending the copyrights of all editions of *Science and Health* until the year 2046. The extent of this copyright law took in *all former copyrighted editions dating from the first edition, including those which had been in public domain for years*. Through this Bill, the Directors have complete control over *Science and Health*. Why was this necessary? Why was it done at the same time that the *Manual* was changed making it possible for those of foreign nations to be Directors of the organization? Why was it done at the time that the copyrights were purchased? What if those controlling the Board decided to limit or stop publication of the textbook?

And what of the finances? I wondered how the church's money is spent. But even more important, how is it *raised*? The members have been told that the church has an annual budget of around *twenty-five million dollars*. That's a lot of money! With the membership dropping and the costs rising and so many members in their retirement years, living on fixed incomes, where does all this money come from? The members have been told for years that

the dead support the church through trusts and legacies. But is this true? Or is it a simple way of covering up a hidden source of income for the church? Is the church being used as a front for an international money exchange? Is it to the advantage of some world-wide organization to keep the church alive? If the finances of the church are honest, then why aren't the members given some financial accounting?

In view of the massive coverup going on, I could not shrug off these many related facts. Perhaps The Mother Church was sealed tight from within for reasons that defied the imagination of even the most skeptical members in the movement.

In W. Cleon Skousen's book, *The Naked Capitalist*, the Editor Emeritus of *The Christian Science Monitor*, Erwin D. Canham, is named as a member of the Council of Foreign Relations. The book reveals that Mr. Canham was the chief American correspondent (anonymously) of *The Round Table*, the policy magazine of this organization. The roster of the Council of Foreign Relations includes John Hughes, editor and manager of *The Christian Science Monitor* and Joseph C. Harsch, Washington correspondent for *The Monitor*. This newspaper was selected as one of five major papers in this country to spread the propaganda of the CFR. Has the present treasurer, Marc Engeler, been a financial advisor to Onassis and the Rothschilds? Is he a member of CFR?

I knew, from reading a Communist book on psychopolitical warfare titled *Brainwashing*, that Christian Science had been specifically singled out for annihilation by Communism. This book states, "Among Fundamentalist and Pentecostal groups healing campaigns are conducted, which, because of their results, win many to the cult of Christianity. In the field of pure healing the Church of Christ Science of Boston, Massachusetts excels in commanding public favor and operates many sanitariums. All these must be swept aside. They must be ridiculed and defamed and every cure they advertise must be asserted as a hoax. A full fifth of a psychopolitician's time should be devoted to smashing these threats. Just as in Russia we had to destroy, after many, many years of most arduous work, the Church, so we must destroy all faiths in nations marked for conquest." (p. 59)

Were the events from 1971—1973 part of a carefully planned and diabolically accomplished coup? Was the Center completely infiltrated by people posing as Christian Scientists but who were actually waging a psychological warfare against the prosperity of Christian Science? Why was the Board so stubborn in its determination to preserve a regime built on the outdated doctrine of infallibility? This policy could only serve the interests of those at the Center. It preserved the secrecy of the church's affairs. But why such secrecy?

Slowly I came to the conclusion that I was witnessing the willful and deliberate destruction of the Christian Science Cause. A subversive element was intentionally, relentlessly, unmercifully working to annihilate Christian Science. The church was going through a monumental crisis. We had lost control of our organization. Hidden deeply in the background of the church's

activity were diabolical forces maneuvering this church to its destruction from within. Until the Kerry Letters reached the Field, this evil work was going on undetected and unresisted by the members. Would this unseen, silent foe succeed or would Christian Scientists awaken to this threat in time to save the Cause?

WHO OR WHAT CONTROLS THE BOARD?

CHAPTER XII

Ten years ago this chapter could not have been written. As true as it is, I doubt that anyone would have believed it. But today extensive scientific research is being given to the power of secret hypnosis and the psychic forces of the human mind. Hypnosis has left the realm of parlor games and has become a most terrifying weapon of war.

Two recently declassified U.S. Defense Department documents, one titled *Controlled Offensive Behavior — USSR* tells of the Communist advances into mental control. One of these documents quotes a top U.S. expert on Soviet affairs as warning, "If the United States does not make a serious effort to move forward on this new frontier, in another 10 years it may be too late."

These documents warn that the Russian advances could "cause the instant death of any United States official at a distance. . . ." "know the contents of top secret United States documents, the movements of our troops and ships, and the location and nature of our military installations. . ." "disable at a distance United States military equipment, all types including space craft."

It has been known for some time that the Russians have used mental telepathy (the beaming of thoughts from one person's mind to another) to successfully hypnotize a subject a thousand miles away. Now the Defense Department Documents state, "The ability to focus a mental whammy on an enemy through hypnotic telepathy has surely occurred to the Soviets. In espionage one could telepathically hypnotize an individual with a post-hypnotic suggestion to steal classified documents or detonate important military equipment.

"The mission is accomplished, and the individual does not even know he has done anything." (*National Enquirer*, March 7, 1978)

While this power of hypnosis is only now being discovered by the public and the military, it was understood and explained by Mary Baker Eddy a century ago. It was a very important part of her discovery. In her first edition, of *Science and Health* she wrote about animal magnetism. She explored in detail the subject of aggressive mental suggestion in a chapter called "Demonology" in the third edition of *Science and Health*. But she was too advanced for her time. These seemingly radical ideas were not understood and accepted. In fact, they frightened people. Thus, the chapter on animal magnetism in the final edition of *Science and Health* treated the subject in a brief and general way. However, she taught the need to handle animal magnetism to students who could understand what she was telling them.

Mrs. Eddy foresaw this coming threat to the world. The following statement is attributed to her: "I've seen a person when under the effect of Hypnotism obey the will of one who was neither present, nor known to be attempting any such influence over him. I doubted whether this effect could be produced without the consent of the person to be effected; but this doubt was removed when I witnessed with horror, a superimposed state of involuntary mesmerism.

“The methods of animal magnetism, especially its secret work, should be exposed. This alone can protect the people from the future Reign of Terror, far surpassing the error and terrorism of the dark ages. One has nothing to fear from this evil, if he is conscious of its claims and its presence and, on the basis of Christian Science, understands its impotence. Animal magnetism is the opposite of Christian Science, and its effect on the senses is readily removed by the latter, if the cause of this effect is understood.”

In the second edition of *Science and Health*, written in 1878, Mrs. Eddy wrote, “Penal Law must meet the hour when he who hates his neighbor, will have no need to enter his door, [in order] to destroy his peace and prosperity, to harm his health, or to demoralize his household; for the evil mind will do this through mesmerism and not *in propria persona* be seen committing the deed. This irresistible conflict awaits us, and must be met first by law, and next by *Science* or mesmerism, that scourge of man, will leave nothing sacred as mind becomes conscious of its latent powers.”

The third edition of *Science and Health*, 1881, states, “The re-establishment of Christian era or the mediaeval period of metaphysics, will be one of moderation and peace; but the reinauguration of this period will be met with demonology or the unlicensed cruelty of mortal mind, that will compel mankind to learn metaphysics for a refuge and defence.”

Mrs. Eddy knew well the malicious power of animal magnetism, as she called this force. But more important, *she knew how to handle and counteract its influence* through divine metaphysics taught in Christian Science. Those who have learned well the teachings of Christian Science have a permanent defense against malicious mental work. I know of no other system of metaphysics that can supply this need to check the growing occultism of today.

An organization promoting such potent knowledge, as does Christian Science, would be a prime target for those who are planning to use secret hypnosis as a means for conquering the world. What better way of destroying this organization than from within? Increasingly it became my conviction that this was what was taking place in the church. It was the only way to account for the many actions taken to *harm* rather than to *help* the failing church. It was entirely conceivable to me that trained hypnotists in the guise of Christian Scientists could have infiltrated the upper echelon of the organization and were already using this secret hypnotic power to control those in authority, if indeed they did not occupy these important positions themselves.

When I moved to Boston, it was to be more accessible to events I thought would take place. But I also felt that this period following the third Letter would be a most crucial time for the church and I wanted to be near it to do all I could to counteract with prayer the animal magnetism or hypnotic work deterring the progress of the Cause.

To all appearances, my city life seemed very sedate. I went to the apartment three or four days a week to write, answer mail, send out Kerry Letters, and my pamphlets. My son, Charles came to dinner frequently and we

enjoyed the city together. People called from all parts of the country. There were days when I felt inundated with gossip. But through these calls came much useful information. So I took notes and shared what information I could with my callers. And I waited on events.

Soon after moving to the apartment, I found that I was always meeting a certain tenant in the building. I saw her in the lobby of the building, at the grocery, in the bank, on the street. Finally it dawned on me. She was following me. She had a face slightly resembling a horse, and I came to think of her as "Old Horseface." I always spoke to her in a friendly, casual way. She seemed harmless enough. I'm sure I was a disappointment to her because my errands in the neighborhood were mainly to buy groceries and office supplies and mail the Letters and pamphlets. Occasionally I went to the bakery for a chocolate éclair. She watched me continuously until the following June, and then she disappeared.

I also noticed a teenage couple often standing in the hall when I came out of my apartment. Apparently they were escaping to the hall to be alone I thought. Sometimes they would be lounging outside the main door to the apartment when I returned from the grocery. In time, I began to suspect that they too were watching me.

I was certain that my phone was tapped for I could hear a recorder running, a sound I have never heard on any other phone. I knew my apartment was entered and searched, because once on returning from Sharon I found a black thumb print on my hand mirror. I had heard that spying went on, but until now I had not consciously connected it with my own life.

I learned that there were even more subtle forms of subversive activity. People posing as Christian Scientists cultivated me in the guise of friends and patients in order to find out what I was doing. This subversiveness was hard to detect. After some months and with careful analysis I put together the following description of these people. These so-called Christian Scientists always took the initiative in making contact, and in maintaining the relationship. They were extremely flattering, supportive and loving in their efforts to win my confidence. As their practitioner or special friend, they confided extremely personal things in order to get me to confide in them. They were only interested in gossip and personal issues. I often found them very talkative. They usually talked constantly, punctuating this voluminous flow of words with bits of false information, or pointed questions about something they wanted to find out. They lied whenever it served their ends.

These people only shared information in order to get me to do the same. Although they professed to support Kerry, they criticized him constantly, attempting to shake my confidence in him. "No one believes Kerry. No one really knows much about the Letters. And those who do have turned against him since the third Letter. The only one for him in my locality is one practitioner, and she won't speak out. No one believes a word he's said because he doesn't give any evidence. . . ." There were some who, no doubt, tried to turn Kerry against me. As I observed these things, I could see how such false friendship could be used to divide friends and families by sowing seeds of

distrust and dissent. Because these people came in the guise of Christian Scientists, it was difficult for me to separate friend from foe. As months passed, I became more astute in detecting which was which. But there was no definite rule for determining whether I was right or not. However I did make a hard and fast rule not to permit anyone in my apartment overnight except my own family.

I gave no indication that I was aware of anyone entering my apartment or spying on me. I often cautioned people calling me that my phone was tapped. Aside from that, I went about my work each day as though there was nothing out of the ordinary taking place. Although these conditions were always uppermost in my mind, I was determined not to live in fear.

In addition to this spying, I faced another challenge in Boston — one that was deeply hidden, extremely subtle. This was the secret hypnotic work I met after moving there. Being a serious student of Christian Science, I was very much aware of the power of evil mental forces. But even more important, I understood how to defend myself against these forces through prayer. I could detect when my thinking was being influenced by harmful mental suggestions. This made me extremely sensitive to the mental atmosphere I was in. My understanding equipped me to ward off every malevolent suggestion that would try to attack me.

The months I spent in the apartment may have appeared unproductive, but soon after moving in I became the object of a type of secret hypnotic work such as I had never encountered before. It took me unawares. I was very happy with the opportunity to come to Boston a few days each week. My apartment was warm and lovely. Here I could shut out the world and have time to think and write. The October days in Boston were good.

Early in November a feeling of depression, acute loneliness, futility, and hopelessness began to build up in my mind. At times, a dull aggravating headache would appear, and my eyesight would begin to blur. I had always been able to heal such conditions through prayer. So when I applied the metaphysics of Christian Science to these problems, they would leave. However, the problems would return again for no reason, and again I would pray until they left. I did not immediately recognize this as secret mental work attacking me.

Such hypnotic work comes in the guise of one's own thinking and is very deceptive. Mental manipulation has many forms — depression, insomnia, extreme excitement, sleepiness, mental numbness, confusion, mental disturbance. It also produces physical effects such as headaches, heart problems, etc.

This mental condition of depression and headache would lift when I was in Sharon, and then return during the days spent in Boston. I decided it had to be malicious hypnotic work. This evil work grew stronger as the winter wore on, and my mental condition worsened. Waves of futility would sweep over me and I wanted to give up the struggle. But this I knew I could not do. I did believe that I could out-last the attacks because I understood what was taking place, but the struggle was constant and severe.

One day late in March, I left Boston a day early and took the train to Sharon, because I could not endure the mental attack I was under any longer. The mental pain was indescribable. I had to get away. As I rode out of the city, the mesmerism lifted to a large degree, and I found relief. I didn't know whether I could return and face this unseen mental force again. Then I realized that if I ran, if I quit, this would be my Achilles' heel. There would be something I would always fear, and eventually I would either have to overcome it or it would overcome me. I knew I had to go back and face it down.

During the next four days in Sharon, I prayed without ceasing and gained some dominion over my thinking. I returned to Boston the following Wednesday as usual and took up my life as though I had never been affected by this mental malpractice. Alone in my apartment, I prayed. During that week, I broke the power of that vicious mental work. I was free. With my victory over the malicious attack, I felt a definite turning point in my thinking concerning the church. I remained above any further mental work of this nature for some weeks. The depression lifted, my eyesight improved, and the dull pain in my head left. I felt I had overcome the worst of it. The work against me was still going on, but it didn't actually interfere with my thinking. The weeks between the first of April and the middle of July were relatively peaceful.

In July, Kerry returned to Boston to begin work on the fourth Letter. Things were always greatly stirred when he came to town. He made himself known. He called Alton Davis. He went to church. Word was out that he was back to get out the fourth Letter. Naturally, I would be involved in its preparation.

The week before we began on the Letter, I came under the most violent mental attack I had ever had to endure. It was as though great black rocks of hatred were being hurled at me day and night. It penetrated practically to the heart of my consciousness, and brought on intense mental anguish. There was a suggestion that everyone violently hated me, — my family, my best friends, the entire world. Even though I knew what it was that was attacking me, I did not seem to have the mental strength to rise above it. It increased in intensity and brought on a severe pain in my head and a serious problem with my eyesight. Then came the definite mental suggestion that I had a brain tumor. I knew this was not so, and none of this experience could frighten me. Even though I could not free myself of it, I did understand what it was and I knew I could outlast the attack. Then again, I could always leave. But I didn't want to do this, so I worked on. As I prayed and resisted the hypnotic work, there came, after six days, a complete lifting of it.

I regained control of my mind. The hypnotic suggestions ceased to have power or influence to mesmerize me. This was the last time that this kind of mental work penetrated my mind to such depths.

Once again I had overcome being handled mentally. That evening as I walked through the Christian Science Center, it was filled with a feeling of holiness — the gentle presence of such love and peace as I have never felt before or since. This love and peace filled the apartment that night and I went

to sleep surrounded by it.

When the first Letter was sent in January of 1976, this same malicious attack was unleashed on Kerry. I was in frequent contact with him during these trying days and I could see first hand his battle with this diabolic hypnotic work. He was the first to stand in the front line of this mental battle and endure it until he overcame it — not only for himself but for the church. For weeks he allowed himself only a few hours of sleep a day, and even then he would not drop into a deep sleep for he would have no defense against this work.

There was one great difference between his stand and mine. He was in daily contact with those who hated him for what he was doing. He talked with them on the phone. He had meetings with them. He went to church and faced them. I wasn't strong enough to do this. I stayed very much to myself, and yet it was all I could do to hold my own and not quit or go down under it.

In Kerry's struggle to rise above these attacks, he told me once that he had gone to church feeling as though he had been hit across the back with a board. As he sat there praying to be free, he recalled the words of a poem quoted in *Miscellaneous Writings* by Mrs. Eddy:

"Man in the sunshine of a world's new spring
Shall walk transparent like some holy thing."

As he thought of this, he knew this mental work had no power over God or over man in God's likeness. He walked out of the church free of all mental and physical pain. This vicious hypnotic work never seemed to reach him after this.

With his stand, Kerry broke the mesmeric hold that was controlling the church. He achieved the initial breakthrough; he drove the opening wedge. At one time someone told Kerry that it was a miracle that he was still alive; there had been enough mental work done against him to kill ten men.

In relating these experiences I have touched upon the ultimate purpose of the Kerry Letters.

There is emerging in the forefront of scientific work the first real knowledge about the power of secret hypnosis. Malicious hypnotic work is harmful physically and mentally and, in some instances, it is lethal. An accomplished hypnotist can control the mind of an individual without his being aware that this mental control is taking place.

This growing power of malicious hypnotism presents a grave danger to heads of government and people in positions of power. The free world is searching for a way to defend the human mind against these attacks. So far as I can determine, there is no sure defense from this work except in the metaphysics of Christian Science. Mary Baker Eddy saw this day coming and provided a means for counteracting such evil work. She presented a means of protecting oneself against it through divine metaphysics.

It was my conviction that Christian Science provides the spiritual answer for counteracting secret hypnosis. However, if Christian Science should be lost, then hypnotic control would run rampant through the world

and gradually engulf humanity. Perhaps trained mental workers may not control all minds, but they could and would control *important* ones, those who make decisions and have authority. The significance of Christian Science is its power and ability to nullify such hypnotic work. Those who are working to control the world through mental means, *know* that this Science offers a sure defense against their hypnotic control, and so their first and prime target has become the Christian Science Church.

Until Kerry began sending his Letters, it was apparent to me that the Cause of Christian Science would be quietly put out before the end of this century by its enemies.

Both Kerry and I were aware of the effect that these Letters would have on the Christian Science community. There would be waves of shock, disbelief, rejection, desertion of The Mother Church, and withdrawals from the branch churches. There would be confusion, fear, dissension. But time was running out. Churches were closing, members leaving. Nothing was being done to revive the Cause. And if Christian Science were lost, there would close in on the world a dark age such as humanity has never known.

A letter by Mrs. Eddy to one of her close students, Adam Dickey, told of this present challenge. "You must rise to the point where you can destroy the belief in mesmerism or you will have no Cause. It tried to overcome me for forty years and I withstood it all. Now, it has gotten to the point where the students must take up this work and meet animal magnetism. I cannot do it for you. You must do it for yourselves, and unless it is done, *the Cause will perish* and we will go along another nineteen hundred years with the world sunk into the blackest night."

Mrs. Eddy's prophecy was proving to be right. In my judgement, Kerry had no choice but to send his Letters.

CHAPTER XIII

Living in Boston, I would often awaken at night and listen to the chimes of The Mother Church counting the hour. I thought of the many churches throughout the centuries keeping watch over mankind. But these particular chimes were unique to me. They heralded the dawn of a spiritual age. Sounds of the city at day drowned them out. But at night the chimes echoed softly through the darkness of my room.

From the moment I moved to Boston, I became acutely aware of the strange mental atmosphere permeating the Center. When I first moved to town, the third Letter had not yet reached the Field. At this time, the power of the Board was ominous. It dominated the mental impression I had of The Mother Church. It appeared as strong organized control that reigned absolute in this tiny kingdom.

As the bitter winter sent fierce winds of ice and snow through the streets of Boston, Christian Scientists, throughout the world prayed for their church. These prayers were not the usual supplications for deliverance from evil. They were prayers of scientific metaphysics pitted against the anti-Christ — “spiritual wickedness in high places.” The mental work of God-like thinkers was resisting and destroying the hypnotic work and despotic control of those striving to destroy Christian Science.

During the winter I was certain I could feel the power of the Board diminishing. I heard from several sources that the Center was in chaos. Then about the first of April I felt intuitively a distinct turning point. It was as though the hardened strength of the anti-Christ had experienced definite signs of softening and weakening.

There was no outward evidence of this, but my intuition of it was very strong. When I mentioned it to Kerry, he said he had felt it too. I heard from several Scientists in the Field who were working on committees which were praying around the clock for the church. They told me they also felt a change in the atmosphere of the work, as though the resistance, the defiance of evil had begun to ebb. Whatever it was, I felt a shifting in the mental atmosphere.

The third week of July, I awoke one morning with a feeling of absolute certainty that the church was going to survive although it might be months, even years before reformation or renewal of the Cause would be apparent. From that day on, I no longer feared that the Cause would disappear. I could not explain this intuition to others, for the visible evidence indicated that the organization's control was still strong — very strong. Yet, I knew that God had already established the outcome, and it was good.

I felt some evidence of this softening at Annual Meeting. The meeting of 1977 was very different from the previous year. In 1976 the meeting had lasted three days and had attracted a record crowd. In 1977 it lasted only one day. Around eight thousand Christian Scientists attended. In my opinion it had a subdued, serious mood.

For the first time in my years of attending Annual Meeting some of the

problems of the Cause were mentioned. Members were told that there was a steady decline of two percent annually in the subscription rates of the periodicals. Circulation of periodicals was twenty percent lower than in 1967. *The Christian Science Monitor* was threatened with a ten million dollar deficit, and circulation was now at its lowest point in ten years. Circulation of the periodicals had been gradually declining since 1955, and the chairman of the Board of Trustees of the Publishing Society said, "The continuance and prosperity of our periodicals demands that the decline in circulation and financial support be decidedly reversed."

I felt there was more humility expressed by the speakers. One speaker from the Publishing Society asked the members to tell the Publishing Society how they preferred to use and share periodicals in their community. He said, "We're not going to impose centralized programs on you."

The manager of Branches and Practitioners remarked that his department was working to cut down on demands made of the branch churches by The Mother Church. The report of the Annual Meeting printed in the August *Christian Science Journal* carried this information to the Field.

At the meeting we had reports, panel discussions, singing, films, a concerto. But no answers. One very significant thing did happen, however. Each year in the past, following the address by the Chairman of the Board, the entire audience always rose to its feet to give the Board a standing ovation. This year there was no standing ovation. No one stood. Some did not applaud. A few simply got up and left following his closing remarks.

Following the 1977 Annual Meeting several seemingly significant changes took place. Otto Bertschi of Switzerland resigned from the Board. He was replaced by Harvey Wood, an American citizen. William Lee, the head of the Department of Practitioners, left Boston, and there was rumor that a second Board member would soon resign also.

As I watched these events, I was not impressed by them. It was my opinion that such changes were superficial for there was a hard core of individuals who were actually in control of the church, and they did not leave.

Until the Summer of 1977, the Kerry Letters alone carried the only news to the Field about the church's crisis. But there was a definite turning point in Kerry's favor when, in the summer and fall of the year, several other letters by creditable Christian Scientists began to reach the members.

The first of these was the Pickett letter known as "The Boston Situation." It began to spread through the Field early in the summer. Mrs. Rosalind Pickett of Indianapolis, Indiana composed a forty-seven-page letter, analyzing the problems in the church, asking astute questions, and giving discerning criticisms of the Board and the Kerry Letters. In April of 1977, Mrs. Pickett sent a copy of her letter to twenty-two officials at the Center.

She also sent a copy to Kerry. He was extremely impressed and phoned her immediately to ask if he could make two copies, which she permitted him to do. He sent one to Alan Young, who in turn called and asked to make copies. With that the letter began to be circulated in the Field.

Mrs. Pickett was an ardent Christian Scientist, serving on the board of her

branch church when she sent this letter to headquarters. She stated that she had no reason to believe the statements of Kerry, whom she'd never heard of, as against the Christian Science Board of Directors whom she had venerated all her life. But, she said,

Kerry made specific charges; he named names; he offered proof; he signed his name to the letters and circulated them through the United States mail.

The Board's rebuttal letters kept citing Kerry as "inaccurate, dishonest, exaggerating," but missed chance after chance to squelch his "falsehoods" and "misrepresentations" by simply stating the correct fact.

She asked,

After the first Kerry letter, does our Board of Directors appreciate how eagerly we in the Field waited to hear a positive and forceful denial that would have "sent Kerry packing?"

Instead the initial Board letter merely told us to disregard the Kerry allegations of mismanagement and immorality in our Mother Church, but did not give us the comfort of a single specific denial that would have proved the Kerry charges untrue.

She further stated that the three Kerry Letters were signed by Reginald G. Kerry, whereas the first Board letter to actually detail specific denials of his charges had no signature, not even a date. Then she asked,

How can we in the Field fail to be impressed by Kerry's willingness to lay his name on the line as against the Board of Directors of The Mother Church issuing unsigned statements?

Mrs. Pickett stated under the heading: "Board Wanted Evidence; So Did Field!:"

The Board . . . declared Kerry's charges untrue but kept inferring it wanted "proof," and "evidence" from him.

As we in the Field saw it there was scarcely a Kerry charge that could not have been answered by a straight-forward "yes" or "no" by the extensive inside information which is (or should be) at the disposal of the Board of Directors. We in the field wanted proof or evidence too!

She said, in reference to the five Normal Teachers' letter, that she had no doubt of their spiritual ability to judge what is true or false, but she doubted their ability to investigate the Kerry charges. Then she said,

We could not see that the teachers' letter did any more than supply their personal opinion, their personal interpretations, and their personal faith in the Board of Directors.

Then she remarked,

It worries us that there are so many Kerry charges we *know* to be true (many before he said them), that we just can't accept a blanket "all is well" with The Boston "Situation!"

Mrs. Pickett wrote regarding the moral issue,

Of all the Kerry charges none are more shocking to us in the Field than the morals issue. The resulting tongue-clucking on this topic has obscured consideration of other questions that need answering. . . .

Surely nobody but a fool or a madman would (without substantiation) make up such bottom-of-the-barrel charges, sign his name to the document, and put it in the United States Mails.

And surely the person so vilely accused would not, if innocent, stand passively by, with no more denial than an unsigned letter! . . .

Was there no one at The Mother Church, including the accused persons to sign his or her name to specific denials of Kerry's specific charges in the moral phase of the Boston Situation?

About the financial charges, Mrs. Pickett asked this very pointed question.

Why is The Mother Church allowing questions to be raised about income and expenditures when all it has to do is publish the basic facts?

Because Mrs. Pickett did not know Kerry and was a staunch supporter of The Mother Church, her letter was an honest and devastating analysis of "The Boston Situation." It substantiated the fact that Kerry's Letters were being widely circulated and believed.

In July of 1977, the non-profit organization, United Christian Scientists, sent a third bulletin to the Field. This organization had been going through deep waters since it began in Plainfield in September 1976. Originally the headquarters of UCS were to be in Plainfield, New Jersey. Steve Evans of Plainfield was in charge of UCS and he was working to build an organization that would support and promote Kerry's work. Soon after the mailing of Letter #3, a conflict began between the two trustees in Philadelphia and Evans. As the rift grew, the trustees in Philadelphia voted to move the headquarters there. A second UCS Bulletin was sent from Philadelphia in January of 1977. Evans withdrew as a trustee. Legal action was taken to obtain from Evans the correspondence and financial records that had come to him while he was in charge of UCS. This lawsuit was holding back the work that UCS was designed to do. In May of 1977, David Noland of San Jose, California was asked to come in as a negotiator to settle the suit. The suit was settled at that time, and the trustees asked Noland to come to Philadelphia as a trustee, and run UCS.

Noland was not able to move to Philadelphia, but he did offer to move

UCS to San Jose and run it from there. The trustees were agreeable to this. Soon afterward, he announced his first conference to be held in San Jose. At this point, UCS began to fulfill a very important mission in the Church's crisis. Through Noland's conferences, bulletins, the contacts with Scientists throughout the Field, UCS reached many who were interested in the issues raised by the Letters. He has been responsible for much of the newspaper coverage and accurate publicity that has kept the issue alive.

Following the bulletin of UCS in July, the Field received a letter from the members of the Plainfield church telling of their devotion to Mrs. Eddy and the Cause of Christian Science. It related the good that this branch church was accomplishing. It also told of the conflict that had been building between the Board in Boston and this church that led to the removal of the church's listing in the *Christian Science Journal*. Various charges were brought against this church by the Board. The letter from the Plainfield church stated:

We have pleaded with the Board of Directors by letter and in meetings with their representatives to conduct a full and fair investigation of the charges against our church, but this they have refused to do. The Board of Directors has accepted as gospel truth every libelous and defamatory accusation against our church and its members, no matter how preposterous. For example, the Board of Directors accepted as true and as a basis for disciplining our church, a fantastic report that the members of our church threatened and cursed children in public places! We challenged the Directors to lay the evidence of this charge before our First Reader, so that he might investigate and, if true, discipline the offending members. Their failure to respond is convincing proof of the spuriousness of the charges against our church.

The last straw was when the Board of Directors issued a demand that our church dismiss its entire seven-person Board of Trustees, and replace it with a new Board, which must declare its "loyalty" to the Christian Science Board of Directors — this in violation of Article XXIII, Section 1, of the *Manual*. By a unanimous vote of 68 to 0 at a corporate meeting, the members of our church refused to accede to this outrageous, unprincipled demand, knowing full well that the penalty for taking this stand would be withdrawal of recognition by the Directors and the removal of our listing from the *Journal* . . .

In conjunction with the mailing of Letter #4, Kerry's good friend, Mrs. Grace Ross, also put out a letter about her experiences with the Carpenter Foundation. The Carpenter Foundation had been founded in Providence, Rhode Island in 1946. It was a collection of material by and about Mrs. Eddy, including some of her early unpublished writings. Gilbert Carpenter, Sr. had spent a year in Mrs. Eddy's home as an associate secretary. His reminiscences had been put in an invaluable book, *Mary Baker Eddy, Her Spiritual Footsteps*. When the early workers who knew Mrs. Eddy saw historical facts about the Cause being locked away in the archives of The Mother Church, they gave and bequeathed their memoirs and recorded

statements of Mrs. Eddy to Mr. Carpenter and his son. When the Carpenters began to publish this material instead of turning it over to The Mother Church, they were ostracized and persecuted by the organization.

In April of 1973, due to a lack of funds, the Carpenter material was turned over to The Mother Church with the understanding that the material would be available to Christian Scientists upon request. Kerry negotiated this agreement. Once the Board had this invaluable material, they refused to make it available to the Field.

Mrs. Ross, a *Journal*-listed practitioner, wrote in detail of her experiences with this Foundation. She was secretary to the Carpenters, and when they passed on, she remained as secretary to the Foundation. The material of the Foundation was well-known in the Field, and her letter was of great importance to the present crusade. In her letter, Mrs. Ross shared her years of dedicated, honest work with the Carpenter Foundation. She also gave documented evidence of the abuse of Board power.

Soon following Mrs. Ross' letter, Don S. Greer, a Christian Scientist with impeccable credentials as a loyal, dedicated worker for the movement for over forty years, sent a letter to the Field. His concern was for the church's policy of "authorized" and "unauthorized" literature. He wrote:

The day has come when we must seriously question whether we are presenting Christian Science in the proper manner for it to have the impact on world thought that our leader foresaw, and to bring about the results she predicts for this century. We *must* ask, "Has something gone wrong?" and find the answer. . . .

Feeling the responsibilities of my position in the church, aware of my "duty to God, to my leader, and to all mankind," and mindful of the questions at the beginning of this letter, I undertook a program of study and research starting almost four years ago. I looked widely for answers and found much enlightenment from numerous publications. Thus encouraged, I inquired of church officials about giving some publicity to these thru articles or advertisements in the Monitor. Disappointment turned to dismay when it became apparent that not only was such publicity forbidden, but that after many, many years of study and activity in the officially approved manner, one obviously is not considered qualified to read so called "un-authorized literature" and to be able to discern for oneself whether written material of one's own choosing contains truth or error! . . .

I have tried to interest the Christian Science Board of Directors and the Trustees of the Publishing Society in investigating these matters. I felt it was a duty to do so. My efforts were without apparent results. It seemed the more insistent I became, the more resistance there arose. Suspecting that further action on my part could only result in my being excommunicated also, I resigned all my positions a few weeks ago. . . .

These letters were not the work of "dissidents" trying to destroy the organization; they came from church members like Kerry and myself, deeply

concerned over the future of Christian Science. These letters substantiated Kerry's charges, echoed his questions, and expanded on his information. In the midst of this flurry of letters, Kerry mailed Letter #4.

CHAPTER XIV

For six days before Kerry and I began the fourth letter, I had endured the vicious mental attack related earlier in the book. I was dulled and depleted by it. I had survived it, but I was weary from resisting the mental work that was still trying to reach me through aggressive mental suggestion. I brought little news or inspiration to Letter #4, nor did I look forward to getting it out. However, Kerry needed my help and my apartment was the most convenient place to prepare the Letter for mailing. I put aside everything to help him with it.

In me there was growing a certain intuition that the Boston church organization might not survive. Whereas my original involvement with the Letters stemmed from a great desire to save the organization, I began to wonder if this was possible. From a few reliable reports reaching me, there seemed to be a complete breakdown in conditions at the Center. I was told it was in total chaos. I felt very saddened by this. Yet it became increasingly obvious that new members on the Board could not prevent a subversive element from infiltrating the church and destroying Christian Science. The Mother Church had great influence over the entire movement. Each adverse influence from Boston affected every branch church, every member adversely. And, in the light of what I had learned of Communism, it would be foolhardy not to believe that this destructive work was going on, and would continue to do so until Christian Science was destroyed. When I heard reports of lack of funds and confusion and chaos at the Center, it meant to me that the strong central core of negative, harmful powers influencing the church was giving out. It was possible that the church, freed of the domination of a controlling hierarchy would find new life and vitality. This became my hope.

I had already done much of the preparatory work for the fourth Letter before Kerry returned to Boston. I had put the mailing list in order and secured a mailing permit for bulk mailing. I had learned to be patient with events for timing was everything, and it appeared that Kerry was intending to send the fourth Letter soon after Labor Day. At this point it was impossible for me to plan anything.

The last week in July, Kerry returned to Boston. He made his presence known by attending services at The Mother Church. He sat in his usual place, — seven rows from the front on the right, and as he left, he spoke to everyone. He met with Alton Davis, counsel to the Board but nothing was resolved.

It was late summer. The city was hot, following a record-breaking heat spell of 102° earlier in the month. It had been 110° in some parts of Boston. In the heart of the city, the heat was with us day and night. The streets swarmed with people and traffic was snarled. Around the Center there was construction that blocked the streets in every direction.

In the midst of this heat, traffic and mental turmoil, we began the fourth Letter. Kerry entered this Letter campaign with tremendous drive. He

worked constantly. He thought of everything to the minutest detail. Nothing was left to chance, nothing forgotten.

As usual, it was a struggle to get the Letter together. This Letter could only be an anti-climax to the third Letter. I began a draft of the Letter by putting together eight single-spaced typed pages of information. I did not have much information that was new or startling. Kerry took these eight pages and mulled over the Letter for eight or ten days.

Meanwhile, he had given much thought to the packaging of this Letter. He wanted the envelope to carry the return address of the Center as usual, and it was to have a green zig-zag border around it, similar to the envelope the Center frequently used. I went to my printer and worked this out with him. Three days later I paid him \$300.00 and picked up the envelopes. When Kerry saw them, he was very pleased. While I was at the printer, I got an estimate for printing the fourth Letter. It would be at least \$2000.00. Meanwhile, Kerry deposited \$1500.00 with the Post Office to pay for the mailing. I took eight thousand of the envelopes to friends to have the address labels applied. I applied nine thousand labels myself.

When Kerry returned his draft of Letter #4, I was most impressed. He had recognized the value of the many letters being written by other highly respected Scientists, and he decided to let them speak for him. As you will see, in this Letter Kerry begins with a brief introduction and then presents the first letter.

Beloved Christian Scientists:

After reading the August 1977 *Christian Science Journal* and listening to the "still small voice," I am sure that you know what is going on in Boston. A former employee of Branches and Practitioners wrote his teacher recently:

Dear Mrs. Bauman:

It has become increasingly evident to me that Mr. Kerry's accusations are approximately 95% accurate, the remaining 5% inaccuracies are of minor significance. I have been in touch with top professional men in the Field who are loyal class-taught members of TMC. From their observations of the C.S.B.D., C.O.P., and the Monitor, the real truth is beginning to shine through the gross cover-up; just as it did in our Nation's capitol in 1974. One such individual is owner of one of the largest private investigating firms in the U.S., (also a loyal class-taught student) has offered his services for an in depth investigation into the financial and administrative practices at Hqtrs. He can guarantee his team of experts to be unbiased, honest, and thorough in their report to the Field. His retainer of \$100,000.00 is a reasonable contribution, considering what we have lost, are losing and may lose if something isn't done immediately.

While participating in the "HOW" meeting last month in Glendale, CA, I couldn't believe my eyes when I saw Mr. William Lee with official title, presiding over the last twenty minutes of the Sat. morning meeting. When he started preaching to us about why we should ignore the error of the prob-

lem and do a better job of knowing the Truth, I wondered if Mr. Lee knew about steps 2, 4, and 5 of treatment in our black book. Maybe Mr. Lee is so advanced, he only witnesses instantaneous healings in his practice? If so, he's come a long way from the days in 1968—'70 when I worked with him in B & P. I say this because I personally received an *illegitimate offer* from Mr. Lee to enlist me as a practitioner in the Journal. I feel that now may be a more receptive time to relate the facts of this encounter to the right people.

Mrs. Bauman, I could relate much more about my encounters with other officials during my tenure at Hqtrs., (i.e., Charles Louis Reilly, now holding even higher posts). However, we need not belabor here the error, it's obvious to you I'm sure. What we must do is to work to hew down the "fruitless trees" at Hqtrs. We must take a stand against the "wolves in sheeps clothing" — face the foes (all those wicked liars in high places), as Mrs. Eddy had to do in the pioneer days of Christian Science. Then we will have room to plant fresh trees, nurtured by this rich and fertile Field. The harvest would be truly great, as it was in the early 1900's.

Finally, I feel you should be the first to know of my individual protest. Because I pray daily the Truth about our Cause, I am alert to the negative movement that has been fostered at Hqtrs. I have witnessed bold face lies from members of the CSBD, the Treasurer, the COP, and the assistants of these offices. The "Foe" has been revealed to me — I know what it is and whom it is working. Best of all, I see how it is being destroyed, (self-destructed)! It may/may not mean losing for a short period of time the material structures we revere as Church Center. However, I feel it will be a new beginning for our Leader's prophecy. Strict adherence to MBE's latest edition of the Manual, together with equal adherence to the Deed of Trust under Mrs. Eddy's Will, would fill every vacant seat in every auditorium where a Christian Science Service is convening. The Monitor and the Periodicals would once again become the world's leading religious publications. The CSBD is responsible for this adherence or, as in our present situation, the lack of it. Therefore, until such time when the members of the CSBD are replaced by honest, competent, and humble seekers for Truth, I shall withhold my per capita payment save one dollar to the Treasurer of TMC. I also shall refuse to listen to the "progressive propaganda" from high ranking Mother Church officials such as I have heard the past ten years. When, and only when there has been a professional investigation by a reputable firm and the findings published, will I return my financial withholdings to a new Treasurer — whomever he may be. Mrs. Bauman, I regret that you were involved in the CSBD's reply to the Field. I feel a C.S.B. should be set above the politicking of an incompetent CSBD. This letter has covered up only for a short time the truth about the deplorable condition of our Church Administration and The Monitor.

Our forever leader foresaw again this opportunity to grow. She knew it was coming — just as Christ Jesus knew the cross was coming. It is a time of "Armageddon" and in it we'll find the Crown of rejoicing. As Jesus found

his trial, crucifixion, and resurrection to be the establishment of everlasting Christianity, we will find our battle to be the restored Leadership of the Science of Christ. Her imperative questions still ring through the decades: "What will you do about it?" "Will you doff . . .?" "Will you give . . .?" [Miscellaneous Writings, pg. 177:1-20]

Isn't it time to "answer at once, and practically, and answer aright!" [ibid]

Lovingly,

Ronald G. Hansen, C.S.

P.S. to Mr. Kerry; Though we have never met, I feel as though I know you. We have a mutual good friend, who speaks highly of your personal character. However, your stance in letters #1-3 speak highly enough of you in my opinion. Felt you would be interested in seeing another's stand whose feet are on common ground with yours, — I feel it's holy firmament too! If you are wondering why this message was so long in coming, it's because after 5 years working in B & P under Charles Louis Reilly, I learned the importance of good timing. Now, I feel the time is right for what little contribution I may give. Without your first 3 steps, none of this would be possible. For those steps, the courage, moxy, and love, I stand in awe of you. I look forward to hearing from you soon. Ron Hansen.

Kerry suggested that those members who were interested in an investigation should contact Mr. Hansen and gave his address.

The Letter included three other letters from concerned Christian Scientists similar to Mr. Hansen's. Kerry then referred to the Pickett letter and gave Mrs. Pickett's address, urging the reader to write for it.

The Letter then asked: "Are we going to lose the *Monitor*?"

There is serious talk of discontinuing the *Monitor*. At this time, John Hughes, editor and manager of the *Monitor* and Eric Bole, a trustee of the Publishing Society seem to favor *stopping the Monitor* . . . John Peterson said that the *Monitor* would need a 400% increase in circulation just to break even. Jack Thornton told a large audience that only a miracle could save the *Monitor*!

Not even a miracle can save Pleasant View at this time. I was told last month that this estate, sold to the state of New Hampshire for *two million dollars* in 1975 has recently been appraised and valued at *over ten million dollars!* The official who told me this said it was the most beautiful building and grounds in New Hampshire. "The church must have spent hundreds of thousands keeping it up," he said. Today it is being used as an extension of the state mental hospital with a plaque on the grounds marking it as the former site of our Leader's home.

FIFTH RATE BOARD?

Double-talk Sleeper and hot-head DeWitt are now running the Board. They hope to have a new "yes" man in Harvey Wood.

The honesty of Otto Bertschi got him off the Board. Has the Board taken

out personal liability insurance on themselves that is costing about a quarter of a million dollars annually? The Board is demanding 'loyalty oaths' from practitioners, teachers and churches who question their actions, as you know. . .

. . . The Board had printed in the August *Journal* a full report of the Annual Meeting with its discouraging news. This made many Scientists *very angry*, for they felt that this was not for public consumption, but should have been privately given to the members through the churches . . . The Board has *permitted* the C.O.P. to send throughout the Field a report that *I have passed on*. On the contrary, I am alive and well and still working to uncover and correct the immorality and corruption at the Center. . . .

Many members are distressed because no one *knows* the real financial situation of The Mother Church. The Board *refuses* to tell the Field the yearly operating costs, maintenance and fuel costs, the payroll and pension payments of The Center. The members' request that an audit of the Church's financial situation be made available to the members who support it is *more than justified*. Such an audit would answer many questions such as, Why does the Church pay *two million* in taxes to the city of Boston on non-taxible property yearly? Why did the Board sell Pleasant View for a fraction of its real worth and *give away* the two lots on Huntington and Massachusetts Avenues to the city for low-income housing? These lots were apparently given away at the *whim of the Board*. . . .

. . . Employees at the Center have been *cut drastically* with one worker often doing the work of two or three people. At one time recently the funds were so low that a worker told a friend, "Be sure to pay something to the Church and give it to the General Fund. The wages are paid from this and one week it was so low that we didn't know if we were going to be paid or not" . . . There is terrible confusion at the Center because of the cuts, the shortage of funds, the shortage of workers . . . yet, what was the picture given at Annual Meeting? Read Marc Engeler's remarks in the August *Journal*. His report was one of *double-talk designed to give an illusion of sufficiency*. . . . Is the Board going to wait until it is *too late*, as they have done with the Monitor and the periodicals, to tell us that the Church is insolvent? We see the signs coming, — *cuts* in employees, and in benevolent work, *sale* of property, *cancelling* TV and radio programs, *curtailment* of publications, the five-day Monitor, the smaller Heralds. Now, talk of *discontinuing* the Monitor and perhaps even the periodicals! . . . There has been no accounting for the *three hundred million dollars*, no accounting for the *outrageous cost* of building the Center, no inkling of the *true salary* of the Board, *no denial* of the \$24,000+ a year retirement pension for former Board members. . . . More and more members are withholding money to the Church because they do not *trust* those in charge. This withholding will continue until direct and honest answers are given. The members are asking, "Why is the Board allowing these questions to go unanswered and the finances of the Center to get so dangerously low, when all it has to do is publish the basic facts? Why isn't it eager to prove its honesty by giving the members an honest-to-goodness, dollars and cents audit?" Because they will *not*, the questions remain. Does the

Church still have a tie-in with *foreign* investments? Why has the Field never been given a *full statement* of the building estimates and costs of the new Center? They paid for it. Why was the Special Building Fund closed before final payments? Why was the tapping of reserve funds permitted? Why was the Field told by Sleeper in 1973 that "We're all paid up and prayed up," when we still owed another *fifteen million dollars* in open contracts? Was the money shortage so tight after finishing the Center that *valuable and irreplaceable* real estate had to be liquidated?

SEPARATION OF CHURCH AND STATE

Of growing concern to many in the Field is the repeated violation by the Board of the sacred law of separation of Church and State. It was breached when the Board went to Washington and had a special bill enacted in Congress to extend the copyright of Science and Health. Many inside and outside the Cause were very disturbed over this. The Board also went to the State legislature to have the Chapter 39 of the Public Statutes of Massachusetts wording changed from citizen to resident. Again they went to court to transfer the copyrights and publishing business under the New Hampshire Trust from the Trustees under the Will of Mary Baker Eddy to the Board of Directors of The Mother Church. Again when the Plainfield Church in New Jersey was notified that it was no longer a recognized branch of The Mother Church, John Peterson turned them in to a governmental agency with a letter that said in part, "We are not informed whether these persons who formerly constituted First Church, Plainfield will continue as a church of another denomination. It would not, however, be appropriate for such a group to continue to claim or be granted tax exemption from property taxation on the grounds that it is part of our Church." . . .

THE CHANGE IN THE MANUAL IS STILL WITH US

The Board is still trying to tell the members that the *Manual* has not been changed. Do they really understand how serious this change is? When Mrs. Eddy first established her church, it was 1878, through a state charter *which put the church under state laws*. This meant that changes in state laws could seriously affect the future of her church. She disbanded this organization and then established the church on the Public Statute; *it became a corporation with the legal right to operate under its own laws, — the Manual, and to remain forever answerable to the members and not the state*. When the recent change in this Statute was first instigated by the Board and then added as part of the Manual in a footnote, this carefully worked out plan by our Leader to *protect* our Church from any control by the state was flagrantly violated. Does it not open the door to further footnotes? If this Statute were to be changed in ways that were not compatible with Christian Science, would the Board keep adding footnotes? And if the Statute were changed in a way that deprived the Board of holding title to the Church property, *could the Board then retract its Manual changes and revert to the Statute as defined in the Deed of Trust as it was first established?*

IMMORALITY

In my *third letter I signed and circulated in the US Mails* charges of homosexuality and lesbianism against certain *named* individuals in position of authority in our Church. I was *not* taken to court or jailed. Not one person named sued me. Those whom I accused have taken no positive action against me other than to issue a denial of these charges in an *unsigned, undated* "Corrective Letter" issued as an answer to my third letter. How could these persons, *if innocent* defend themselves with nothing more than an unsigned, undated letter? To many this is an admission of truth to my accusations. While publically the Board asserts "There are no known homosexuals working at headquarters," to those who know better, they admit that such immorality exists but *they do not know what to do about it*. Mr. Sleeper told a member — "We should have forbearance for them and be compassionate." . . . Actually, the Church is taking *no stand against* homosexuality. . . .

There is certainly Biblical authority regarding the sin of homosexuality: Genesis 19; Romans 1:25—27; Leviticus 18:22; I Cor. 6:9,10. How can we expect Christian Science to fulfill its mission when the moral corruption is so wide-spread at Headquarters?

NO ANSWERS

Thousands of letters have poured into Headquarters wanting answers. What have these loyal members received as answers? *NOTHING!* Empty words, more coverup, more denial, continued assassination of my character.

It is true that the stir in the Field has had some effect. Mr. Lee is no longer at Headquarters. Otto Bertschi has resigned. The speakers at Annual Meeting were not so quick to blame the Field for our problems. There was some humility and a desire to work with the churches and members rather than dictate to them. However, these small changes do not really get to the root of our problems and solve the more serious charges brought up in my letters. The Board is still refusing to face up to them. The unsigned, undated so-called "Corrective Letter" sent out on a Church Letterhead did not answer squarely one charge that has been made. . . .

Such high-handed covering up, the refusal to answer the members in an honest, straight-forward way, is forcing many Scientists to think more for themselves, to speak out, to take a stand, to refuse to believe the hypocrisy spoon-fed them by Boston.

What can you do?

You can again send letters and telegrams to the Directors protesting and demanding their resignation. And you can support an investigation, confident that this is the next step in the unfoldment of this demonstration. Surely, when this is accomplished, then God will unfold the next footsteps and take us "all the way."

The Letter told briefly some facts about the Carpenter Foundation. And in a P.S. Kerry related his inspiring experiences with "Independent Christian Scientists" and their healing work.

Kerry closed with the remark, "I am grateful for your continuing support. Things are overturning rapidly." The Letter was signed Reginald G. Kerry, C.S.

While we were writing the fourth Letter, Kerry told me that Mrs. Ross had been working for months on a letter of her own regarding the Foundation which she intended to send to the Field.

As we were finishing Letter #4, I asked him about her letter. He said she needed help with the final draft.

I knew how important this letter was to the Cause and so I told him that I would help her. The last week in August he brought Mrs. Ross to the apartment and she and I worked to get her letter together.

The Sunday before Labor Day, I had one final session with Mrs. Ross. I worked that night and the next morning putting in changes and getting the letter ready for the typist. By noon it was finished.

I called Kerry and told him that the letter was done. I had only one copy of it and I did not want to let it out of my hands. So, rather than mail it, I preferred to take it to them. I offered to meet them half way between Boston and Providence. Kerry suggested a Pancake House on Route 1. We had pancakes at four o'clock in the afternoon and I gave them the finished letter. As I started the car and drove back to the city, I had a definite feeling that my work in Boston was almost finished and I would be leaving soon.

Kerry's Letter #4 was being typed Labor Day weekend. He did not get it until the following Wednesday. Meanwhile, he and Mrs. Ross went over her letter and took it to the typist. He secured the mailing permit and I ordered the envelopes for the Ross letter. On Thursday, I met Kerry at my printers, and we went over his letter again. He left it with me to make some corrections and went to New York to pick up a friend, Elaine Grand, who was coming from Switzerland to help us prepare the letters for mailing. When I met Miss Grand, I found her to be a charming French-Swiss woman who gave a sparkle to the days and nights of work ahead of us.

On his return from New York, Kerry went to the printer on Monday and checked over the Letter, corrected a few mistakes that I had missed, and watched it go to press. The printer delivered 17,500 copies the following Friday. This was the beginning of two weeks of unrelieved work. Over 35,000 letters for Mr. Kerry and Mrs. Ross were labeled, stuffed, counted, bagged, and taken to the Post Office from my small apartment. It was a labor of love for the Church from us all — Miss Grand, Charles, Mrs. Ross, Kerry and myself.

I had a sense of finality with the fourth Letter. It seemed to me that these four Letters comprised a phase in the church's history that could not presently be properly evaluated. For the first time since the Board assumed power, the members were questioning it. Why should we have "authorized" and "unauthorized" literature? Why should we be denied access to the archives? Why should the finances be so secretive? Why has the *Manual* been changed? Why was the New Hampshire Trust changed? Why was Pleasant View sold?

Members were withholding money, withdrawing membership, cancelling subscriptions, taking listings out of the *Journal*. To me, the church was shaking loose from the "old theology" that had gripped it for decades, and preparing to build anew on a spiritual foundation.

On Monday, September 14, the bulk of Kerry's Letter #4 was mailed in Boston. A week later, Mrs. Ross' letter was taken to Providence and mailed. The next four days were given to winding up details, and suddenly it was over. That Friday night I stood on Massachusetts Avenue in front of the apartment building and bid Miss Grand and Kerry goodbye, and watched them drive away. They were married soon after leaving Boston.

In the meantime, Charles had quit his position at the bank and was making plans to drive to Phoenix. A week later, I stood in the same place on Massachusetts Avenue and told him goodbye. I didn't know when I would see him again.

I felt that I would soon be leaving Boston too.

CHAPTER XV

I watched Charles disappear into the rush-hour traffic, and then I returned to an empty apartment. Over the weekend I decided to go to California for the winter. I needed to get away. The mental work being directed towards me was still going on. I could feel its effects day and night. In time it could wear down my resistance, and that would be disastrous. The cold winter was closing in, and the overturning at the church could surface at any time. It did not seem wise for me to be in Boston any longer.

I went to the rental office at Church Park and notified them that I was leaving. This apartment building had many Christian Scientists living there who worked across the street at the Center. Until the mailing of the Letters, I'm sure that few of them knew that I was working with Kerry. But it was impossible to hide the events of the past two months. The delivery of 35,000 letters and envelopes was rather obvious. An elevator filled with twenty-seven bags of mail and Kerry standing in the middle of them attracted a certain amount of attention.

Soon thereafter I noticed a very strange thing. The apartment building appeared deserted, empty. Previously I'd seen a number of Christian Scientists in the elevator, the laundry room, and the lobby. Overnight they seemed to disappear. A friend in the rental office noticed it too. It was eerie. I began seeing "Old Horseface" in the grocery again. Eight days before leaving Boston I felt the mental work stop, and I could think freely.

There was no way to keep my departure a secret. I told everyone I was leaving. They wanted to know where I was going, and I told them California. Then they asked when I was leaving. I had learned from Kerry that it was not wise to reveal such information. I planned to drive across the country alone, and under the circumstances, it would be safer if no one knew my time of departure. As the time drew nearer for me to go, I made arrangements to leave on Wednesday night, October 25, but I told everyone I would be leaving Thursday, October 26.

During the next two weeks I packed up the apartment and arranged to have the furniture moved to Sharon. I finished up the many details involved with mailing the Letter. I found friends who would forward my mail and Kerry's. Then I carried my personal things to the garage and packed them in the car. The infinite number of details for my trip were finished by Tuesday the 24th. I had the last two days to roam through Boston one final time.

It was autumn in New England. The trees were beginning to take on color, but the days were mild. For the first time in weeks I had an opportunity to think, to ponder over the past and the future. On Tuesday I walked to the Boston Gardens and back. The nest of trees by the Extension portico gave a bright yellow note to this cloudy day; and the chimes of the church reminded me of the hour as I walked through the Center. I strolled along Boylston and Newberry Streets to the Gardens. There was a special dimension to the city that day. The shapes and colors of everything were unusually distinct and beautiful, — the leaves on the damp pavement, the old churches

with their steeples pointing heavenward, the lake with the ducks skimming over the glossy surface. The day was filled with a mellowness, as though it was marking the end of a deeply moving segment of my life, one I could never recapture again.

I had time to sit by the lake and sort out my thoughts and feelings, — to ponder things I hadn't wanted to think about before. Was this also an end to an era for the Church? Would Christian Scientists in turning on the organization, desert the branch churches in this hour of need? Would these Letters destroy the very thing I was yearning to save? Could the church be reformed, or would it die? What was to be the destiny of Christian Science in a world plunging forward into an era of mental manipulation and control? I prayed to know the answers to these questions. Always I came to this one conviction: the branch churches must be saved. They must continue.

These churches were now being called upon to fulfill their original purpose to "Restore primitive Christianity with its lost element of healing." Would those who love Christian Science stay with the branch churches as the "old" passed away and a new church structure unfolded? Christian Scientists in the past had found this remarkable discovery through the churches. It seemed to me that the hour had come when the members were being called upon to give back to the churches the support the churches had given them over these many years.

It would be through the branch churches that the world would find Christian Science. Through the Reading Rooms, *Science and Health* reaches the public. Should the Reading Rooms close, there would be no outlets for the Christian Science textbook. With few exceptions, it would be virtually impossible for the average person to find a store that sold copies of *Science and Health*. In my view, we had not yet outlived our need for our churches, Sunday Schools, and Reading Rooms. At the moment my view seemed worth very little, for only the current of events and the prayers of Christian Scientists everywhere could resolve this crisis. "The effectual fervent prayer of a righteous man availeth much," and many righteous men and women were praying for this Cause.

On Wednesday afternoon I drove out Storrow Drive to Mt. Auburn Cemetery. It was a warm, bright day and there in the sunlight I saw Mrs. Eddy's grave for the first and only time. Beside a small lake, the memorial was simple, yet majestic. The grave rested on a slightly raised platform and was covered by a diadem supported by six pillars.

While this represented the last resting place of this great woman, she lives still in her writings. These cannot be destroyed. They lay a foundation to a spiritual age. Mrs. Eddy opened up the infinite universe of Mind and defined the *spiritual* nature of all things. She gave the practical means for counteracting and destroying the evil power of animal magnetism.

I thought of the effort being made at this time to erase the land marks that proved she had lived in this New England world a century ago. The sale of Pleasant View! The destruction of the marker of her birthplace in Bow, New Hampshire! Would other historical landmarks disappear slowly, but

surely with the tides of time?

Even more distressing was the effort being made to humanize Mrs. Eddy in the books being written about her. The true story of her life is buried in the archives. Here are recorded the accounts of her healing works, the inspiration of her teachings, the reminiscences of those who knew her. Christian Scientists who knew her tell of her beauty and graciousness. Most often they speak of her motherly tenderness, concern and care for her students. Those who understood her, adored her. These memoirs are being withheld while biographies are being circulated that portray her as a very difficult, tyrannical woman, with many human weaknesses. This character assassination of Mrs. Eddy is being done to discredit her writings. But nothing can erase the healing results of her revelation for so many of these healings are recorded in the bound volumes of the *Christian Science Journals* and *Sentinels* in every Reading Room throughout the land. No one questions her greatness who is familiar with the healing effects of her written word.

What is to become of this great gift she has given the world? Until two years ago, I despaired that it would be buried as was the healing power of early Christianity. But with the Kerry Letters, there has come a new hope that somehow the cold ecclesiastical authority that has obstructed the free flow of this incredible discovery must yield to the warm prayers being given to heal the church and the human sacrifice being made to save it.

I left the cemetery filled with sorrow and hope.

On Wednesday night I went to dinner with my youngest son, John. It was a black night. The clear skies had clouded over, and a light rain was falling. We went to our favorite place, Anthony's Pier Four on the Boston Harbor. The dark quiet luster of the rain in the streets with the harbor and the city in the background was contrasted by the warmth and vitality of this charming restaurant.

The evening was a happy occasion for John was supporting my involvement with the Kerry Letters. We both assumed the parting would be temporary. It was ten-fifteen when I said goodbye to him at the apartment door on Massachusetts Avenue.

I left him and went to the elevator. Instead of going up to my apartment, I went down to the basement. The garage was deserted. The Security Guard enclosure was at the far end of the garage. I started the car and drove quickly to the exit. I dashed up the ramp and out of the garage onto the street. I turned right as I left the exit, I went one block and turned left, and at the end of that block, I again turned left onto a main thoroughfare. As I drove toward the stop light, headlights appeared at the intersection I had just left. Although there was no traffic on the street at that moment, I watched as the car sat there in the dark, rainy night for what seemed an eternity. Slowly it turned in my direction, but as it did I buried my car in the heavy traffic, and left Boston. . . .

