

MARY BAKER EDDY
HER SPIRITUAL PRECEPTS
as gleaned and deduced
from her letters to
THE CHRISTIAN SCIENCE BOARD OF DIRECTORS
AND
THE MOTHER CHURCH
THE FIRST CHURCH OF CHRIST, SCIENTIST
IN BOSTON, MASSACHUSETTS

VOLUME IV

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MARY BAKER EDDY: HER SPIRITUAL PRECEPTS

Volume IV
December, 1895 to May, 1900

by
Gilbert C. Carpenter, Sr. and Jr.

Pleasant View,
Concord, N. H.
Dec. 3, 1895

Mr. Clerk,

My dear Student:

Please call even another special church meeting, (and I hope this will suffice until the Quarterly comes in order). Call this meeting at once. Read my letter to the church. Then see that my directions are carried out. Hand copy of the By-law to the Editor of our Journal, and request him to publish this By-law in the Jan. number of the Journal and hand page 2 to Judge or Mrs. Hanna.

With love,
M. B. Eddy

Pleasant View,
Concord, N.H.
Dec. 3, 1895

My beloved Brethren:-

You have already reaped the good results of executing the stern By-law in Article VI, Sec. III. It has relieved you of a large portion of the plottings and machinations to destroy the unity of your church. But I foresee the danger of a future possible misuse and abuse of this uncompromising By-law, which I would have you avoid. Therefore I have asked the clerk to call a special meeting at which you will reconsider your vote on that By-law, and vote to amend it by striking out the words on page 23, "and the offence shall include what is prohibited and specified in Article IV, Sec. 1, of Church Rules"; and by striking out from page 24 in line 2 the word "forever" and inserting the word "full" in place of "a" on the first line, also, you are requested to amend Church Rule on pp 10 and 11, Article IV, by striking out the last sentence, which begins, "No person shall become a member of this church etc."

I am led to request this, that we may never knowingly deprive a single mortal of a single hope that may be an incentive to his reformation; or involve at present a precedent for settling the question of mental malpractice.

With love,
Mother
Mary Baker Eddy

Pleasant View,
Concord, N.H.
Dec. 11, 1895

To the C. S. Board of Directors

My dear Students:-

I said in the first place that the painting of the chair should not be itinerant, nor placed in the vestibule, but placed permanently in the auditorium or in Mother's Room.

The present arrangement is M.A.M. giving another occasion for saying, "Personal worship of Mrs. Eddy!" Pulling it up and down for exhibition is enough to make people say you are gone wild on Mother, and the church is turned into a theatre, while the fact is if you loved Mother, you would keep her commandments.

It destroys the dignity of the history associated with the chair to twaddle it up and down the walls.

With love,
Mother
Rev. Mary Baker Eddy
per Frye

Pleasant View,
Concord, N. H.
Dec. 15, 1895

C. S. Directors

My beloved Students:

Excuse pencil; my pens are worn out and I am having them repaired.

Accept my deepfelt thanks for your gift of curtains. They are beautiful and I prize them for your kindness and being like the coverings at our church.

With much love,
Mother
Mary Baker Eddy

Pleasant View
Concord, N. H.
Jan 2, 1896

Christian Science Board of Directors

My dear Students:

Please hand the enclosed letter containing gift of \$50.00 to Mr. Frank Barndollar for me.

Yours affectionately,
M. B. Eddy
Frye

Pleasant View,
Concord, N. H.
Jan. 10, 1896

C. S. Board of Directors

My beloved Students:

I return a check for \$200 as I cannot accept a private car and your liberal sum besides, and should not keep this sum only that one of the church members needs it, and I am going to give it to this one.

With much thanks,
Mother
M. B. Eddy

Pleasant View,
Concord, N. H.
Jan. 21, 1896

My dear Student:

Settle your questions with W's students at once. It must be done for reasons most important. Call Anna's case up, notify a meeting as soon as

legal, and settle her case. A rebuke should be sufficient. Anna is not an old sinner. Forgiveness and advice; then try her and let her teach her students to avoid her errors.

This will work better than to drop her name now. But I am not the one to influence in this case; the Church must decide it. But do not adjourn the meeting that tries her case until it is decided by vote. Finish up this awful stir; if you do not, you will regret it.

With love,
Mother

Don't wait for Anna to attend the Church meeting. Simply decide her case as I would, if you want to follow my example. There is no rule for having members present and fighting in my church.

The rule is if you, the First Members, wish to drop her name, do it, and if not, vote to let her go on and see how she does hereafter.

Pleasant View,
Concord, N.H.
Jan. 22, 1896

C. S. Board of Directors

My dear Students:

I want you to give me your promise in writing signed by the entire Board: That the clock in the church shall not be chimed but three times daily, striking the hour. This is important. It will save future trouble.

Lovingly,
Mother
M. B. Eddy

Letter of Jan. 22, 1896

On page 182 of Science and Health Mrs. Eddy tells us that the demands of God appeal to thought only. It was a surprise to me, when I first went to Mrs. Eddy's home, to discover that the only work I was called upon to do in her home was mental, and that all the workers were expected to work mentally in unison for three hours each day, as well as an additional hour alone. Thus at least four hours and usually more, were spent each day in silent prayer, in an effort to establish Truth in the home and upon the earth.

The first time I sat down to work an hour, I was instructed what to do, and given a few words in Mrs. Eddy's handwriting as the basis for the hour's work. After I had repeated these statements a few moments I was ready to stop, and I wondered what I would do for the rest of the hour; but I knew

that I was in the home to train for a higher understanding and effort in Christian Science, so I struggled on. Before many days I learned that when Mrs. Eddy's brief instructions were properly used, they opened the wellspring of inspiration, so that an unlimited measure of spiritual thought flooded in, rich and abundant. It was not long before these hours of mental work flew by on wings. Thus when a sudden emergency arose in which all the household were called upon to work for nine hours in one day, I found myself able to unite with the others in this demand. I recall one instance where the household workers were required to continue their mental ministrations for seventy-two hours without a break (except for a few brief naps), because of the tenacity of the error which had to be met.

One might wonder how this was possible. Yet a battalion with a band marches for thirty miles with no more fatigue than a regiment would feel, if it marched ten miles without a band. A bicycle can be pedalled with surprising speed, when paced by a motorcycle. In a similar manner, Mrs. Eddy forged ahead of us, and removed a great deal of the error that normally makes it difficult for one to sit for long periods and do mental work, without the mind wandering. Mrs. Eddy furnished the music for our march.

Whereas I found it possible in Mrs. Eddy's home to sustain spiritual thought for an hour several times a day, based on a few lines of thought which she furnished, I found when I returned home that I could not do this. I had no motorcycle to go before me to cleave the wind. The entire pressure of animal magnetism's wind was mine to combat alone. It was more difficult to do fifteen minutes of work at home, than it was an hour in Mrs. Eddy's home, where we worked in unison part of the time, with the Leader pointing the way. Thus was poured out to the world a current of thought flowing from heaven that became a world-wide blessing. We found that in unity was strength. With each one supporting the other, and Mrs. Eddy leading the way, a greater endurance became possible.

It is necessary to realize that the Board of Directors did not have this daily training in mental work under Mrs. Eddy's supervision, where her spiritual thought pierced the darkness to such an extent, that it became more or less light to those who followed. As her demonstration lightened the way, we were enabled to work faithfully and continuously. Since the Directors did not have this training, she did not trust them very far, apart from her demonstration. This was one reason why she required a signed document in regard to the chiming of the clock.

The church had gone to great expense in purchasing the chimes. A large number of people declared how beautiful they were. Mrs. Eddy knew that there would be a temptation to depart from her instructions in the future, with the argument, why keep the clock silent merely to appease a few disgruntled people?

Had Mrs. Eddy recognized no future danger of disobedience, she would not have required a signed document relating to this matter. It was her ability to read mental states which caused her to make this demand. It is necessary as part of the history of our Cause to know that the Board anticipated the time when her directions in regard to the chimes might be disregarded; and that she was able to detect and thwart this possibility.

Had the Directors been required merely to take a voice vote on this matter, that would have bound them as long as they remained in office; but by requiring a signed promise, Mrs. Eddy bound all future Boards. We can assume, therefore, that she wanted the edict in regard to the chimes to stand perpetually, lest, when the organization became so powerful that it could defy public opinion, it would start the chimes again. Mrs. Eddy did not want the students to look forward to a time when they might restore them contrary to public opinion, and thus consider that her order was a temporary one.

It is a question how much of a deterrent to growth the opposition of the carnal mind is. Mrs. Eddy certainly wished her new-born church to arouse as little of it as possible. In 1896 it was a small organization struggling for a start, and the chimes served to recall to people that they had a lusty young rooster in their midst that was growing rapidly. It is when people are satisfied that Christian Science is dying out, that they give us a breathing spell in which we can take forward steps rapidly. Futhermore Mrs. Eddy knew that the very people who were complaining about the chimes, were really our friends; hence everything permissible must be done to pacify them. In Science we are striving to make friends with people; so it is important that we do as little as possible to antagonize them. We should not boast unduly that we do not drink or smoke, for instance. The best way is to let them see our lives, and not chemicalize them, by appearing as if we wanted to make them think that we are better than they.

Salesmen who go from door to door, have to be given special training in how to break down people's unwillingness to let them into their homes. In Christian Science we are salesmen, and the method of approach we use with the world is highly important. The first requirement is, of course, that we be able to demonstrate what we have in our own lives. Then we may learn the wisest approach to the minds of others.

Mrs. Eddy saw how unintelligent it was to continue to do something that was of no real moment and yet was creating a counter-current against her religion, since when people believe that they have good ground for criticism against us, they feel free to talk about it; and so the prejudice spreads. If Scientists live as they should, all that is needed is time, and the opportunity to bring before people the truth about our doctrine, to break down any prejudice the public might have against Science. But time will not cure a prejudice which is being created and kept alive by something which people in general consider to be a public nuisance.

Students who in giving testimonies talk over the heads of people, and who publicly make statements as to the possibilities of Science beyond the credulity of strangers, are not far from being public nuisances. One reason Mrs. Eddy created the office of Committee on Publication is, that the public might be protected from unwise members in our own Movement. It may not be exactly fair to say that the above students are public nuisances; but that is the way they appear to the public. Hence the public must be safeguarded against them.

One value of a letter of this kind is that it illustrates the broad policies of our Leader. She was striving to interest the public in what she had to offer, and she constantly had to meet the error that would attempt to put up obstacles to this effort, and to create an unnecessary prejudice that would blind the public to the value of what she had to offer them.

Jan. 22, 1896

Vote to amend Article 6, Sec. 4 - on page 24, and adopt the By-law I enclose. Hand a copy of it to Judge Hanna, tell him to publish it in Feb. Journal.

When you call a special meeting for business - require the president to take with him to this meeting the church Manual. Then to refer to its rules and By-laws when you are not clear on any question and see that they are strictly adhered to.

With love,
Mother
M. B. Eddy

In these instructions is further proof of Mrs. Eddy's remarkable knowledge of the minutiae of the Cause. It is a great lesson for students to realize that she made a demonstration of every step she took.

Once in talking to her maid, Clara Shannon, about the Mammon of unrighteousness, she defined it as the menial tasks which appear to keep us from spirituality. Then she made the declaration that there is in reality no material work, and that making friends with this Mammon was making a demonstration of doing small things scientifically, implying an increase of spirituality as the result.

On page 267 of Miscellaneous Writings may be found the rule of her life, that describes the basis upon which her home and life rested: "The predisposing and exciting cause of all defeat and victory under the sun, rests on this scientific basis: that action, in obedience to God, spiritualizes man's motives and methods, and crowns them with success; while disobedience to this divine Principle materializes human modes and consciousness, and defeats them."

These instructions prove that no one, checking on what our Leader did could have found a single thing in the temple that needed to be whipped out because it did not proceed from demonstration. She followed the operation of the Cause so closely, that minor matters which one might think could have been worked out humanly by those placed in authority, were checked by her to be sure that they were the product of demonstration.

Because the human mind is the enemy of God, it follows that, whenever the officials in our Movement attempt to do their work wholly by its means, they are working against rather than for the establishment of good. For this reason Mrs. Eddy knew that it was necessary for her to superintend even the most minute details, such as the mistake the President of The Mother Church made in not taking the Manual with him to a special meeting of the members. Nothing could be more pointed than our Leader's example as shown by these letters, namely, that even the smallest detail in order to be handled rightly, must be demonstrated.

If a student has only harmonious effect in mind, he will not bother to take thought spiritually about the minor details in a branch church which he can easily perform with the human mind. On the other hand, if his goal in Science is to train himself to use and to establish in his thinking a continuous demonstrating thought, he will consider every opportunity no matter how small, as too valuable to turn over to the enemy, since he can use it to train himself to think in terms of the one Mind.

When a doctor recommends that a man take exercise, the latter is apt to take it in a perfunctory manner, -- perhaps joining a class where such exercise is enforced. When a man really desires to exercise, however, he finds opportunities everywhere to do so.

The student who is determined to attain a demonstrating thought, will find opportunities on every hand; no hour goes by without something coming up that he can do better with demonstration than without. If he desires to overcome the tendency of the carnal mind to forgetfulness, neglect, laziness and apathy, he will take advantage of every juncture that arises. He will be like a man who is so intent upon becoming a real artist, that he carries a small sketch book with him at all times, in order that he may utilize every opportunity which lends itself to his talent, in order to increase his ability along artistic lines.

The student who earnestly desires to be a genuine Christian Scientist, will form the habit of thinking with God at all times, instead of with himself, or with the devil. He will see in his daily life constant opportunities to improve, and to continue the demonstration which will eventually enable him to take on permanently the one Mind -- the perpetual ability to reflect God, which, manifested, is the kingdom of heaven. He will demonstrate for the sake of enlarging his demonstrating ability, rather than attaining that which he believes is of sufficient importance to cause him to go to the bother of demonstrating.

How will one ever attain heaven unless he increases his ability to see heaven everywhere? If he waits for opportunities to come to him instead of making them, he will find that the instances where he permits mortal mind to get the victory will more than counter-balance the ones where he endeavors to use his Science.

One who comprehends Mrs. Eddy's teachings in regard to the human mind, would agree that whatever the Directors had done or were doing from the standpoint of this false mind, would have to be undone, since the human mind is never right. Had they told Mrs. Eddy that they were doing their best, when they were not demonstrating, no doubt she would have said, as she once did, "No; your best would be perfect; it may be the best you know."

Whatever one does in a branch church from a wholly human standpoint must be wrong in God's sight, since it is the perpetuation of this mortal dream, through an effort to make it more harmonious. Demonstration does bring forth human harmony, but it should come as the result of the effort to awaken from this Adam dream, not to remain asleep in it.

The First Church of Christ, Scientist, in Boston, Mass.
Cor. Falmouth and Norway Streets.

(2d. page of letter)

In your letter to the Board Jan. 29, 1896 you say, "You are the first to name chimes to me and if you are willing, I am, to let the clock chime 3 times per day when the clock strikes the hour." That we may make no mistake, the Directors wished me to ask if you are willing, when the clock strikes the hours of seven A. M., 12 M., and 6 P. M. that the chimes may be rung also at those hours. We agree with you that they "would sound sweetly and could not disturb anyone."

When they ring on the hour, they ring four changes on four bells, 16 notes, then the clock immediately strikes the hour.

Your loving Student,
William B. Johnson

I am willing

Mary Baker Eddy

It is evident that the Directors cherished the thought that Mrs. Eddy's ban on the chimes would be temporary, and that it would not be long before they could over-rule it. In her alert spiritual watchfulness she detected this intent and corrected it. Now we see the proper reaction, in which they are punctilious in striving to do exactly as she directed.

Such incidents as this were no reflection on the faithfulness of these precious workers in the vineyard. They were making important history for future generations. Often they were like children, in the sense that a child has little conception of why its teacher requires it to play scales on the piano. It does not realize that such effort is important preparation for playing beautiful and difficult pieces in the future.

As one studies the history of our Movement with the keynote clearly in thought, everything fits into its proper place, and the goal Mrs. Eddy was striving for becomes plain. In her estimation the most serious lack on the part of her students, was their failure to realize that it was God talking to and through her. She was like one who has climbed a high mountain, and is describing what those below cannot see. She saw that it was the action of animal magnetism when anyone doubted her vision, or her ability to describe what she saw. She knew that if students could see from her vantage point, they would understand her and her life, and see that in all she did, she had one thought and one purpose. They would perceive that the foundation on which she was founding the Cause was correct, since it was authorized by Christ.

Her double task was difficult. Her demonstration of founding had to be faultless, so that the Cause would be left in such a way, that nothing would ever happen that would bring forth the assumption that another Cause might be started on a better basis, since the first one was faulty. At the same time she had to train students by giving them important work to do, yet of such a nature, that if they failed to do it correctly, that failure would not affect the correct establishment of the organization. She had to build and train; build in training and train in building.

Once more from the letter in question we are made to realize that Mrs. Eddy's peculiar interest, was to see that nothing was done by her organization that might produce unnecessary prejudice, and so interfere with the acceptance of her teachings by those ready to do so.

One reason why the teachings of Roman Catholicism become an issue in Christian Science, is because Mrs. Eddy saw the need of freeing the innocent followers of that religion, which includes in its foundation a prejudice against a right understanding of God. She knew that any religion which even approximated a correct teaching about God, would help its adherents to recognize a better sense of God when it was offered to them; but any religion that fosters ignorance and a wrong conception of God is a serious error.

It was her concern for the innocent public that caused Mrs. Eddy to make such an issue of the chimes on The Mother Church. She knew that her church was recruited out of the ranks of mortal mind; so she stood as it were on the side of mortal mind, to protect them from being chemicalized by anything her church might do. The incident of the chimes was not important of itself, but the lesson taught was far reaching. Through it was revealed Mrs. Eddy's tolerance for and interest in the public. She started Publication Committees in order to protect the public even from Christian Scientists, since if the latter made any statements that chemicalized the public, these committees stood ready to correct them.

Pleasant View,
Concord, N. H.
Feb. 12, 1896

W. B. Johnson

My dear Student:

Your letter was received last night. I have sent for the right one. Also remailed those applications for church membership from Mr. and Mrs. Buswell. I am thankful for the By-law that gives me exemption from knowing what you do in Boston with applicants and with members under discipline. If there is aught to abhor, it is quarreling. Love is our God. Let us obey Him as I said to you when you were here. Take no defensive steps. I shall not

notice Mr. Woodbury's false statements in his letter. I taught him Christian Science and if I did him good that satisfies me.

With love,
Mother
Mary Baker Eddy

P.S. The hardest thing I had to bear was his declaration that I tortured his wife! When I never knowingly gave her the least trouble. But have as my church knows and she knows tried to restore her to the church and to save her character. But I am done touching her case.

Again,
Mother

In this letter Mrs. Eddy implies that the important work in Science is the work we do daily for the spiritualization of our thought; also that in cases of discipline the effect of the situation on both the accuser and the accused is to darken thought, and to retard spiritual growth, unless we obey God as Love, and make nothing of the error.

Our goal in Science is to be able to say, "None of these things move me." The Master proved this statement to such a degree, that even a dreadful and serious experience such as the crucifixion, had no power to hinder his demonstration of spiritualization. He showed that from God's standpoint nothing in this human dream should hold enough reality to retard our work for humanity, or for our own spiritualization. Yet we can gather from Mrs. Eddy's experience that there were matters which she had to attend to and steps she had to take, which she performed, and withdrew from as soon as possible, in order to return to her effort to spiritualize her thought and assimilate it to God. Evidently dealing with applicants and with members under discipline came under this category, since she wrote that she was grateful for the By-law which gave her exemption from this necessity.

One might assert that Mrs. Eddy should have been able to deal with cases of discipline such as Josephine Woodbury's, without any loss of spiritual thought. One has no basis from which to declare this, however, judging from the fact that in this letter she expressed gratitude for exemption. What other conclusion can we come to, but that she was glad that she did not have to risk her spiritual thought too often in these matters?

When one deals with cases of discipline, one comes face to face with the belief in evil, which carries the temptation to conclude that there are two sides to such cases. With the acceptance of such a conclusion comes quarreling. It is well to remember that in Science there are not two sides, and it is only error that argues that there are. When we see that there is but one side, there can be no quarreling. The Christian Scientist sides with God, and to Him there is no other side.

Mrs. Eddy perceived that the necessity to deal with cases of discipline, constituted a subtle temptation to cause one to accept falsity as real.

Hence she was grateful that wisdom had prompted her to make a By-law that exempted her from such cases, so that there would be no interruption in her higher work, and that nothing would force itself on her attention that would tend to unspiritualize her thought.

After a metaphysician has found it necessary to deal with falsity and criticism for a time, he feels that he is being stripped spiritually, which is something he cannot tolerate, since he knows that spiritual thought is the one important thing. Once my youngest daughter asked me to give a scientific conclusion as to the harmful effects of innocent pleasure. I told her that she must never let her demonstrating thought be so submerged by anything she did, that she did not have it ready to use at a moment's notice, on the basis of Jesus' statement, "Thou fool, this night thy soul shall be required of thee."

One can give his whole attention to the human side of things only so long, without a spiritual loss. Mrs. Eddy knew that she had given all the attention to Mrs. Woodbury's case that she could give safely. If she gave more, she would run the risk of losing that which she needed in order to carry on the work of the Cause under God's direction. Furthermore, she knew that if she had not written the By-law which gave her exemption, the students would insist upon taking up the matter with her until she had to decide it and provide the penalty.

"If there is aught to abhor it is quarreling." In this statement Mrs. Eddy shows that the moment error becomes real to us, we quarrel with it. Hence if the Directors made a reality of Mrs. Woodbury's error, no matter what they did with her, it would come under the head of quarreling. In Science we cannot take sides, since error is always wrong, while man is never wrong. So we do not quarrel with man or with error. We do not fight error; we dissipate it by making nothing of it. How can you quarrel with that which you are duty bound before God to see as nothing? There can be no quarrel when you see that there is nothing to quarrel with.

When you hold an abhorrent sense toward another, -- such as the Directors were tempted to hold toward Mrs. Woodbury, -- you are quarreling. You are facing him with his own error, while you are making it as real as he is. At such times you must retreat into the consciousness of God as Love and see the error, apart from man, as nothing. Nothing less will do.

"Let us obey Him as I said to you when here." These words to Mr. Johnson indicated, that what Mrs. Eddy said to him of a spiritual and scientific nature was something to be lived up to, and not just something to be accepted with the comment, "How true that is!" Members may fancy that they are living up to the spirit of Christian Science when they make such a comment, when they are living a long way from the practice of what they admit. Merely to see the truth of Science and to appreciate it is not living up to it, nor obeying God.

"Take no defensive steps." In these words Mrs. Eddy indicates that a Christian Scientist has nothing to defend himself against. If he is striving honestly to obey God, he need take no defensive steps. God will take care of him. If he is not obeying Him, that is where the correction must be made. Once a Roman (Catholic) priest remarked, "When Christian Scientists live up

to their religion, they are the salt of the earth." This would indicate that students who feel that in the Roman (Catholic) Church they have a great enemy against which they must defend themselves, would do better to strive to live up to their religion and to be consistent Christian Scientists. One who is busy defending himself all the time from external enemies, does not have much time for living the truth. Example is the best defense.

Finally Mrs. Eddy writes, "I shall not notice Mr. Woodbury's false statements in his letter. I taught him Christian Science and if I did him good that satisfies me." Teachers of Christian Science would be helped to know of this statement, since they are all liable to have a Judas among their pupils. Judas probably appeared to be the right kind of a student, before he was put under pressure. Then his flaw was discovered. A man may buy a bag of apples and pick out the best; yet when he opens a good looking one, it may be rotten or wormy inside.

Mrs. Eddy selected her students by demonstration; yet under pressure many of them turned against her and became Judases. Perhaps one wise reason for this was, that she gained valuable spiritual lessons and growth under the opposition that was created in this way. A teacher of Christian Science rejoices in his loyal and active students, but they do not force him to grow nor teach him the lessons that those do who give him trouble.

One can glean a helpful precept at this point for all teachers of Christian Science. When pupils turn out badly and make false assertions, the best way is not to notice them. A teacher should take refuge in the realization that he did these individuals good, and let that satisfy him. That will save him from spending too much time in regret.

In this letter we learn that Mrs. Eddy's tender loving thought was most readily reached and hurt by such an assertion as Mr. Woodbury made, that she tortured his wife, even though that was the fact as it honestly appeared to him. If one trespasses in your yard and injures himself on your barbed wire, he should not complain. You had a right to put the wire there, even though he could maintain that it was your wire that injured him.

There is no doubt but what, when Josephine Woodbury failed to live up to the truth Mrs. Eddy taught her, it tortured her. Hence her husband had reason to state that his wife was tortured. When a practitioner chemicalizes a patient, the latter may be tortured, but it is the Truth that does it. Furthermore if the patient and practitioner are right minded, that Truth blesses and heals him, and does not torture him. The chemicalization is painless.

What really tortured Mrs. Woodbury was her own failure to live up to Mrs. Eddy's teachings. Augusta Stetson had the same experience. Mrs. Eddy held before her the ideal that Mrs. Stetson knew was right, and it tortured her because she could not bring herself to live up to it. Mrs. Stetson had built herself up with her students by threatening them with malpractice if they failed to be loyal to her, and could not bring herself to change this custom. Perhaps she felt that it was legitimate to rule her students in this way, as long as she never actually malpracticed on them; but what she failed to discern was, that when she threatened a student with malpractice, that in itself constituted malpractice. What more is there to the claim of

malpractice than to frighten another into believing that you are malpracticing on him?

Mrs. Woodbury knew what genuine Christian Science was. She had gained a knowledge of it from the fountainhead. She was pleased with what she learned, and determined to live and practice it. When the test came, however, she did not have the character to stand firmly on the side of God against mortal mind. Her teacher had taken her over to the side of God, but when mortal mind's subtle suggestions presented themselves, instead of defending herself as she had been taught to do, she went back to mortal mind. Then the very teachings that she had loved became her torment.

Now Mrs. Eddy says that after having done all she could to save Mrs. Woodbury's character, she is done touching her case. Mrs. Eddy had done all God called upon her to do, and now she was permitted to leave this one in the hands of God. She did not say, "She is hopeless," but merely implied that she had turned her over to the wisdom of God, much as a lower court that has sought to deal with a case and failed, turns it over to a higher court.

Practitioners may take a hint from this attitude on Mrs. Eddy's part. When they fail to heal a case and the patient turns to a doctor, they should not condemn that patient and declare that he or she is never going to receive help. It is far better to say that they have turned them over to the higher wisdom of God, knowing that He will deal with them justly, and in the way that will bring them the greatest good, and perhaps lead them back to Christian Science.

Telegram

Received at the Brunswick, 520 Boylston St., Boston
Feb. 18, 1896

Concord, N. H.
To Mr. Joseph Armstrong
95 Falmouth St.

Ring the chimes for all good occasions all hail.

Mary Baker Eddy

Mrs. Eddy concerned herself with a matter as long as it was necessary. Then she would close the books on it and clean house. It was her custom to cast out the old in order to make room for the new.

She had taken up the problem of the chimes, uncovered the paucity of any broad demonstration among her students, and healed the thought of the people in Boston. Now she cleans house. With this telegram she puts the cork in the bottle; she puts finis on the whole matter. Yet she knew that the lesson would endure throughout time.

To the Christian Scientist the care of public thought is a very important trust. His motto must be, "If meat causes my brother to offend, I will eat no flesh." If he lives up to this, he will say or do nothing unnecessarily that will disturb or aggravate people, and so perhaps prejudice them against Science.

Everyone is a prospective Christian Scientist. There is no one who would not accept our religion, if he knew exactly what it taught. No one can be prejudiced against what it really is. Thus all students have a work to do to break down prejudice, which is all that keeps anyone from accepting Science. It is an aphorism that people are never opposed to Christian Science, but only to what they fancy it is. Thus no student of this Science has any right to say or do anything that will bring criticism or reproach upon his religion. He is duty bound to watch that he does not bring out anything in his life that might turn the public against what he professes.

The lesson of the chimes, however, is not intended to restrain any normal or right activity on the part of Christian Scientists. Christian Science would be a pitiful thing, if it hid every time mortal mind pointed a finger at it. It requires wisdom for members to know how to conduct themselves with dignity, and to prove that Science has a scientific basis which is founded on the Bible, so that people will be compelled to acknowledge it. Included in this effort, as Mrs. Eddy taught, must be certain concessions, lest the public be prejudiced against us and what we profess. Nevertheless this does not mean that we should go the way of the world, in order to keep them from being opposed to us as Christian Scientists. It requires wisdom to know what to hold on to and what to let go of, in one's life. Mrs. Eddy showed that no matter how much money had been paid for the chimes, she could let go of them with good grace, because they were unimportant; at the same time she was adamant when it came to important issues.

There are instances in the Church Manual where the Directors are forbidden to act without the consent of Mrs. Eddy given in her own handwriting. If fulfilling the spirit of this request they cannot ignore even one of the many letters the Leader wrote to them. For instance, if they should ever feel that the Cause of Christian Science has grown so powerful, that they need not concern themselves if they do something that might chemicalize the general public, they should go back to the lesson of the chimes and regard it as a sample experience, indicating how Mrs. Eddy would want all such matters handled for all time. From it they can learn how she expected Christian Scientists to behave on all occasions, when what they are doing affects the general public. She taught an important lesson with the chimes, and then expected the Directors to substitute for the word, "chimes", whatever the situation was that would come under the precedent laid down.

The lesson covers acts on the part of the Church which do not necessarily bear on the advancement of the Cause of Christian Science, and which might be subject to misunderstanding on the part of the public. When in the spring of 1942 the Trustees of the Publishing House voted to accept for The Christian Science Monitor, advertisements for vitamin pills, on the ground that these pellets were a form of food, they found that students of Science, and even the public, criticized them. These chemical pills were actually a medical fad, and this fact was well known to many thinking people.

Had the Trustees had a knowledge of the incident of the chimes, they might have hesitated to do what they did, since when Christian Scientists begin to turn away from what they profess, they open themselves to criticism; and surely it appeared strange to the public to find many Scientists beginning to watch their diets and to take vitamin pills, based on the fact that the Monitor approved of them and sponsored them. It is gratifying to know that the Trustees of the Publishing Society were not long in perceiving their mistake, and in correcting the matter to the satisfaction of all.

Mrs. Eddy's letters to the Board indicates for all time the attitude that the Directors should adopt in relation to matters that come before them for consideration. The incident of the chimes shows clearly Mrs. Eddy's watchfulness and effort to protect the public from any prejudice that might shut them off from accepting her religion, and so rob them of the tremendous value, comfort and help that it would be to them.

March 15, 1896

To Clerk of the "Mother Church"
Boston

My dear Student:

I request you to call a church meeting as soon as legal. Also to read the first page of the enclosed letter at the opening of the meeting. Then adopt the By-laws. Next read the 2nd. and 3rd. pages and vote to act as therein requested.

With love
Mother
Mary Baker Eddy

Pleasant View,
Concord, N. H.
March 15, 1896

Children of the Mother Church:

I ask that at this meeting you adopt the following four By-laws which God has given you to save you from much sin.

Mary Baker Eddy

I also at God's command (as I discern it) order you to dissolve the Board of Trustees of the Lynn property, and to refund to each contributor every dollar in their hands contributed for the purchase of this property;

and to pay from the income of your church to Mr. Eastaman, the money that Mr. Eastaman has paid already for said property. And if an individual member of this church desires to possess said property, let him or her purchase it, but not the church.

With love,
Mother
Mary Baker Eddy

The last of this letter is to be read in open meeting after the By-laws are adopted.

Mother

March 16, 1896

Telegram received at 147 Mass. Ave., Boston

To William B. Johnson
c-o J. Armstrong
95 Falmouth St.,

Don't read number one in meeting. Return it by Laura. Ask members through Lynn estate, are you worshipping matter or Spirit? You cannot serve two masters.

M. B. Eddy

Mrs. Eddy's salutation, Children of The Mother Church, indicated the relationship of the members to her. Her higher spiritual insight qualified her as their spiritual guide and the one to whom they must be obedient. Her followers were not spiritually ready to accept or to reject on their own initiative what she gave them as directions from God. They were required without argument or comment to adopt the By-laws, even though they saw no need for them. They must take these laws of God on faith.

Mrs. Eddy perceived the error involved in The Mother Church buying and possessing property merely because it was in some way connected historically with the Leader. Mrs. Eddy's homes -- places where she lived or boarded -- were finally purchased by Mary Beecher Longyear. This was an orderly procedure; but had The Mother Church started a precedent of buying every place that had any connection with Mrs. Eddy, the church would have found itself maintaining a mass of property in memory of its Founder, when in reality Christian Science is an active demonstrable religion, based, not on a dead Leader, but on a living reality that can never fade.

It was at God's command that she ordered the Church to desist from a program, that had it been followed out, would have resulted in its being

cluttered with human memorials. She thereby set a precedent for the Directors not to buy or maintain property that had no use, apart from satisfying the human desire for memorials. Obviously such a program would be a deterrent. The value of symbols is limited and often doubtful. The danger connected with them is strikingly illustrated in the idolatry in the Catholic Church.

During the year 1905, Mrs. Eddy presented beautiful lockets containing her picture to some of her male students. Each locket had set in it a large blue-white diamond. Among those who received them besides myself were Calvin Frye, Calvin Hill, George Kinter, Lewis Strang, and Ezekiel Morrill. The locket given to Mr. Frye differed from the others (which were square) in that it was heart-shaped. At another time she presented me with a scarf pin holding a lustrous pearl surrounded by diamonds.

I mention these momentos as symbols of her love and appreciation which were beyond price. When the locket was stolen from my home and the pin lost, I was inconsolable. I nearly sank down under the sense of grief at the loss. When through demonstration I was able to rise above it, I found myself freed from any desire ever again to possess anything material in the way of momentos.

I realize that if I were given my choice between losing the symbols or the spiritual thought they conveyed, I would prefer to lose the symbols. Also I saw the possibility that if I still possessed the symbols, I might remain so satisfied, that I would not perceive the demonstration necessary to retain the spiritual thought that they expressed. Losing the gifts, I was driven to do the work necessary to retain the spirit that accompanied them. The result was that the spiritual thought became so precious and real to me, that I did not care whether I had the symbols or not. Often I wonder whether the loss of these treasures did not drive me as nothing else could have done, to make an inspirational effort to understand our Leader, and to set her forth as I saw her, in a clearer spiritual light.

Mrs. Eddy presented these lockets to students most of whom had already given evidence of having a demonstrable understanding of Christian Science; but she did not expect them to rest, satisfied with a symbol of her appreciation and love. Obviously she expected them to continue to grow in grace, and give proof of an ever-increasing understanding and demonstration.

Mrs. Eddy knew that in the future there would be a temptation to honor her through memorials, and to establish her various homes as shrines. She perceived that the error connected with the acquisition of symbols, was the possible loss of the effort to keep alive the spirit of demonstration that animated her. Since the error of symbols is spiritual stagnation, she wanted nothing of that sort to enter her church. For centuries ministers and other devout people have traveled to Jerusalem and Bethlehem, striving to immerse themselves in a sentimental remembrance of Jesus' life and experience. They have tried to recapture the human side of his life through symbols. How futile such an effort is, in comparison with the endeavor to understand the spirit that animated him, and to follow him in demonstration!

It is materiality that causes one to seek a sentimental reaction out of memorials connected with the Master and Mrs. Eddy. The spiritually hungry

strive to enter into the same realm of thought in which these great teachers lived. Of what lasting value is an emotional uplift coming from the contemplation of such memorials? It is not conducive to spiritual growth. It is human sentiment and emotionalism, which through the ages have been mistaken for spirituality. People seek emotionalism because from a human standpoint it is a desirable sensation; but it weighs not one jot in the balance of God, nor can it compare with the faithful effort to have that Mind "which was also in Christ Jesus" (Phil. 2:5).

The following letter to Mrs. Eddy from the Rev. Irvin C. Tomlinson is interesting:

"Memorial Day, 1907. Beloved Leader: I thank you for your helpful words. They will meet the need for the work in hand. There is a slight service I wish that you might entrust to my care, should you deem me worthy. This Memorial Day, when dear hands lay fragrant blossoms on the resting places of forms beloved, I am reminded that I should be glad if I might have the oversight of those sacred spots where rest those of your family near and dear. I have visited your pretty plot in the well-kept Tilton cemetery. I have also gone with General Baker to the spot in Bow where sleep your grandmother, Mary Ann Baker, and other members of the family. I have also visited with the General the Pembroke resting place of your father's uncle, Thomas Baker, and others of his family. May I be allowed to see that these dear places are properly cared for and that upon Memorial Day they also have their symbols of beauty and eternity?"

Mrs. Eddy's reply to this proposal was terse:

"I love you and thank you, but they sleep not there. 'Let the dead bury their dead' (Jesus). Ever and forever Thine in Christ."

Mrs. Eddy recognized the loving thought that impelled Mr. Tomlinson to write this letter, so she did not rebuke him in strong language; nevertheless, her reply was a forever rebuke to scholastic theology and its worship of symbols. Every minister who comes into Christian Science has this claim to handle, -- a halo of sacredness placed around symbols and memorials.

Our Leader wanted no memorials of death while she was with us, or after she had left us. She was making an active demonstration of Life, and she expected her students to do likewise. She was teaching them how to work to bring reality to light, and her teaching included no foolishness such as to regard this mortal dream, or any part of it, as sacred. When you know that mortality is a dream, you never forget this fact, as Mr. Tomlinson appeared to do, even though you may have to consider the feelings of the public at times, and go through certain forms.

Mrs. Eddy taught that even the most sacred symbols are but part of the Adam dream, and must be left behind as thought progressed toward reality.

In reference to Mrs. Eddy's statement that God had given the members four By-laws to save them from much sin, it is necessary to repeat that, as one changes his concept of sin from wrong acting to wrong thinking, he recognizes the impersonal nature of sin. While this does not reduce it to nothingness, as must finally be done, it is a step upward from regarding man as a miserable sinner with an unremovable millstone of guilt around his neck. When a mother declares that her child's neck is dirty, she is not referring to some dark pigment in the skin that cannot be removed; she is calling attention to that which can be washed off.

The whole intent of Mrs. Eddy's teaching is to save mortals from sin, -- to educate and train them in the understanding that will arm them with power over the mesmerism of wrong thinking, -- so that they will not yield to it. This teaching includes the recognition of its unreality and falsity, as well as its impersonal nature. When one understands Jesus' doctrine of salvation, he sees that to be saved from sin, means to be freed from mesmerism. This freedom brings a normal attitude in which one recognizes that he is perfect now, and in the kingdom of heaven with God and all of His ideas where he has always been.

Hypnotism is a state of mental manipulation or tyranny in which the operator has control of the victim, and can cause him to accept any of his suggestions. The moment the spell is lifted, the individual once more sees everything from a normal standpoint. If salvation consists in freeing man from the universal mesmerism of false belief through the power of divine Mind, then to be saved from sin must mean to be saved from wrong thinking.

It is a remarkable thing to realize that the Manual was written not so much to direct outward action or conduct, as to save mortals from mesmerism. Hence, what Mrs. Eddy declares in this letter is, that if a member is obedient to the Manual, it will save him from much mesmerism. Therefore, when the Manual enjoins that a member shall not join societies other than those specified in that book, we can deduce that all organizations represent group thought, which exercises a greater influence than individual thought. One may have time and money to belong to some club, the purposes of which may be harmless; but when he does so, he puts himself under a greater mob mesmerism, than he is already under, to which he is liable to yield his thought, when his salvation depends upon his training himself to resist the mental influence exerted by groups, as well as by individuals. It is only as one learns to hold back the aggressive mental suggestions of fear and error which present themselves each day, that he is equipped to overcome death.

Mrs. Eddy knew that the effect of clubs and organizations is to cause their members to think alike. So in the Manual she indicates that if members of her Church avoid such affiliations, -- even when on the surface these appear to be harmless, -- their spiritual progress which calls upon them to overcome the influence of individual, as well as collective of thinking, would be more rapid.

False theology would suggest that it was foolish for Mrs. Eddy to forbid members to join groups, where they would meet people and make new friends. Yet a man training to be a concert singer would have to avoid many things, -- such as smoking, -- which the ordinary citizen would not have to. The sincere Christian Scientist, by virtue of his high calling, must be willing

to avoid much that the ordinary citizen feels is harmless. The Scientist is in training. He is one with a definite destination, who has no time to tarry in the pleasures of sense, no matter how simple or harmless. He must avoid all that stands in the way of his attaining his ideal. He must learn to hold back error that comes through individuals or groups, or through the world thought.

The Manual represents to the Christian Scientist what a manual of training would represent to a prizefighter. The latter is directed to abstain from anything that might affect his prime physical condition which he must have in order to become a victor. Our Manual helps us to refrain from all that would cause us to forget or neglect our duty to God, to our Leader and to mankind. When we realize that this task is difficult enough without deliberately putting ourselves under additional adverse influences, -- which is what all organizations represent, -- the wisdom in its provisions is clearly seen.

Concord, N. H.
March 18, 1896

My beloved Brethren:

I hereby request that you reconsider your vote on excommunication of Mrs. Josephine C. Woodbury and receive her again into your church. This Christian forgiveness can do you no harm, and if it will help her spiritually, this effort will be worthy of your Christian endeavors and of my sincere hope and inexhaustible charity.

With love,
Yours in Christ,
Mary Baker Eddy

Mrs. Eddy knew that she, as well as her Church, had a divine destiny which was under the Father's care. Hence the opposition which manifested itself through individuals, like Mrs. Woodbury, was not to be feared, since, when it was met scientifically, it only served to enhance this divine destiny. Furthermore, such opposition is never power; it is mesmerism. It can only trick man into being a suicide, by causing him to inflict wounds upon himself, and then to impute the result to animal magnetism. Animal magnetism can never touch or bound anyone. It merely conveys to mortals the subtlety of suggestion to which man voluntarily yields.

A metaphysician declares to himself, "No one can make me hate another. If animal magnetism suggests that I do, or whispers untruths for me to believe, and I yield to their suggestions, it is a voluntary act on my part, and I am to blame for the results in my life. I am not yielding to any such suggestions nor does anyone have the power to control or influence me or any other person."

One can appreciate Mrs. Eddy's demonstration in asking that Mrs. Woodbury be restored to full fellowship in the church, only when he knows what it had cost her to hold back the error that Mrs. Woodbury represented, and what a temptation to hate her, the latter presented. Yet Mrs. Eddy's request was for the healing of the church, as well as for Mrs. Woodbury's good. If the members could make the demonstration over hate and rise to forgive her, they would thereby be protected from her influence.

Forgiveness is always a healing and a protecting attitude. If a baseball player stiffens his hands when he reaches to catch the ball, it may hurt him. If he relaxes his hands and draws them in, this action absorbs the force of the ball so that its sting is taken away. When one regards another who expresses animal magnetism, as an enemy to hate, he hardens his thought against him, and so, he opens himself to being hurt. Mrs. Eddy once said, "It is not self-hardening but humility under trouble, that ripens us for deliverance." In self-hardening one hates one's enemy, and becomes indignant at the unfair treatment he is receiving, when trying to do his best. The only thing one should become indignant at, is his own lethargic state of thought, which he should be lifting to God, by refusing to believe the lie.

The world would regard this letter concerning Mrs. Woodbury as a Christian act on Mrs. Eddy's part; but it was far more than that. It is a Christian act to bless those that curse you; but Mrs. Eddy was also directing the situation so that the members would be humble under this experience, and not harden against Mrs. Woodbury. In humility they would find protection. Our Leader was enfolding her Church in the armor of God, the panoply of Love, so that human hatred could not reach it. She doubtless foresaw that the time would come when Mrs. Woodbury would be permanently ousted, and was preparing the way for this act by calling upon the members to treat the enemy in their midst with scientific love.

As the woman, the Founder of our faith was kindness itself. We learn from her words on page 118 of Miscellaneous Writings that her human affections yearned to forgive all mistakes, and to pass over them smoothly. Hence when she used the rod, it was God who compelled her to do so. She was willing to use inexhaustible patience and love in an effort to give wrong doers every chance to reform, and she left her example for her Church for all time

If the body of a man is seen at the foot of a steep cliff, those who see it cannot assume that he is dead, until one of their number dares the perilous descent to make certain. If a spark of life is left in him, those who find him are obligated to make very effort to save him. Similarly, if there remains one spark of regeneration in the wrong doer in our midst, -- the slightest chance of his seeing his errors and turning from them, -- we his fellow-members are called upon to use inexhaustible charity in dealing with him. Two blessings flow from such an effort: The highest ideals of Christianity are thus set before the sinner, and those who exercise such Christian forbearance and love, strengthen themselves spiritually. They thereby help to put the so-called human mind under the beneficent domination of the divine Mind, by restraining the natural tendency of the sinner to be discouraged, and of themselves to be disgusted with a chronic sinner.

Mrs. Eddy taught by precept and example that no one is going to be kept

out of the kingdom of heaven forever. As Christian Scientists, her followers must show the world that they have the true spirit of the Master, by their Christian tolerance, and by their willingness to use the utmost patience in working with sinners. In her attitude toward Mrs. Woodbury, Mrs. Eddy was showing her Church the attitude its members should take for all time toward those whom they believe to be erring brothers and sisters. Even if a member has done wrong, the requirements of the situation are not satisfied merely by excommunication. The spirit that the Founder of Christian Science manifested, was the same as the Founder of Christianity, and it must become the spirit of all those who strive to follow in their footsteps.

To be read in open meeting of First Members
Also read the enclosed

Pleasant View
Concord, N. H.
April 1, 1896

My beloved Students and Brethren:

I wish to thank you for indulging my request to give Mrs. Woodbury one more trial on probation. This you have nobly done.

Now, it behooves you as Christians to consider her case at this meeting, and the evidences of her character and present conduct, fairly and finally, and act as becomes this church, justly. Since your last acceptance of her on probation, instead of gratitude therefore, she has been circulating letters, wherein the specific charges are against me and our church. But I make no complaint. Now it is requisite for the members to speak out and testify of what they have heard her say and give due evidence that their action to-day is just and proper.

With love,
Mother,
Mary Baker Eddy

In circulating letters containing specific charges against Mrs. Eddy, after the church had been lenient enough to forgive her and to take her back on probation, Mrs. Woodbury exposed the intent of the animal magnetism which was using her, namely, if possible to separate Mrs. Eddy from her church. She evidently fancied that she could make accusations against the Leader, and still be retained as a member in the Leader's church. Hence, the decision Mrs. Eddy called upon the First Members to make, was highly significant and far-reaching, namely, to decide whether Mrs. Woodbury's accusations against the Leader were in effect an attack against Christian Science and the Church, that unfitted her for membership. Here is a profound question that brings this letter up to date. If a member is ever found attempting to separate the

Leader as the correct demonstrator of her teachings from her church, so making other members believe that they should not study her life in order to gain from it its demonstrated value, does he thereby mark himself as unfit for membership?

Mrs. Eddy could have decided Mrs. Woodbury's fate and told the church exactly what to do, and they would have done it; but she was very careful to make the First Members responsible, as if they were a jury called upon to decide a case impersonally, and entirely on the evidence presented. In this request she outlines the foundation for just judgment in her church for all time to come. They are to consider her case "fairly and finally, and act as becomes this church, justly."

Another important point in this letter is the fact that Mrs. Eddy calls upon the members to consider Mrs. Woodbury's present conduct. The implication was that no matter what her conduct has been in the past, they were to forget that, and without prejudice judge her case according to present evidence.

Our modern wayshower manifested a fair sense toward everyone. Never did she want a person accused unjustly. Wherever she knew that it would be of value to the individual, she forgave all wrongs. Yet she never permitted herself to be swayed by emotionalism, when just judgment was required of her. Once a judge forgave a boy a series of crimes on the basis that the boy was so young, that he hated to punish him and take his liberty away from him. This judge's act was maudlin sentimentality. He left at liberty a boy who was dangerous to have in the community, one whose influence on other boys would be bad. Mrs. Eddy never inflicted an unworthy individual on her church through maudlin sentimentality. She did not jeopardize the morals of the members by taking in or retaining one who was manifestly unfit for membership.

No one can say that Mrs. Eddy was not just and kind, that she was not generous and fair; but in all she did she was motivated by wisdom, as well as love. A right sense of love expresses no maudlin sentimentality. She had no thought but helpfulness. She labored steadfastly and patiently to save erring students. Her letters to Augusta Stetson prove, that she never relaxed in her efforts to free this student from the animal magnetism that was claiming to rob her of her earthly spiritual desire and earnestness. Hence when the latter finally proved her unfitness to continue in membership, Mrs. Eddy had nothing to regret. She did not leave one stone unturned in her endeavors to help Mrs. Woodbury. So again she had nothing to regret. She knew that when one is determined not to be saved from animal magnetism, no one can save him.

A study of Mrs. Eddy's letters proves that those who have the present-day administration of our Cause, should saturate their thought with all that she wrote to the church in regard to dealing with delinquents and erring members, since her methods were beyond reproach, they came from God. No Board of Directors can function properly unless each of its members is motivated by the same spirit as she was. A correct study and interpretation of her letters alone will perpetuate her methods, and that is exactly what she hoped would be done.

Mrs. Eddy's methods were important, because at each juncture she prayed to know how God would have her act. She knew that that was the only safe way for a Christian Scientist to act under all circumstances.

Pleasant View,
Concord, N. H.,
April 2, 1896

C. S. Board

My Beloved Students:

I have taken your kind advice, at least Mr. Armstrong's, and as I really need Laura -- with your permission will keep her here all but the Friday on which she will be in Boston to tend Mother's Room. She will go there on Thursday and return to Concord on Sat., and pay Mrs. Weller for opening the Room on Sunday, tending guests and closing it. Also will leave the key with Mr. Irving, where Mrs. Weller can find it and leave it. Now if you think best thus to accommodate me, please return this reply. Again I will remind you that Mrs. Sargent must go on the Com. for preparing the S. S. Lessons. She is important there and will send or leave with you her MSS. You can have 5 members if you so desire, and each are to receive \$500 annually for their work. And good work and much time must be given to this most important branch of labor.

With love,
Mother,
M. B. Eddy

Mrs. Eddy required a sound student to take charge of Mother's Room, one who knew her and loved her, since the room represented an opportunity to keep alive a right appreciation and love for her, not that she sought personal aggrandizement or affection; but she knew that the success of her Cause depended upon her being given the most important place in it; also, that the moment interest in and love for her as the Revelator and Demonstrator began to lessen, at the same time the spirituality in the Cause would begin to diminish. When students begin to believe that their obligation toward their Leader is fulfilled merely by acknowledging her as the Revelator, and studying her writings, they are committing an error that is far more serious than appears on the surface. The tendency to ignore her life, -- her demonstration of her own teachings, -- is an error that would eat at the very heart of her Movement, and seek to rule out of it its spiritual vitality, -- exactly as the spiritual vitality was ruled out of the early Christian Church when the life of the Master was misinterpreted and he was deified. He was placed on a pedestal, and the steps by which he rose to his spiritual heights were taken away, thus preventing anyone following after from climbing those same steps.

Mrs. Eddy considered impersonally and spiritually is the heart of Christian Science. When the heart weakens, the whole body is affected. Medical law rules that under such circumstances the body may become fat. The Cause of Christian Science may increase size and wealth, and yet that may not be a spiritually healthy condition. Certainly it may be said to have heart trouble, when error succeeds in pushing the Leader out of her place as the heart of the Cause.

The illusion of death did not move the impersonal Mrs. Eddy from her place in her Movement. Those who suppose that it did, are confronted with the necessity of making the demonstration of resurrecting her in their hearts, before they can succeed in their endeavors to demonstrate Christian Science. While Mrs. Eddy discredited any suggestion that she was a second Christ, nevertheless as the successful demonstrator of her own revelation, she had a right to say, "I am the door." She said to Laura Sargent, "Do not teach your students that I am the Way. I am the wayshower. The Life, Truth and Love that I teach are the Way, and I am the wayshower. Teach them this thought through to the Principle."

It is always interesting to note how careful Mrs. Eddy was to take personal charge of such matters as this key to the Mother's Room, since she knew by experience that it was possible for her students to become drunk under animal magnetism. At such times they became unfitted to do even minor things correctly; and a small thing done incorrectly often opens the door to error, as much as a large thing. She knew that when one held an important position in Science, if he did not support it mentally, she must watch out for everything. Hence, if there were two or three keys to the Mother's Room, error might thereby find means of getting hold of the situation.

Laura Sargent was given charge of the Mother's Room because her strong point was her love for Mrs. Eddy. For this reason she would strive to represent her correctly to all visitors to the Room. She had lived with the Leader, and had known her under intimate circumstances, and she seldom cherished the thought that her teacher was wrong in what she said or did. Never was she known to criticize her to a single individual either inside or outside of the home. Once Mrs. Eddy said of Laura, that she had been with her under more trying conditions, than any other student.

Mrs. Eddy recognized that Mrs. Sargent was a well-spring of love for her that never failed. The former had no desire for self-aggrandizement, recognition or appreciation as a person, but she realized that for the sake of the growth of the students, error must never be permitted to exclude her from her rightful place in the Cause. She saw that if such a thing came to pass, it would mark the beginning of the spiritual disintegration of the organization.

Only as we keep Mrs. Eddy before us, study her life and strive to understand her demonstration of Christian Science, can we approximate her oneness with the Father. We can become successful only as we seek to know what her underlying motivation was, and what she was endeavoring to accomplish and attain. Once this point is granted, one can understand clearly why Mrs. Eddy made such a great effort to safeguard her demonstration, so that it would not be ruled out of her Church. God had made it plain to her that if animal magnetism ever succeeded in ruling her out,

her Church would cease to be a Christian Science Church.

No doubt Mrs. Sargent discussed Mrs. Eddy properly and helpfully with those who came to visit the Mother's Room. She was in a position to do a tremendous amount of missionary work in this way.

In the letter in question Mrs. Eddy says that she has taken Mr. Armstrong's kind advice. In just such a simple way does she teach the Board an important lesson, by assuming that when one member gives advice as a Director, he thereby pledges the entire Board. When one member of a business firm makes a contract, he binds the whole firm. Mrs. Eddy gives a warning for the Directors to be careful in what they say, since they pledge the Board, when they give advice individually on matters that are the province of the Board.

In reading these letters of our Leader, it is always impressive to note the care she took in making the most minute arrangement of things. She realized that when one directs others to do things, he must anticipate everything that they should do, since the responsibility is his if such matters go awry. One who has the task of mapping out work for others, must be careful to make his directions perfectly clear. Yet Science teaches that the demonstrating way is the only and right way to do anything. The deduction is that Mrs. Eddy gave explicit instructions which she expected the students to obey, but at the same time she assumed that they would put demonstration into all that they did. In fact her explicit directions were really her call for demonstration.

If this be a correct assumption, then we can deduce that when it comes to the matter of giving a testimony in a Wednesday evening meeting, it would not be amiss for one to make a careful preparation of what one intends to say. He should bear in mind that he must speak so simply that the stranger or the youngest member can understand. He commits an error if he ignores the stranger or young member, and says things which only advanced students can grasp, but which might chemicalize the others. One of the greatest responsibilities we have in Science is to watch that we do nothing to upset the early understanding of the beginner.

Mrs. Eddy's lesson is that, having made a careful outline of details, one must put demonstration and inspiration into the giving of his testimony. Then it will be correct and helpful both in the letter and the spirit.

Another point worth noting in this letter is the fact that she says, "Now if you think best thus to accommodate me. . ." She wrote in this manner because she wanted obedience to be voluntary on the part of the Directors. So she tried to make them feel that they did not have to follow what she recommended, unless they thought best to do so. It was not her natural desire to coerce, and to demand that they do so and so. She was not a pope. In this she was wise, since you do not develop initiative in those you try to dominate and always tell exactly what to do.

When in this letter she named five hundred dollars as the salary for a member of the Committee for preparing the Sunday School lessons, she knew that the sum would arouse comment, and perhaps even criticism. So she immediately said that it must be earned by the members by giving much good

work and much time to "this most important branch of labor." She knew that it would appear to be unnecessary to pay a committee such a sum just to study their Bibles and Science and Health, a thing which they would do anyway, as all active students do. The payment, however, was not for the study and labor involved, but for the demonstration Mrs. Eddy expected them to make. As far as time was concerned what difference would it make how long it took, if one could bring out an intelligent and helpful Sunday lesson? Hence we know that the "much time" Mrs. Eddy called for, was not the time consumed in looking up references, but the time spent in demonstration. She was always consistent in demanding that everything in Christian Science be done from the standpoint of demonstration, and surely the weekly Lesson-Sermons were no exception to this rule. The result of her rule not only ensured that everything done would be done right, but it helped students to establish divine Mind as the only Mind in their own lives.

The Christian Science organization primarily sets forth the importance of each individual embodying the one Mind. Each new member in signing the tenets, pledges himself to the effort to have that Mind "which was also in Christ Jesus" (Phil. 2:3). Every branch of the organization, therefore, should present work to be done that, if performed from the standpoint of demonstration, will help every member to establish the Mind of God as the only Mind. Who can say that the organization is fulfilling its Founder's purpose, if this goal is lost sight of?

One who has an exhaustive knowledge of the Bible or of Science and Health, does not thereby qualify as a member of the Lesson Sermon Committee. Browsing through the Bible and Science and Health is not a spiritual act, unless one makes it so. It is possible that too great a familiarity with the letter of these books might become a deterrent to spiritualization, since what one knows by rote may lose its meaning.

Once a doctor declared that my father's life was saved by a drink of brandy. He also said that the brandy would not have had the desired effect, had my father been a drinking man. This illustration is not intended to be an argument in favor of abstaining from a study of the Bible and Science and Health, but it is evident that after one has laid his foundation based on the teachings of these volumes, he should read them only as he strives to demonstrate what he reads.

Mrs. Eddy once asked Laura Sargent what she was doing. She replied that she was reading Miscellaneous Writings. Mrs. Eddy's reply was, "Go to your room and do more mental work." Perhaps Laura expected the Leader to commend her because she was doing something constructive, instead of reading the daily paper, or knitting. Everything Mrs. Eddy has written was given us to enable us to do better mental work. If Laura had been sharpening a scythe in preparation to cutting hay, Mrs. Eddy would have told her to go out and do some cutting, since her scythe was already sharp enough, and it was a waste of time to continue to sharpen it, unless it became dull through use and needed to be sharpened.

Pleasant View,
Concord, N. H.
April 10, 1896

C. S. Board

Beloved Students:

God bids me say to you: Tell Judge Hanna to appoint next Sunday from the pulpit, that our services, one in the A. M., the other in the P. M., will be held thenceforth in The Mother Church in Boston. Confer with the Judge as to the hour of the afternoon service and appoint the hour when you give out the notice.

With love,
Mother,
M. B. Eddy

N.B. Let me hear from this as soon as attended to.

M. B. E.

This letter is one of the times when Mrs. Eddy stated unequivocally that God told her to do something. Where a thing was imperative and she had worked over it to a point where it came to her without question, she said so plainly. She was not afraid to put God back of her, since she knew that He was. She could have had no doubts, otherwise she would not have sent a letter that would stand for all time, containing such a declaration, "God bids me say . . ."

Mrs. Eddy knew when God spoke to her, so that she was willing to risk her reputation on the accuracy and sureness of the impartation. For the most part revelation came to her so clearly, that she could not doubt its authenticity.

Students who cherish an immature conception of their Leader, would gain great good, if they should read and understand these letters. Such study would enable them to see above and beyond the human concept they have cherished. There were some of her own students who fancied that her seeming over-concern about matters in her home was a human idiosyncrasy. Yet it is inconceivable that one who could hear the voice of God day after day, would allow herself to jeopardize or lose that precious communion, by becoming disturbed over the trifling incident, for instance, that the furniture was not replaced exactly after her rooms had been cleaned. The only way to maintain a spiritual thought and consciousness of oneness with God is to stand ready to meet every temptation to let human thought come in, especially suggestions of irritation and discord.

Mrs. Eddy habitually rebuked her advanced students (when they deserved it) with a vigor and sternness. She must have been able to do this without loss of God, since her motive in doing so was wholly to bless the students, to awaken them spiritually, and to bring them closer to God. Mortals rebuke each other in anger. In their ordinary moments they are too complacent and agreeable to be sharp to others. Thus when they do rebuke, they rebuke from weakness, whereas Mrs. Eddy rebuked from strength. Does not the Apostle Paul tell us to "be ye angry and sin not. . ." (Eph. 4:26), -- to rebuke the evil but to realize no reality in it?

Once Mrs. Eddy said to the ones in her home, "If you watch me carefully when I am rebuking you, you will see that I am only voicing to you audibly what the mental malpractitioner is arguing to you mentally, and you are asleep to." Here is a startling proposition which one might disbelieve, until he reminded himself that the real man is spiritual, and needs no rebukes. There is nothing to rebuke in God's man. Hence if Mrs. Eddy was voicing the truth, she would be declaring only for the perfection of man. She would be affirming that man was spiritual, not material. A rebuke must assume the need of a rebuke, and the need of a rebuke must be based on something in man that is imperfect. It is plain, therefore, that her rebukes were not spiritual, although they had a spiritual purpose, but they were audibly an exposure of the malpractice aimed against the one rebuked. That which saved her rebukes from being malpractice was the fact that they were only given to help students, that they might escape from the wiles of the tempter.

It is animal magnetism that declares that man is a sinner, that he has done wrong, and that he needs to be rebuked; it is not God. Yet divine wisdom requires that sin be punished. When Mrs. Eddy assumed that you were a sinner and needed a rebuke, it was because she detected that animal magnetism had already victimized you, and she knew that the only way for you to win your release, was for you to recognize that fact, and assume the responsibility for it long enough to deny it and throw it off.

Pleasant View,
Concord, N. H.
April 11, 1896

C. S. Board

My beloved Students:

I discern the need of having two services, one in the forenoon, the other in the afternoon in order to feed the multitude on Sunday. To do this there must be a change in the salaries of your Readers in Church. Mrs. Hanna has lost her income from the Committee service; and I consider it but just that the Judge have \$5000 annually for his service for the Church. He does for us unpaid much, beside his labors that are remunerated; and other Churches pay larger salaries for their pastor than you for both Readers. As your Pastor preaches to you without money and without price -- save the salvation of sense -- you can afford to raise his salary and Mrs. Cragg's also. Also dear Laura's wages should be raised to \$1000, the sum you first

named. She proves herself worthy of it, -- and her car tickets supplied her for going on errands for our Church and for her weekly trips to Mother's Room. When the Doctor is restored to his place on the Committee and the hogs are all fed, then can mother have her one hour?

With love,
M. B. Eddy

In the parable of the rich man and Lazarus, the former represents material sense, or the swinish element, which demands to be catered to, while spiritual sense remains half-starved and covered with sores. The students felt that The Mother Church had reached a point where it should pay larger salaries. Mrs. Eddy recognized this demand and met it. At the same time she did not hesitate to declare that it was feeding the hogs, or meeting the demands of material sense. She yearned to have the students realize that they would receive more spiritually, in proportion as they were underpaid humanly. It is a rule in Science that the less reward in matter one receives for his labors, the less obligated he is to the Adam dream, -- the less in bondage to it, -- and the more treasure he lays up in heaven.

The workers required money to live on, to be sure, but Mrs. Eddy taught her students to yield less and less to the demands of mortal mind, in order that they might yield more and more to the demands of God. When one is underpaid, he is far more apt to demonstrate the residue in order to meet his expenses, which causes the balance of his thought to weigh more and more on the side of divine Mind. The Master required no large recompense for his work for God, with the result that he was under very little obligation to matter.

Actually, Mrs. Eddy did not care how large a salary a student received. What did concern her was the degree to which he desired matter instead of Spirit. When a student watched to see that he received a full material compensation for what he did for God, she knew that that was an indication of a desire for matter. Such a one forgets that when he does more than he is paid for, he lays up treasure in heaven. She had learned from her own experience, that when one desires just enough matter to meet his simple needs, and seeks to demonstrate each step of the way, this becomes a tremendous help in the salvation of sense, or throwing off of all materiality.

The hog is a good illustration of material sense, since it is all flesh. All it demands is food and plenty of it. A dog asks for more than that. It wants affection and kind treatment. To be sure, a dog likes to eat, but there are instances where, when driven to choose between affection and food, it has chosen affection, and starved to death. The hog wants nothing but food, and forms a good illustration of those who regard Christian Science as merely a good way of earning a substantial living.

Mrs. Eddy is careful to remove from Judge Hanna the stigma of being a "hog," by declaring that he does "unpaid much" for the church. When she wrote the following extract to Archibald McLellan in 1908, she was describing the "hog" thought. "I left house, home and friends, and I gave up a large salary, as a writer, in order to serve the Cause of Christian Science. I have endured all shame and blame in its behalf, and I have lived these down. This is the experience of your Leader. Are her followers willing to take up

their crosses, as she has taken up hers, in order to follow Christ, or so they demand all that they humanly want? Sad, sad thought that money regulates the actions of so many students. Had your Leader been governed thus, Christian Science would be minus today, instead of overcoming all opposition, ruling and reigning."

On page 413 of Science and Health we read, "The act of yielding one's thoughts to the undue contemplation of physical wants or conditions induces those very conditions. A single requirement, beyond what is necessary to meet the simplest needs of the babe is harmful."

In this statement Mrs. Eddy goes back to the babe, and teaches that what the parents induce in the infant in way of material expectancy, usually decides whether it will become a human hog or not. With the hog it is always give, give, give, to me. We find this swinish element expressed in some so-called Christian Scientists who, after a few years, look themselves over and ask, "What has Christian Science really done for me? What have I gotten out of it? I have given liberally to its support and attended the services; yet I guess I would have been just as well off, had I never taken it up."

The hog thought always reckons service in terms of what am I going to get out of it? It tries to reflect God only as a means to an end, that end being physical health and prosperity. When health is not speedily restored through Christian Science, it feels that it has wasted its time, and toys with the possibility of medical methods. Its search for God is wholly in terms of matter and material rewards.

Progress requires a student to reach the place where he uses sickness, lack and discord as a help to find God. Then any clearer sense of God or a greater trust in Him will make him grateful, and cause him to feel that he is progressing, even if the physical benefit is not made manifest at once.

Physical harmony is not the ultimate of Christian Science; it is merely temporary alleviative from fear and distress, and is designed to help a student to continue in his effort to build up spiritual existence, without the interference or nagging of discord, suffering or ill health. If one does not strive to build up a spiritual sense of existence as he continue in Christian Science, he may find that his best demonstration will fail to keep him in continuous physical harmony. This is because he has used Christian Science not to help him to escape from his human destiny, but merely to make the human path smoother. What difference does it make whether a cow is led to the slaughter over a smooth path or a rough one? Material sense is doomed to slaughter. The demonstration of relief from suffering in the body is not intended to prevent the destruction of material sense. As Mrs. Eddy writes in Unity of Good, page 40, "Material sense, or the belief of life in matter, must perish, in order to prove man deathless."

Mrs. Eddy left nothing to chance in her organization. She neglected nothing. It became part of her demonstration to see that each worker received due consideration for his labor. She did not want the world declaring that Christian Scientists were niggardly in giving their people less than they earned, in comparison with the amount rendered for service by mortal mind. Yet in no way does mortal mind's standard of payment represent that which should take the place of the Christian Science standard, which is always demonstration. When demonstration is attained, each worker receives

what God wants him to have, and he is contented. Each worker then demonstrates his own salary.

There is much in the Christian Science organization that is suffered to be so now, awaiting the time when demonstration shall enter in as the obligation laid on each student and member. Progress means that students are developing to the point where they are taught of God. No student has the right conception unless he looks forward to the day when he receives his instruction from God. When Science and Health tells us that we walk in the direction toward which we look, and that where our treasure is, there will our heart be also, it means that what we consider to be the valuable attainment becomes our treasury, -- what we put our heart into attaining.

We can deduce from this statement that Mrs. Eddy, in referring to Judge Hanna's "unpaid much," was calling attention to the "intangible," that mental work which students in important positions (as well as those in lesser places,) are expected to do. It has a great value, and, where it is possible to do so, it should be suitably recompensed.

One might think that the money paid a First Reader remunerated all his labors in connection with being a reader; but Mrs. Eddy hints that there is a great deal that a reader has to do, that does not appear to those who look upon his work as merely preparing to read the Lesson on Sunday. He is under the necessity for keeping his thought free from animal magnetism, and being sure that it is animated by the spirit of God, so that when he reads, he will have something of God to give the congregation.

Because of the great need of money to build up the Cause, Mrs. Eddy paid those who worked in the organization small salaries, that those who lovingly did important work for the Cause should be paid adequately, in order that they might not be troubled over any financial problem.

Mrs. Eddy's grasp of affairs was remarkable. She found time to spiritualize her thought, and to meet all attacks of animal magnetism in her home. At the same time she spent hours in going over Science and Health in an effort to improve and simplify its terminology in order that the beginner could understand it to some degree. She watched over the articles that appeared in the periodicals. She wrote at least twenty letters per day. At the same time she was able to keep in mind the needs of the church. When she saw the need, she did not hesitate to write to the church indicating that any position that was fulfilled by demonstration was ennobled, so that it became as important as another position that mortals would consider much higher in the range of responsibility. Her timing was amazing. She knew exactly when the moment had come, for the members to take larger responsibilities in regard to faithful workers in their own ranks.

Among other things, demonstration brings correct timing. There is a time to do a thing, and if it is not done at that time, the opportunity is lost. On page 12 of Miscellany, we read, ". . . that which can be done now, but is not, increases our indebtedness to God." Then in writing about the children, Mrs. Eddy says, "The good they desire to do, they insist on doing now."

"When. . . the hogs are all fed, then can mother have her one hour?" Mrs. Eddy was striving to find time to make the demonstration over old age. So by "her one hour" she might have referred to her hope that when mortal mind was satisfied, she might be left alone mentally, at least for one hour, in order to do her own work. She could not help but feel the sense of criticism and dissatisfaction among the students because of what they considered to be the inadequacy of the salaries paid at that time. They were not awake to perceive the tremendous spiritual value of being underpaid. Because the students could not do their best work if they were not satisfied, and because she could not quell the feeling of mental unrest that disturbed her quiet hours, she wrote this letter, in which she clearly indicated that it was to satisfy the hoggish sense in her students, -- that which always cries out for a more harmonious condition in the flesh, -- that she raised the salaries. Larger salaries enable those who receive them to cater more and more to the flesh. When one has enough to eat and clothes to wear, if he asks for more money, it is usually because he wants to be able to cater to the flesh in some form. Mrs. Eddy called this "feeding the hogs."

Pleasant View,
Concord, N. H.
July 24, 1896

My dear Student:

I have embodied the two By-laws into one. You need not vote on them again. I have not changed my meaning in them, but made it clearer and also removed repetition. This By-law must go into the next edition of the Manual.

With love,
Mother
M. B. Eddy

Mrs. Eddy's task was two-fold. She had to receive the truth from God and then give it forth to the people. In this latter effort she always had to take into consideration whether it should be taken back, if its effect was an undue chemicalization. When she did recall a By-law, as we find her doing in her letter of March 15, 1896, some might conclude that she had made a mistake in hearing God's voice. They might condemn her out of her own mouth, since she declared that the four By-laws came from God and then recalled one. Yet part of her necessary demonstration was to put forth that which came from God, and then to observe the effect of it by tuning into the thought of the church. If she found that the effect of a By-law was the reverse of what was intended, and that it was building up the human rather than the spiritual sense in the members, -- because thought was balanced on the material side, -- she would often recall the By-law, or revise it.

The parable of Dives and Lazarus is significant because it unfolds the effect of feeding the material nature of mortal man, and neglecting the spiritual. The only way to escape God's condemnation is to feed the

spiritual nature more and more, and gradually starve the material into subjection and nothingness. With this rule as a guide, students will naturally avoid more and more what is done to feed the material nature, and will need less and less instruction on this point. Students who are progressively starving the material nature and feeding the spiritual, will find that they need the Manual less and less, since Mrs. Eddy plainly states on page 148 of Miscellaneous Writings, that the Rules and By-laws contained therein are not absolute doctrines. They were put forth from the "immediate demand for them as a help that must be supplied to maintain the dignity and defense of our Cause."

In order for Mrs. Eddy to know whether a By-law would chemicalize, as an indication that the students were not ready for it, she had to tune in to the thought of the church to discover its spiritual balance. If a By-law resulted in strengthening the spiritual sense in the students, they would accept it, obtain the required lesson from it, and it would stand.

July 31, 1896

My beloved Board of Directors:

Please read this in meeting. When you voted to adjourn all the meetings one month, you should also have voted to close the church building to all visitors during that month! Our Master asked, "Which is greater, the temple or the gift that sanctifieth the temple?"

With love,
Mother
Mary Baker Eddy

Mother says this can't take effect this month of course because of notice in Journal.

Those who join our organization should be told that they do so, not merely as a proof of their sincerity, or just in order to partake indefinitely of the spiritual blessings poured forth in the services. They should be told that the correct conception of church membership is that they are a body of mental workers, pledged to do their part to provide healing atmosphere for all the activities of our organization. They should be willing to fulfill this obligation without being specifically requested to do so, as well as to sacrifice their desire to listen to the service, meeting or lecture in order to provide the spiritual animus, that attracts people to our services and keeps them coming. One of the requirements for membership must be a knowledge of the importance of praying for the congregations.

In this letter we can sense Mrs. Eddy's ideal, namely, that the services carry this free-will offering of mental work that spiritualizes thought, and also that the church edifice itself carry it, apart from the services. From her point of view, it was a vain thing to have people visit the edifice, when

no effort was being made to sanctify it with the blessing of spiritual healing.

What is the true temple? It lies in mind rather than in matter. Hence there is no value in having a visitor enter the church merely to observe its appearance. The Mother Church was opened to visitors in order that they might perceive and partake of the spiritual atmosphere which sanctified the temple. Then and only then would they be attracted to Christian Science.

Mrs. Eddy implies all this in her letter, as if, when every one left the church for one month in the summer, the mental work for the church would cease. She makes it plain that the gift, -- or the mental work which the members must freely give, -- is greater than the temple. Hence to allow the edifice to be on exhibition without constant sanctification, would show a misunderstanding of the intent and purpose of having it open to visitors. Mrs. Eddy naturally thought of the temple in terms of the mental work which was performed therein. The invitation to view it, which was given the public, was primarily to allow them to taste the spiritual atmosphere, and not merely to see the decorations and furnishings.

When Mrs. Eddy invited the prominent men of Concord to come to her home to view the beautiful Easter Flowers her church had sent to her, she said to me, "I go afishing."

It is my conviction that she desired these men to experience the spirit that everyone in her home, under her direction, worked daily to establish, hoping that that sample might cause them to desire more. The flowers were the bait, and the spiritual atmosphere was the hook on which she hoped to catch the fish.

A young man would not present his sweetheart with a setting which contained no jewel. The temple is but the setting to hold the jewel of spiritual healing. To exhibit the temple when the gift that sanctifieth the temple was absent, would be like a present of a setting without a jewel.

Because mental work for our organization is of primary importance, it becomes the first thing that error causes to be neglected or forgotten. If error can induce a lethargic indifferent state of mind in the workers, or cause them to attend the meetings from a sense of duty alone, the church then becomes a setting without its jewel.

This brief letter is important, since in it Mrs. Eddy broadens the need for mental work from the meetings to the edifice itself. When this is done, it will never be known how many visitors are healed and become interested in Christian Science, merely by visiting the structure.

When I had regular office hours scores of sick persons were healed merely by coming into the waiting room of my office. They would leave without seeing me. This proves that the atmosphere of my waiting room itself carried healing, likewise The Mother Church, as a place where visitors came, should carry healing. Mrs. Eddy implied, however, that there would be no healing when there was no work done in that direction; so it should be closed to visitors during that period when all work stopped.

Sincere and right-minded members should always be willing to make any sacrifice, in order to pour a right mental sense into everything connected with our vast organization. Then and only then will the world learn that our trademark is healing. While it is not possible to check up to discover the faithfulness of members in this direction, or how much work of this sort they do, we can have faith that God knows and rewards according to true worth. Members should feel that they are answerable to God in this direction, and that He is a righteous Judge.

God save our organization from "duty" attendants, since "duty" Christian Science is a battery without power! It may appear to be all right, but when it is called upon to furnish power, it is found not to have a spark.

Christian Scientists are divided into receivers and givers. When one joins the organization, he must be told that he is ready to become a giver, that membership obligates him to spend time in giving. He becomes the host who prepares the feast of healing for his guests, -- the strangers, -- who come to our meetings. When people attend a Christian Science service, and feel that they would have been happier, had they remained at home, that is proof that the balance of thought in such a service is on the side of the receivers, and the small amount of giving was not sufficient to take care of the needs of the congregation. When one who has a need attends a service and he finds that need taken care of, that one is happy, and will come again and again. His attendance will be from desire, and not duty.

It is worth while to note, that, it was only part of Mrs. Eddy's demonstration to receive inspirational guidance from God. When she passed this guidance on to the Directors or students by letter, it was also necessary for her to preserve this inspiration, lest they chemicalize over what she wrote. In other words, she had to write down the actual direction, and at the same time make the demonstration that would preserve the inspiration back of those words. The reason for this is that error stands ready at all times to rob words of their inspiration. It is our part to see that this is not done, since the message robbed of its spirit, fails to have the right effect, -- ". . . the letter killeth, but the spirit giveth life." (II Cor. 3:6).

Christian Science Publishing Society
96 Falmouth Street
Boston, Mass.
August 1, 1896

Reverend Mary Baker Eddy

Beloved Mother:

With By-law No. 2 came Mr. Frye's letter which reads: "Mother has changed the enclosed somewhat from what it was when adopted by the Church. Please have it adopted into its present form and put into the Manual, but do not publish it in the Journal. This is Mother's request."

I showed the By-law No. 2 and Mr. Frye's letter to the Judge and Mr. Armstrong and asked them if they thought it was intended to have No. 2 added as a supplement to No. 1, or is No. 2 to be substituted for No. 1. They thought inasmuch as No. 1 had yet to be entered in the books, I had better ask you before doing so.

The By-law No. 2 will be adopted to-day and I can leave the records out of the books until I hear from you.

In regard to keeping the Church open Friday will say that, no notice has been published in the Journal that it would be open to visitors, but it was so announced from the pulpit. If it is thought best to have it closed Friday to visitors, we think it can be done very easily and without causing any stir among the students. Shall it be closed?

As ever, your loving student,
William B. Johnson

My beloved Student:

I thank you for faithfulness. Adopt By-law No. 2; leave out No. 1. Yes, dear Student, when the wind ceases, close the doors to visitors.

I recommend that now you take two thirds more matter from S&H than from the Bible for your C. S. Quarterly.

Mary Baker Eddy

It were no slur at the early Directors to say that they were men with no marked initiative in executive affairs; but they were unfailingly obedient to their Leader. No doubt she helped them to realize their human inability to fulfill their exalted office, and so they turned at least to some extent to demonstration. In so doing they had to turn to her for guidance, since she it was who heard the commands of God clearly.

Greatness and power, in order to remain constructive, must be preserved in sweetness and humility. At that time the Directors doubted their own intelligence, and so they humbly leaned on Mrs. Eddy for guidance.

Mrs. Eddy never appointed Edward A. Kimball as a member of the Board of Directors; yet he was a student of much understanding and forcefulness. He would have made a brilliant member of the Board. In fact on July 26, 1901, she wrote to him, "I want to make you one of our Church Directors in Boston;" but she never made the appointment. Perhaps, he was lacking in humility. She set a precedent, when she conferred that exalted office on those who furnished her with an open mind and an obedient heart, -- a loyal and a humble spirit, as well as some recognition of their own inability to fulfill their office without God's help. When, in this letter, she thanked them all through Mr. Johnson for faithfulness, she was giving recognition to

the quality that best served her in that office. In the early days she had suffered much from unfaithfulness. Her own students fought every advanced step she took. So it was a joy to find the Directors faithful in helping her to bring forth that which God gave her to bring forth.

In using the word "wind" in this letter, Mrs. Eddy was perhaps likening the stir in thought over the new edifice, to pressure in the mental realm. She was always alert to thwart any idolatrous tendencies of the human mind. She did not want the edifice to become a shrine, to which the faithful all over the Field made pilgrimages.

It was natural that students in the Field whose money had helped to build the church, should desire to see it; but when she detected this natural curiosity giving place to idolatry, she knew that it was time for her to act. It may be that, while the "wind" was blowing, she felt that it was necessary to yield to it; but when it ceased, it was time to close the church to visitors. As we find in the 53d. edition of the Manual, page 77, "If, as we declare, matter is a mortal dream, nothing, let us not emulate dreams."

At times I am asked the question, why I have never visited Mrs. Eddy's home at Chestnut Hill. My answer always is, that I feel no "wind" to urge me to go to a place associated with our Leader, to refresh my thought of her.

I find that I need no symbol of any sort to help me think of her, or to remind me of her. She is in my heart, and will remain there.

Viewed from a material standpoint, The Mother Church is merely a material structure. Mrs. Eddy likened the urge of curiosity on the part of students to view it, the "wind." She was striving at every point to turn thought away from matter to Mind, but she knew that, for a time, it would do no harm to permit students to come and view that which they had helped to erect; but she did not want them to make a "god" out of it.

The "wind" of curiosity impelled the Queen of Sheba to visit Solomon in order to see his vast possessions and to listen to his wisdom; but it would not have been in the line of progress for anyone to continue to admire merely his outward trappings, without growing into an appreciation of the demonstration that made his great prosperity possible.

When one first comes to Christian Science, the "wind" blows him toward physical healing. This must soon be outgrown, since physical healing is merely an incident in Christian Science. It is an outward evidence of that which is important in the mental realm; but where students continue to yield to that "wind," they over-evaluate health, and under-evaluate spiritual consciousness. A student who continues to regard Christian Science as a healer of the sick only, cannot progress spiritually. Those who visit The Mother Church with a superstitious sense of its value merely as a building, are missing the mark. When Mrs. Eddy took her drive and found students haunting it, hoping thereby to receive a healing, she rebuked them with a By-law forbidding such a practice, since it betrayed rank personality worship and mental laziness.

Evidently when The Mother Church was new, and students wanted the opportunity to look at it, Mrs. Eddy was willing to yield to their demand.

In that way a certain degree of loyalty might be encouraged; but during the period when the edifice was an empty shell with everyone away for the summer, she wanted it closed.

That which is permissible in the beginning, is not permissible in the end. A runner is allowed to crouch, but only at the start of a race. Students in the beginning are permitted to regard all discord as error, and to insist upon an immediate disposal of it; but as they progress, when error appears, they are called upon to analyze the reason why, and to correct that reason. Instead of calling all discord error, they must begin to appreciate the divine wisdom that permits that which causes all satisfaction in sense to be gradually swallowed up in the joys of Soul. They must learn that the demonstration over error, is less important, than the scientific way in which it is performed. Then, the value of results will be over-shadowed by the correctness of method.

In Mrs. Eddy's house, this "wind" would cause students to do all tasks correctly, without the regard for the scientific basis of their thinking. She might overlook this tendency in a student in the beginning, but before long she would feel justified in holding him up to her standard, namely, "If when you are doing a thing, your thought is not right, no matter how perfectly it is done outwardly, it is not done rightly." (Reported by Lydia Hall.)

To Mrs. Eddy, the worship of The Mother Church as a material edifice, would be a deterrent to spiritual growth. She guarded against everything that tended to keep the worship of matter alive. When she used the word "wind," she used it much as we use the word "fad." She knew how mob mesmerism would keep a trivial desire alive in the thought of people, and how prone mortal mind is to try short cuts. In other words, in Christian Science, right results must be accomplished by a metaphysical method that is worked out correctly. Yet mortals look for short cuts. When students haunted Mrs. Eddy's drive to get a healing, for instance, they were looking for a short cut. She did not want students visiting the church edifice for such a purpose. It is the lazy human mind, that seeks short cuts. The error in haunting Mrs. Eddy's drive to get a healing, for instance, was that sickness is the evidence of unscientific thinking, and one could not change his unscientific thinking, merely, by seeing Mrs. Eddy drive by.

Mrs. Eddy saw these things as the effort to climb up some other way, to take the kingdom of heaven by force.

What prompted Mrs. Eddy to suggest that, henceforth, the Bible Lesson Committee take two thirds more matter from Science and Health than from the Bible, for the Lesson Sermons? Is there a connection between this order and her statement on page 210 of Miscellaneous Writings, "...error, when found out, is two-thirds destroyed, and the remaining third kills itself."

If one regarded the teachings of Science and Health as expounding the subtle ways and means of evil, he could say that the inclusion of two-thirds more matter from that book, than from the Bible, was symbolic of a greater need of the Lesson Sermon to free listeners from the claims of evil by exposing them, than to state spiritual truths.

If one regarded the teachings of Science and Health, as setting forth the application of the truths of the Bible, then he would see that twice as much effort must be given to the application of Principle, as is given to the effort to understand it.

If a student, after he had grasped the teachings of Science and Health should feel that he could neglect its study, and cling more and more to the Bible, and, perhaps, increase the citations from the latter, and lessen those from the former, then this word from Mrs. Eddy would correct that notion. On the other hand, if one thought that, because the teachings of the Bible are embodied in Science and Health, he did not need the Bible any more, this false notion would have to be corrected.

Why do students need the Bible? Because it is the Word of God, the revelation of Truth, and is recognized to be such by all Christians. To the Christian Scientist, it might be likened to the flying field from which Science and Health takes off. It is important that strangers to our services learn how the Bible is used by Christian Scientists. They will then be relieved of the fear that there is any departure in Christian Science from the teachings of the Bible. Our Sunday service starts with the Bible and ends with the Bible and returns to it many times during the service. The Bible is solid ground to which people are accustomed, and on which they feel safe. Yet Mrs. Eddy saw that the time had come, when it was possible to spend two-thirds more time in the air, than on the landing field.

A painter might spend a certain amount of time in studying his model, and then spend twice that time in working on the canvas, before turning back to the model. In Christian Science, the Bible is our model, and Science and Health is the demonstration, or reproduction of that model. In dealing with the Christian Science Quarterly Bible Lessons, perhaps Mrs. Eddy encountered an old theological attitude in some students, that would reduce the amount of matter from Science and Health, and increase the amount from the Bible, so she found it necessary to establish the relationship of two-thirds to one-third.

Pleasant View,
Concord, N. H.
August 7, 1896

C. S. Board

My beloved Students:

Call a church meeting at once and put this By-law in the Manual. I sent the Mother's Evening Prayer on sheet music composed by Mr. Case, by the Dr. to Miss Lincoln, telling him to have her sing it and return word to me what she thought of the music. I had not accepted the music, but was having it examined, and never dreamed of having it sung in church till I did conclude to have it published in that music. The mistake has been made by m.a.m. causing my directions to be mistaken or knowingly disobeyed. I have not yet heard Miss Lincoln's opinion of the music, although that was what I expressly

sent it to her for, and my only purpose. Now it has furnished a bone of contention as the demons direct. But I declare this subject shall be dropped and no be more thought or said of it.

Next follows another picture hung up in the pub. office for examination! which is shocking after what has already been said on this subject. This forces me to turn from my paths of duty on hand, and make another By-law for the rebellious Israelites. Look up any By-law that has been made relative to the matter of music to be sung in church and send it to me.

When, if ever, will all the members of this church, even while under the rod, behave themselves as Christian Scientists, and not have to be put into straight jackets to keep them from quarreling in the sackcloth of this solemn hour!

With love,
Mother
M. B. Eddy

N.B. Have this By-law added to Article 14, Sec. 1, on page 30 of the Manual. Begin with a 2nd paragraph commencing after the 5th. line of first paragraph.

M. B. Eddy

Mrs. Eddy preceded this letter with a telegram to Mr. Johnson which read: "Call church meeting at once; will send message." She often did things in a hurry, because she saw the need of getting ahead of the devil. Often she detected the devil's plans, and hurried in order to circumvent them, or to prevent the devil from thwarting God's plans; or she recognized the action of the devil in its incipency, and hastened to correct it in its first appearance.

Had the Japanese beetle been discovered when it was first brought into this country, it could have been destroyed at that point, and the country would have been saved from the costly ravages of that pest.

When Mrs. Eddy detected the beginnings of a sense of dissension, she hastened to meet it. She perceived what it might mean, if these individuals were given a chance to spread a bone of contention "as the demons direct," to the point where it was beyond control. She could detect the signs when error sought to start a counter current to good that would prove detrimental to the Cause, so she rose to meet it. Today we are grateful for her patient and alert watchfulness, which spared no effort in order to nip error in the bud.

Music is a symbol of harmony. For that very reason it becomes an open door to discord in our churches, if it is not put under demonstration. On page 11 of Mrs. Eddy's Message for 1900 we read, "Beloved brethren, have no discord over music. Hold in yourselves the true sense of harmony, and this sense will harmonize, unify and unself you."

All mortals long for harmony; but mortal belief has imitated spiritual harmony, and thus has put forth the most subtle claim of error, namely human

harmony. Spiritual harmony is the result of an awakened and active thought that is tuned to the devil or demons, as Mrs. Eddy writes. Here we find the essential difference between human and divine harmony. Divine harmony being the presence of the active divine Mind, it follows that human harmony represents God's absence, a sense of inactivity in which man is content to stagnate.

Human harmony claims to make the path of man's human destiny, which leads to destruction, more bearable and satisfactory; but he ends as does the sick man. Contrariwise, spiritual harmony is the sign that man is overcoming his human destiny, and getting into line with God.

Human harmony is akin to the hypnotism in which the operator puts his subject to sleep. In this state, he becomes susceptible to any suggestion the operator desires to present.

Mrs. Eddy saw that it was of the utmost importance that demonstration characterize the music in her church. Otherwise it might become a basis for discord, or the expression of an apathetic mental sense, that would be hypnotic in its effect.

In disobedience, Mrs. Eddy detected the action of animal magnetism, either ignorant or intentional. It would seem a small matter, to have Mr. Case's music sung in The Mother Church without having been accepted by Mrs. Eddy, but she considered such disobedience to be of sufficient importance that she covered the case by writing a By-law. Mrs. Eddy often learned through little things what animal magnetism was trying to do. When it tried to introduce a bone of contention into the church, her rule was, "See what it is trying to do. Know that it cannot do it. See that it is not done."

At times the chief executive of our nation will formulate constructive plans, which in turn are executed by self-seeking politicians for their own gain. The very lines of action that might have been of great value to the country thereby become deterrents. Mrs. Eddy was guided by God to formulate wise and intelligent plans for the Cause, but she did not leave the matter there. Had she done so, her church might never have been founded on the Rock; so she guarded the carrying out of God's demands so carefully, that they became fulfilled. The moment she saw even a tendency toward disobedience, she rebuked it, and required that the work be properly done. She knew that a good idea, improperly executed, was worthless.

Mrs. Eddy always sought to determine the thought back of the outward form. She seldom trusted her students to do this for her. The music in question was sent to Miss Lincoln, not to have her estimate the spiritual, but its human excellence. Mrs. Eddy did not feel competent to pass on it, -- to determine whether it was up to the standard of musical form. She left that task to one who was trained in that direction, but reserved for herself the privilege of determining whether in permitting this music to be sung, she would be introducing that which, under the guise of harmony, would have the human mind back of it. If so, then she knew that it would produce discord.

When music that has the human mind back of it is introduced into our church, there will be those who will rally to its support, being unable to determine the spiritual lack. Others will turn away from it, because they recognize the lack; and an occasion for quarreling is formed.

Had Miss Lincoln reported to Mrs. Eddy that the form of this composition was suitable from the musical standard, that would have still left the need of determining whether God wanted it sung in His church. It was Mrs. Eddy's province to put the final approval on it, -- to decide whether it had the human mind or the divine Mind back of it. In this instance, however, the "demons" took it out of her hands, and prevented her from passing on it from God's standpoint.

This letter teaches us that whatever is introduced into our church business meetings, or services, no matter how correct it may be according to the standard of mortal mind, if demonstration is not behind it, may furnish a bone of contention. The wrangling in business meetings never results from the introduction of truth, but of the human mind. When truth is being demonstrated, the advocates of mortal mind in the meeting are silenced; but the moment mortal mind finds entrance in any way, they become valuable. At such a point the alert metaphysician knows that he has failed in his effort to work to rule out mortal mind, and to let in the divine Mind.

What did Mrs. Eddy mean by "demons" in this letter? A "demon" is anything besides God. If our Leader had found her students alert to the deprivations of rats and mice in the mental realm, and asleep to the destruction carried on by moths, it would have been necessary for her to emphasize and magnify the possibilities for evil, in that which was being overlooked. She found her students differentiating between phases of the human mind, -- calling some good and some bad, -- when, according to absolute Science, it is all bad without one single part or portion good. She had discovered that there was a way by which mortal mind could be eliminated, and she knew that it was important that her students follow this way. Sometimes students fancy that the human mind, purified by Christian Science, is the actual divine Mind, when it is not, -- it is merely a state of the human mind ripe for destruction.

Mrs. Eddy found it necessary to indicate to the students that if they were not reflecting the Mind of God, they were controlled by "demons", -- the mischievous, desperate, erroneous suggestions that would oppose divine Mind at every point. She was not indicating that as a demon the human mind was more difficult to meet and handle than as plain error, but she sought to have the students realize that the human mind can have no worst effect on anyone than to cause him to lose God, since God is his very life. The worst thing that can happen to a storage battery is to be cut off from the generator that keeps it fully charged. The moment man lets go of God, by believing that he is cut off from Him, he begins to die. He is then functioning under his own belief in life, instead of relying on that which brings a continual renewal of life. Hence it is the maximum of error to be robbed of God, since it means the loss of intelligence, life, health, happiness, and all good. Mrs. Eddy certainly had a right to put a magnifying glass on evil, and to call it the work of "demons," when even a seemingly harmless phase of the carnal mentality succeeded in triumphing for the moment.

Many a man drinks a glass of water and relishes it; yet he would throw it away with horror if he should be shown the teeming, revolting organisms it contains. It was an important lesson for our Leader to teach, namely that unless one is subject to God, he is subject to the devil, or "demons." It was as if she had said, "Now let us examine this matter of Mr. Case's music,

diagnose the error and learn the lesson, since, if you yield to human suggestions in the same manner again, it may have a very serious effect upon the Cause." All error begins by one yielding in small ways. One forms bad habits because he first yields to suggestion in minor ways. In Science the error in habits is not so much in the outward act, as in the fact that one is being dominated by his own mind. Thus, when one conquers a habit through will power, he is worse off, since he has strengthened his human mind so that it may be used against himself. It is as if he was on the bottom of the ocean with his foot caught in a giant clam, and he has found himself unable to extricate it with his own strength. So he seeks help from an octopus, and with this help he pulls his foot free only to find that he is in the grasp of the octopus, and much worse off than he was before. The only right way to overcome habits is through demonstration which is the process that renders the human mind ripe for elimination. By extinguishing a bad habit through demonstration, one prepares the human mind for extinction and so advances spiritually.

What can be said about Mrs. Eddy's disturbance because the picture of the chair she sat in when she wrote Science and Health, -- which had already furnished a basis for controversy when it was put on the walls of the church, -- was now hung in the office of the Publishing Society for examination? She considered the matter to be of such a serious nature, that she wrote the following By-law, "No pictures coming from outsiders shall be exhibited in the room where the Christian Science textbook is published. No idle gossip, no slander, no mischief-making, no evil speaking, shall be allowed in this room or any other in the publishing house."

The fact that this picture was hung up for examination, probably did not seem shocking at all to the students, but in order to understand our Leader, we must recall that the Master took a whip of small cords, and drove out of the temple everything that did not have for its intent, demonstration. There is no activity in the Christian Science organization that has any value, unless it promotes demonstration. Hence students must watch lest any such activity be stressed to a point, where it appears to be an integral and important part of Christian Science, of itself.

One reason the Founder of our Movement yearned to give up organization, was because it always tends to aggrandize the seen, and to minimize the unseen. It carries the temptation to stress the value of organic structure to the point, where one loses sight of the fact, that its main purpose, is to hold together a uniform demonstrating sense. Application for membership should be asked if they know how to demonstrate, and if they are willing to give up the pleasure of listening at the services and lectures, in order to become part of the group who make it their solemn obligation to work mentally for all meetings. Then, they will not join under the delusion, that old theology holds forth, namely, that one joins the church to be saved. If an individual is not negatively wrong, and yet not positively right, old theology is willing to accept him as a member. In Christian Science, however, members should be required to be positively right before being accepted, so that they may add to the volume of scientific thought that is being sent out to bless the world.

It is always interesting to note how much Mrs. Eddy made of some minor thing that was introduced into the church, -- that turned away from healing, -- and how vehemently she whipped it out. Her whole purpose was to found a

church, every activity of which should direct thought along lines of healing.

On page 283 of Miscellaneous Writings we read, "As a rule, one has no more right to enter the mind of a person, stir, upset, and adjust his thoughts without his knowledge or consent, than one has to enter a house, unlock the desk, displace the furniture, and suit one's self in the arrangement and management of another man's property." This same thought applies to the church. God dwells in the church; it belongs to Him. Hence in our dealings with the church, our first thought should be, "What does God want?" In selecting members to office we should ask, "Who does God want to serve Him in His church?" We should feel that we are blame-worthy, if we seek to arrange or rearrange things in God's house without consulting Him.

Mrs. Eddy recognized that the picture of the chair had become a channel through which error was trying to find a lodging place in the activities of Christian Science, and she knew that that was an error that should be magnified, until students could see it for what it was, and cast it out.

Often children will beg for candy just before dinner. Their mother points out that the error involved is not so much in the candy itself, as it is in the fact that it will take away their appetite for their regular meal. Mortals are heavenly homesick. Many of the things Mrs. Eddy pointed to as error, were not error in and of themselves, so much as being channels through which error would attempt to feed man with materiality, so that his appetite for God would be diminished. Perhaps the picture of the chair the Revelator sat in when she wrote Science and Health was in danger of becoming a human means of partially satisfying a heavenly yearning, when the only right way to worship Spirit is in spirit. Idolatry is worshipping something as God, or something less than God. Carelessness, laziness and indifference cause man to worship symbols. The painting of the chair was intended to suggest Mrs. Eddy's marvelous revelation, which would bring to thought her spiritual activity, devotion, reflection and nameless sacrifice; but she knew that it would cease to have value when it ceased to suggest her atonement with Mind, and became a meaningless symbol as seen through the students' own inactivity and materiality of thought.

After criticizing the exhibition of the picture as shocking, after what had been said on the subject, Mrs. Eddy mentions music again. She always shrank from the necessity for mixing up in such problems, since they caused her to become a target for the cross fire of animal magnetism. Both the ones who wanted certain music sung and those who did not, for instance, would reach out to her to decide the matter their way. They both wanted the Leader's approval, and obviously she could not please all.

"When, if ever, will all the members of this church, even while 'under the rod', behave themselves as Christian Scientists, and not have to be put into straight jackets to keep them from quarreling in sackcloth of this solemn hour?" A student or member is under the rod as long as he needs to be controlled by another's demonstration. The question in Christian Science is, if one cannot be obedient to the demonstration of another, how can he ever become obedient to God and so be governed by Him?

One might call the Manual a straight jacket, since it is when one refuses to be obedient or to take any food, that he is put into a straight jacket, where obedience is forced upon him and he is forcefully fed.

The author of the Manual in forbidding idle gossip, slander, mischief, or evil speaking, was applying a straight jacket, making a By-law out of that which should have been, and should always be a voluntary act on the part of a student. A student who is governed by the spirit of God, needs no such By-law. For the good of his own soul, as the old saying goes, he will keep silent in those directions, since he knows how they tend to rob him of God. A student who has an alert and scientific appreciation of his own well being, is not going to do that which will rob him of God; but if he does not know that indulging in such errors is a conspiracy against his own health, harmony and success, then he must be put into the straight jacket of a By-law, that will restrain him, until he sees what he should see through his own growth.

The advancing student holds the attitude toward his own consciousness that Mrs. Eddy enjoins us to hold toward our Reading Rooms and Publishing House. He watches that nothing enter there that suggests a power apart from God, any power in evil, or human thinking of any sort. His consciousness is in a sense a Publishing House, because through the constant reiteration of the reflected truths of Being, he is publishing them to the world. So he watches that nothing enters the room of his thought that suggests aught but God and His goodness and power. In this way he broadens and impersonalizes the lesson taught by this By-law. Then, when the By-law is no longer needed as a straight jacket to govern action, its higher lesson will remain forever as a spiritual guide. The outward form will fall away as one makes the spiritual lesson a part of his life. Then, when students keep their thoughts as free from error as Mrs. Eddy instructed them to keep the Reading Rooms and Publishing House, (the true spiritual intent of the By-law as it stands) and then indulge in these errors mentally, such obedience counts for very little. It is a rule that is deduced from Science and Health, that unless obedience to the By-laws results in correcting one's thinking, no permanent good is done.

It is worth while to note that because Mrs. Eddy mentions tea and coffee in Science and Health, many students have put themselves in straight jackets, by voluntarily forbidding themselves indulgence in these beverages. While this may appear to be discipline for the human mind, yet if students permit such refraining to take the place of active demonstration, which awakens them to strive for a victory over matter, and its claims to intelligence and sensation, they have not bettered themselves spiritually.

By-laws are straight jackets, which members need because of immaturity in demonstration; but such laws may become deterrents, if they cause workers to feel that they are forever relieved from making the demonstration to know what God's demands upon them are, since in their spiritual progress God's direct demands represent the most important phases of their experience.

As long as there remains the temptation to be lawless on the part of students, they will require the straight jacket of By-laws. As no mortal in a normal state of mind is put into a straight jacket, so members in a spiritual normal state of thought, -- which means that they are reflecting God, -- do not need By-laws for discipline or restraint, but merely for spiritual development. They do not need the Manual as a straight jacket, when they have grown beyond the danger of being handled by animal magnetism.

Man's individual reflection of wisdom is as correct as any formulated instruction or restriction, that is known to be of divine origin. It is necessary to declare this, lest students stagnate in the fatuous notion that they are better spiritually for wearing the straight jacket of the Manual. Is a student bettered spiritually by giving up tea and coffee, apart from the effort of make a demonstration of so doing? A continued blind obedience to the Manual may be a deterrent to a student, since this very letter indicates that one of the uses of the Manual is for members who need to be held in check, lest they quarrel and make inroads into the the unity and harmony of the Cause. Demonstration will always rank higher than the Manual. Yet it would be a gross error for a student to claim freedom from the restrictions of the Manual as a cloak to hide the fact that his undisciplined human mind chafed at its divine bonds.

Cities need traffic laws, and streets must have stop signs that require automobiles to come to a full stop; but the law recognizes that due caution is more important than such laws. Blind obedience is better than disobedience, but intelligence properly exercised is safer than all laws, and hence superior to them. Even the most intelligently devised laws cannot make the streets of cities safe, unless some measure of individual intelligence is used. Laws are made primarily for those who need straight jackets, who without them, would not properly regard the rights of others. Law is for the lawless.

Pleasant View,
Concord, N. H.
August 18, 1896

Mr. Johnson

My beloved Student:

Call a church meeting as soon as possible and pass this By-law and publish it in this Manual on hand. Have the business done that I name in Mr. Armstrong's letter.

N.B. A hymn is a song or ode composed for the church. An ode includes the music as well as words, hence, the By-law has been broken, for neither the words nor music were in our Hymnal at the time Mother's Prayer was sung. See Webster's dictionary. Both By-laws you send are right.

As we study the efforts of the Founder to establish her church, we find that the subject of music was one that gave her concern. One studying her footsteps can see that she considered that it required scientific steering, to direct it into its proper place and form, as a part of the services, where it would be a channel for harmony, rather than dissension. One should strive to understand the place it occupies in our services, and what Mrs. Eddy expected it to accomplish.

Congregational singing tends to bring about unity of thought, so that the mental workers and those they are working for, may be in harmony. It

helps the former to make a scientific demonstration for the atmosphere, and the latter are put into a more receptive frame of mind.

It is arresting to find Mrs. Eddy declaring that the By-law in regard to music had been broken, because her own hymn had been sung in the church to a setting of which she had not approved. The deduction is that one reason she wrote By-laws, was to protect students, until they were able to function under their own spiritual sense unerringly. Hence, today members must function under the laws she has given them, until they have reached the point where they can accurately detect the thought back of whatever they are considering, whether it be a piece of music, a book, or an article.

A child is placed in a baby-tender after it has learned to walk, since it has no wisdom to direct its footsteps. Otherwise its little feet would take it into trouble. The Manual represents that which hedges about the awakened thought in students, who have not yet learned how to demonstrate beyond healing the sick, or how to use demonstration correctly, or do not see the importance and the necessity of its broader use.

The thought back of anything is of prime importance. Often those who compose music are motivated by desire for self-aggrandizement. There were students who wrote either words or music with the hope of having them put into the Hymnal, since that way they would be brought favorably before the congregation. They would thus have a perpetual advertisement that would declare that they were good Christian Scientists. Our Leader did not want any words or music put in the Hymnal or sung in the church, that did not have the right thought back of them.

One problem that confronted Mrs. Eddy in regard to the music was that, when she permitted the work of one student to be used, that would cause others to submit their efforts, and if such efforts were rejected, a basis of dissension might be formed. The latter might declare that the work rejected was just as good as that which had been accepted. She foresaw that error would strive to bring discord into the organization through the medium of music, so she wrote a By-law, the purpose of which was to close the door on any necessity for the Directors to pass on either new words or music composed by Christian Scientists. Then to show that she was not favoring herself, she declared that this By-law was broken even when her own hymn was sung! She indicated that even her own poems were included in the ban created by the By-law. This By-law is found in Sec. 11 of Art. VIII of the 1896 edition of the Manual. "No hymns nor words composed by students of Christian Science that are not at this date, January 22, 1896, in the Christian Science Hymnal shall be sung in The Mother Church, The First Church of Christ, Scientist, in Boston. As a necessary barrier to inharmony in the Church this By-law has become requisite."

From the incident where this By-law was broken can be deduced the precept that until students have reached the point of growth where they can detect the thought back of a thing, they must function under a restriction given by one who can. This precept not only covers solos, hymns and music, but articles written by students and others.

Music in our churches has one purpose, and that is to bring out any harmonious and unified thought in the congregation, a basis of thought that best enables scientific work to be done in the service. Hence the question

regarding music is not, whether it is beautiful, or desirable, or musical, but rather whether it will tend to harmonize the thought of the congregation. If it does not bring forth this result, it should be ruled out in favor of that which does. According to this assertion, readers should avoid selecting unfamiliar hymns. They should choose familiar ones for the services, and call the members together at other times in order that they may learn new ones. Otherwise, when the congregation is called upon to sing unfamiliar hymns, they have to pay so much attention to the music, that the good effect is largely lost.

When it comes to the solo on Sunday, a singer who over-emphasizes the voice at the expense of the words, needs to be corrected, since the words constitute an effort to bring out harmony and unity of thought, more than the musical setting. The music might be said to hold an open thought, in order that it may receive the spiritual message conveyed by the words. If this result is not attained, the solo fails to perform its intended function.

Mrs. Eddy herself declared that she was once passionately fond of material music, but that she had been weaned from that love. She had grown to the point where she did not care about music, except as the old idea molded into the new, in which the harmony of Soul is expressed. Hence she wanted all the music played or sung in her church to be of a nature that would tend to spiritualize thought. All other music, no matter how beautiful, that did not tend to this result, was to be ruled out.

August 27, 1896

My beloved Student:

Mr. Frye did not catch your meaning. When he named it to me I had not read your letter. This morning I have read it and send you the enclosed to print in the Manual on page 9, Art. 2, Sec. 4 in place of that section. You must vote at your next meeting to adopt it.

With love,
Mother
M. B. Eddy

(Enclosure)

Sec. 4. Seven First Members shall constitute a quorum for transacting the church business. A majority of all the First Members elects a First Member.

One who is seeking to demonstrate God's directions, takes on the obligation to reflect divine intelligence; also, he is required to extend that demonstration to know that those to whom he sends God's requests will understand them, and will execute them speedily and correctly. The metaphysician recognizes that he has both elements to demonstrate correctly, namely, the reception of God's demands by himself, and also by those to whom He transmits them.

Mrs. Eddy made no apology in this letter; therefore, since the error of misunderstanding did not necessarily lie at Mr. Frye's door. The Directors should have realized that in their relation to their Leader and the work of the Cause, they must make the demonstration that would forestall any misunderstanding. It was not sufficient merely to send a communication to Mrs. Eddy. Along with the letter should have gone the spiritual thought of protection, so that animal magnetism could not reverse its intent, or cause a misunderstanding in the minds of those receiving it.

Today this precept is needed. All communications from headquarters should go forth with the demonstration of protection, that will forestall the possibility of any misunderstanding of their intent or meaning. Surely it should be no more of a task to think rightly than wrongly; so this requirement should not seem a burden. In fact right thinking, as it has its source in God, becomes a spiritual and physical refreshment.

To Mrs. Eddy everything in her Cause deserved demonstration, whether it was great or small. Two horses deserve equal care, even if one is a race horse and runs only ten minutes out of the entire day, and the other pulls a plow all day. Mrs. Eddy gave all By-laws equal attention in bringing them forth. Nothing would be more incongruous than a By-law that was not demonstrated, in a demonstrating church. It would be like a man in Bible times going to a wedding without a wedding garment.

The unity with God which brings an influx of His power was our Leader's concept of the wedding garment. Once she wrote as follows: "Your inquiry -- what is the wedding garment? -- embraces a long answer, but I can name its hem for you to touch. It is first the desire above all to be Christlike, to be tender, merciful, forgetting self, and caring for others' salvation; to be temperate, humble, pure, whereby appetite and passion cease to claim your attention, and you are not discouraged to wait on God -- to wait for the tests of your sincerity -- longing to be good, and seeking through daily prayer for divine teaching. If you continue to ask, you will receive, providing you comply with what you must do for yourself, in order to be thus blessed."

In Smith's Historical Sketches, we find the following which Mrs. Eddy related on January 17, 1883, at a meeting of the Christian Scientist Association, "One of the best cures I ever performed was, apparently, under the most adverse circumstances. I had spent one year of incessant toil upon the MSS. of my book, Science and Health, and put it into the hands of a printer for publication, who, I found, had allowed it to be taken from his possession, and I was thus obliged to return, in the sackcloth of disappointment, without it. A student soon called desiring me to assist in a case that was dying. I put on the wedding garments at once, and healed the case in twenty minutes."

The wedding garment is symbolic of man's uniting himself with God, which he must do in order to demonstrate. Certainly he cannot demonstrate by himself. When one seeks to put on this garment through knowing that he is spiritual, not material, and that his entire intelligence is reflected from Mind, for the time being that garment subdues and covers up what he has not yet eliminated of materiality, pending the time when all mortal mind will be swallowed up in divine reality.

Under date of December 20, 1889, Mrs. Eddy wrote to a student, "Twenty-three years have shown that everything that I have done has had back of it a higher wisdom than mine." She knew that it would prevent failures and pitfalls and establish the church on an enduring basis, if she and others conformed to what God told her. Hence she set forth His directions without hesitation or timidity. She had faith to set forth the fact that seven members constituted a quorum, even though the number of First Members was increasing. A quorum is a definite proportion of an entire group whose decisions are the voice of the majority. Yet a quorum of seven might meet and transact business in a way the rest would object to. The First Members, however, were expected to demonstrate everything they did, and function only under Mrs. Eddy's supervision. Hence the business at any given time would be safe in the hands of seven; and the more Mrs. Eddy instilled into them the fear of the Lord, -- the fear of the Lord being the realization of the awful penalty of allowing human inclination and animal magnetism to use one when he is supposed to be executing God's plan, -- the safer it would be.

The "fear of the Lord" is properly engendered through the realization that, whereas our actions are known to man, our thoughts are known to God. Students who knew Mrs. Eddy and judged her by her actions or speech, without realizing that her thoughts were known to God and were acceptable to Him, could not be relied upon to bear reliable testimony in regard to her life and demonstration. It is certain that Mrs. Eddy never departed from her effort to establish her Cause on a solid foundation, or to spiritualize her own thought and life. She never relinquished her purpose and endeavor to lift humanity to a higher level of metaphysical and scientific thinking. She never criticized a student who was demonstrating his actions. Her rebukes were given to those who knew how to demonstrate whatever the task was, and were not doing so. She never rebuked any one who was ignorant of her method. It was the materiality in the thought of students that caused them to be offended by what she said or did. The carnal mind cannot understand spiritual things.

Cain was offended when his seemingly pure thought on a merely material plane was rebuked, because a spiritual diagnosis convicted the human mind, even at its best, of being basically a murderer. The human mind was a murderer, just as much when it animated Cain in his peaceful pursuit of husbandry, as when it caused him to kill his brother. Mrs. Eddy's attitude toward the human mind differed from ours, in that she did not wait for it to commit murder, before branding it as a murderer. She treated it as a murderer from the beginning, whereas we treat it as a friend, until it shows itself to be otherwise. Yet when one accepts the favors of the human mind when it expresses itself agreeably, one is not in a strong position to combat it successfully with divine power, when it is guilty of abuses. One who becomes a fast friend of a criminal who is on good behaviour, renders himself unable to exercise the power of law and order to restrain his friend when he commits a crime.

Mrs. Eddy was so spiritually attuned that she felt the murderous intent emanating from the carnal mentality, even when it appeared to be the most harmless and desirable. She used drastic and rigorous means to rule out of the temple that which always carries the intent and determination to kill out the spiritual life and thought of anyone who is gaining even a slight ability to reflect life from God.

Taking human life is a light crime in comparison to the effort to rob a man of spiritual light which is his true life. The attempt to kill out spiritual reflection is murder indeed. One may function as an animal on earth, but without spiritual reflection, one cannot be said to be living.

There is a wide difference between the concept of wrong held by mortals, and that established by Christian Science. From God's standpoint the greatest error is that which has the greatest effect in causing one to lose his spiritual consciousness. Whatever most causes one to depart from metaphysical thinking is the greatest wrong, and constitutes the greatest danger to man's true life, being, action and harmony.

Mrs. Eddy was guided by God in rebuking students. Perhaps she herself was often surprised to find how God led her to thunder His law, on occasions that humanly did not seem to merit such treatment. Her wisdom in so doing cannot be comprehended until one has grown to perceive the danger connected with certain phases of mesmerism, as well as the darkened sense that comes to one who lets go of spiritual sense. Even young students are incapable of understanding such rebukes as she gave. They must accept on faith the rightness of her being upset over students' return to, or acceptance of the harmonious side of mortal mind.

From Page 13 of We Knew Mary Baker Eddy, we quote an incident of this nature, where she severely rebuked John Lathrop for not doing his mental work. "One day she called me to her study and asked me if I was doing my work. I replied, 'I am trying to do it, Mother.' She repeated her question. I replied as before, and attempted to explain. She said, 'Stop, stop!' and gave me one of her penetrating looks which went right through one. 'I asked you if you were doing what I gave you to do. You replied, 'I am trying to do it.' Now you are either doing a thing or you are not doing it. Were you doing it?' 'No, Mother, I was not doing it,' I replied. She said quickly, 'When are you going to do it?' 'Now,' I replied. 'Let me see you do it now,' she said sternly."

A young student would not comprehend this incident, because he would assume that Mr. Lathrop was soldiering on the job of doing the mental work Mrs. Eddy gave him to do, when as a matter of fact he was in his room striving faithfully to do it. Then what occasioned Mrs. Eddy's rebuke? His work was perfunctory and mechanical. It was like a practitioner treating a patient and going through the mental motions, without putting into the effort the unction, the spiritual inspiration, that marks effective treatment. He was striving to be obedient to Mrs. Eddy's demand that he work mentally, but she could sense that he was accomplishing nothing of any value. What emanated from him was not demonstration. It was effort without accomplishment, -- the letter without the spirit.

Work in Science amounts to nothing unless it produces results, and all mental workers must hold this goal in mind. Otherwise they are liable to spend much time in the effort to help patients and to bless the world, and accomplish little, because they are not doing it from the standpoint of inspiration. They might be said to be trying to break a rock with a rubber hammer.

Mrs. Eddy knew when to encourage students and when to rebuke them; she rebuked them when they failed to do that which she knew they understood how to do, and should be doing.

There is another helpful statement by our Leader on page 40 of the book, We Knew Mary Baker Eddy. "All the people need, in order to love and adopt Christian Science, is the true sense of its Founder. In proportion as they have it, will our Cause advance." Mankind will strive to love God in vain. Scholastic theology commands its adherents to love God, and then sets forth such an unlovely conception of Him, that no one could possibly love Him.

In like manner we are commanded to gain a true sense of Mrs. Eddy, so that we may love her and Christian Science. Yet this cannot be done unless one understands her life aright. There are many things which happened in her life which have been related by students who lived in her home, which give an unlovely picture of her, and tend to make one feel that she was to some degree materially minded, in spite of the great value of the revelation she had had from God. Many of these stories, set her forth as having been unjust at times in her treatment of students who did not deserve such treatment. The implication is that they gave Mrs. Eddy their best, and received in return little else than rebukes and criticism.

A right explanation of our Leader causes any right minded student to love her, just as a right understanding of God causes people to love Him. Mrs. Eddy did only that which God told her to do. She was obedient to Him in all her ways. Hence if one learned to understand and love her, at the same time he would be learning to understand and to love God. Mrs. Eddy's life must be explained in such a way, that one will not lose his love for God, but will find it enhanced. As a matter of fact, a right explanation of Mrs. Eddy's life is an effort to set God aright, since He was the motivation of her life. If what she did was done under God's direction (as she herself declares), then when her life is correctly explained, at the same time God will be set forth as being lovable and adorable in every way.

When a student criticizes our Leader, and declares that at times she was harsh and unreasonable, he is also declaring that at times God is harsh and unreasonable, since Mrs. Eddy only followed out God's demands upon her. If God is a just God, then she was just in all her ways; if God is unjust, then she permitted herself to be governed by an unjust God.

A right understanding of Mrs. Eddy is essential to an advancing student. In order to progress, he must be convinced that she was obedient to God in all her ways. At the same time he must know that it was God's unchanging love for His children that she manifested. When a child is punished, it must know that its father is both loving and just. If the father withholds the explanation as to why the child is being punished, the child is apt to believe that the father is unjust and unkind, and so resentment creeps in. Similarly, mortals often feel resentful toward God, because they do not understand the reasons why calamities overtake them.

We quote from a letter to Irving Tomlinson, "Mother's darling: How can she ever touch him with the rod? O, it is hard to do it, but if I reflect the power that rebukes, then I must use the rod." In another letter to him, she wrote, July 8, 1899, "I wish mother could be excused by divine Love from speaking as I did to my fresh happy callers! I thought I was done when I went to my room but the Scripture I opened to and the leadings spiritual sent me back. What I said I no more expected to say than when I wrote S. & H. Afterwards I recalled your kind care of me getting everything ready, etc.,

when I went to Boston and said -- O what have I said! I also knew that these Sinai detonations make the student grow most rapidly into the holy fitness for every demonstration; or they (under the fire of the enemy) cause him by degrees to dislike mother and keep aloof from her counsel."

Our Master's rebukes could not be understood by those who concluded that they were directed toward wicked men. The Scribes and Pharisees were the best citizens of the day, the teachers, scholars, Bible students, etc. His rebukes were directed at materiality. Those who know that Mrs. Eddy reflected the Holy Ghost, or the same spirit of Life, Truth and Love that our Master did, realize that it was the Holy Ghost that rebuked the evil of materiality through her, as it did through the Master. Such rebukes were not personal. They were not one person rebuking another. They were the outward manifestation of the innate antipathy of good toward evil.

When Jesus talked with Moses and Elias, the effect of the experience on the disciples who were with him was, that they fell as dead men. Who will deny that the rebuke of the Holy Ghost for the materiality they harbored, was greater than they could endure? Yet they were men of high spiritual attainments.

When students entered Mrs. Eddy's spiritual atmosphere, whatever materiality they cherished felt the rebuke of her reflection of the Holy Ghost. This often chemicalized them, and caused them to feel resentful, because they did not receive from her the proper appreciation for the self-sacrifice they made for her and her Cause. They did not perceive that Mrs. Eddy had purified her thought and atmosphere to such an extent, that it was an automatic rebuke to all error, even that purified materiality which mortals cherish in the name of good.

The student who broadens his atmosphere to the point where it is a constant rebuke to the common beliefs of sin, sickness and fear, brings relief to those suffering under this triad of errors, and they rejoice; but when one increases his demonstration of the Holy Ghost to the point where it rebukes errors that others are unwilling to part with because they seem desirable, he causes them to chemicalize. Mortals rejoice in the rebuke that truth gives to the beliefs that make them suffer, but they are not so apt to relish the rebuke truth gives to those phases of the human mind that they still cling to.

The atmosphere of many practitioners brings little chemicalization to patients, because it is not strong enough spiritually. The former hold a limited conception of what God expects them to give the sick. When they give the latter divine Mind, they think of it in terms of healing. When Mrs. Eddy gave you divine Mind, she thought of it in terms of a complete regeneration, which was more than many could stand. If the Holy Ghost be thought of as a rare essence, it can be understood that there is a difference between giving people just a whiff of it, or allowing it to escape, so that it absorbs all other odors. When Jesus healed the woman who touched the hem of his garment, this would be called an "atmosphere" healing, showing that he disseminated the spirit of God so universally, that it healed needy ones who came into his presence.

If one believes that Mrs. Eddy's atmosphere was charged with the spirit of God to a degree beyond what her students had attained, or understood, he

can understand why error in a student coming into her presence, would convict her of giving an unduly strong rebuke, when in reality the rebuke was the effect of strong truth on undestroyed error.

Young students differentiate between good mortal mind and bad mortal mind, assuming that the bad needs an active rebuke, and the good does not. They reserve their denials of animal magnetism until it disturbs them or makes them suffer. They wait until error torments them, and then they torment it in return. Mrs. Eddy rebuked animal magnetism for claiming to exist at all. To her, mortal mind calling itself good was a more subtle and dangerous deterrent than the obvious bad, since the good side carried the belief of ignorance of what needed to be overcome.

Mrs. Eddy never said or did anything that was not intended to bring out the highest spiritual good. Her alert detection of whatever in her atmosphere was alien to truth is not difficult to understand by one who has attained even a small degree of spiritual insight. It was based to a degree on the following statement by Carlyle, "A lie should be trampled on and extinguished wherever found. I am for fumigating the atmosphere, when I suspect that falsehood, like pestilence, breathes around me."

It is well to remember that Mrs. Eddy's goal was to regard man from the standpoint of God rather than man. If one puts forth a supreme effort to be right with man, and fails to make the effort to be right with God, he deserves God's rebuke. Thus she rebuked the way students did their work, rather than what they did.

One might give a friend a painful hit on the back, and the latter might resent it, until he discovered that his friend had killed a dangerous spider. The students who recognized the danger of yielding to animal magnetism were the ones who were grateful when Mrs. Eddy rebuked them, since they saw the value of what she was doing for them.

Mrs. Eddy's rebukes might be thought of as sentinels along the path of demonstration, which taught students that one misstep off this path would bring forth a sharp reminder. The world at large do not know why they suffer. They blame God for their troubles and become confused and discouraged. They do not realize that in a world governed by God, they could not suffer, unless wisdom saw the need of their knowing when they strayed from the right path. Mrs. Eddy did not punish students from the standard of old theology concerning right and wrong, but from the Christian Science standard of demonstration, which goes beyond the purification of the human mind, to its total elimination.

Doubtless no student ever received a reprimand from his Leader, when he functioned as he should, under demonstration. If one can prove that when a student demonstrated as he should, Mrs. Eddy ever complained, then I will assent to the criticism that has been put forth against her, that at times she was unjust, unkind, and that she acted from her own state of thought. For instance, if she felt in an irritable mood, she took it out on those nearest to her.

Mrs. Eddy was training students to learn the lesson that human life itself designed to teach, namely, that the only path without suffering is the path of demonstration; that the only way to avoid the bumps of life is to

demonstrate divine Mind; and that to be bumped for wrong thinking is a necessary sequel that divine wisdom and Love would never remove.

Let us suppose that our Leader had called me to her and given me a sharp reprimand, and one of the students in the home had said to me, "Don't be disturbed. There are times when our beloved Leader is not quite normal, when the pressure of animal magnetism is so great, that it affects her, and she hardly knows what she is saying. She gets over it, and then everything is sweet and serene once more; so don't be upset at what she says at such times." If I listened to such pronouncements and believed them, I would be tempted to continue to regard myself with that foolish optimism which Mrs. Eddy had seen the need of rebuking sharply, in order to awaken me to my danger.

(Telegram)

Received at 420 West Broadway, So. Boston, Mass.
August 29, 1896

Concord, N. H.

To William B. Johnson
41 G. St.

In By-law just sent change five to three years.

M. B. Eddy

There are times when it is necessary to make a demonstration in two steps, because one step would be too drastic a change, because it would chemicalize students. Therefore, it is possible that the leading which first caused Mrs. Eddy to announce the term of five years, was as correct as the later direction that came, causing her to change it to three years.

If no limit had ever before been placed on the reader's term of office, and Mrs. Eddy was suddenly led to limit it to three years, this short period might not seem long enough in which to attain the full proficiency necessary to do the work. A sudden limit of five years would be less of a shock than three years.

Old theology fosters the idea of divine service to benefit the church. This is superseded in Christian Science by the conception of divine service to the church, to benefit the one who serves. Every position in Christian Science represents individual development. For this reason one can attain in three years what any office has to teach. At that point one may step down, and give another a similar opportunity to serve and grow.

One may feel that it requires three years in any office, before one begins to function in a way that he feels is acceptable; but Science shows that that is just the point at which one should step out, and let another take up the work.

Whatever gives one the opportunity to serve and grow in understanding, is a blessing. Office holders are not expected to give the organization their human ability so much as their demonstrating power; yet it may take experience and time to teach one this fact. When it is learned, one is ready to step out and let another partake of the blessing.

Today it is interesting to find the idea of rotation in office that Mrs. Eddy inaugurated, being extensively adopted by the world at large. In many organizations, young people become discouraged because their elders seize the important offices, and hold them through a desire to run things. The latter feel that they can manage things properly because of their greater experience, and so they do not lay responsibilities on the shoulders of the young. The result is that the young do not receive the training they should have.

When young people are trained and responsibilities are put on their shoulders, organizations turn out new material with executive ability that proves valuable. Many organizations would have a better excuse for existing, if they took in youth and trained them along executive lines, instead of retaining age in important positions.

Mrs. Eddy carried the spirit of rotation in office into her home, setting the length of time students were to remain with her at one year, and later at three years. This would indicate that many students were called to her home to learn. It is possible that Mrs. Eddy's greatest purpose in calling students to come to her was for individual training and development, so that they might go forth into the Field, and help to perpetuate the organization in a more progressive way.

Pleasant View
Concord, N. H.
August 29, 1896

My beloved Student:

It is necessary to have the enclosed By-law voted on; and then vote on the one before this. Call a meeting at once for this purpose.

With love,
Mother
M. B. Eddy

N.B. Have both By-laws published in this edition of the Manual.

M. B. E.

Mrs. Eddy, like an architect, knew that if any mistakes crept into the construction of the building, she would be held responsible before God. An architect must delegate the work to others when it comes to construction; yet he is responsible for what is done. Mrs. Eddy watched, lest she leave one loophole that error might discover through which to start a disrupting influence.

The inertia of the human mind in its continued faith in and use of human opinion, is illustrated by one who continues to call on a doctor, even though he has never received the slightest help from him. Similarly, the plans of the human mind have never amounted to anything, nor advanced the race. Yet mortals cling to them. Christian Scientists learn by experience, that this tendency to cling to human opinion confronts them whenever they introduce any directions which come from God, and which, therefore, would be efficient and successful. Members who have never wholly weaned themselves from old theology, will advocate the opinions of the educated human mind in the business meetings, and the following of that which they feel must be right, because it has always been followed by religious folk. These human means have never accomplished anything, but they have the odor of sanctity and precedent.

The greatest blessing comes to the Christian Science organization when a vigorous warfare is waged against the use of the human mind, as our Leader waged it, in order that divine intelligence may prevail.

Mrs. Eddy's greatness was made manifest in many ways, among which was the fact that she never neglected minor matters or details. There was no ramification of organization of which she was ignorant, and she kept alert so that every phase of the great structure she was founding was established at the moment it was ready for operation. Her reflection of Mind gave her a knowledge of building, of decorating, and even of janitor service, so that everything in the organization went forward in an orderly way, as one would weave cloth, thread after thread.

Much that is helpful can be said about the By-laws. They became necessary as Mrs. Eddy recognized how prone members were to cling to the human mind. Experience taught her that they would continue to cling to it in many of its phases, until they were pried loose from it. When that point arrived, she knew that they would not need a Manual to compel them to use demonstration in all their ways.

The Manual no more represents a permanent document for each student, than does an infant's bottle a permanent mode of feeding for each baby. The time comes when the child outgrows the need of being fed with a bottle.

The time must come when each student will outgrow the use of the human mind; at that point he will need no Manual. It should never be thought, however, that freedom from the Manual means freedom to disobey its rules. Such freedom means freedom to obey God directly, rather than through His formulated laws. One of the most important steps to this end is the overcoming of habits. Habits expose the fact that the human mind is still in the ascendancy; yet when one overcomes a habit through the human mind, it serves to strengthen the hold of the human mind, just as if one should seek help from an octopus to help him to free his foot from the grasp of a giant clam. When his foot is free, he finds himself in the clutches of a greater enemy.

When one overcomes a habit by puncturing the human mind with truth, he not only eliminates the habit, but he renders the human mind itself ripe for elimination.

All habits are really habits of thinking, and should be assailed with

that understanding. Furthermore, students should inspect some of their so-called good habits, to be certain that they are not phases of bondage that need to be thrown off.

Pleasant View,
Concord, N. H.
September 1, 1896

C. S. Directors

My beloved Students:

Will you take my estate 385 Commonwealth Ave., Boston, into your hands and thus help me in carnal things, while I minister you in spiritual, even as St. Paul said? If you do, I shall refuse to take any remuneration from you when I may speak in our Church, and not take a car to myself.

This is my request, That you rent of me my estate on Commonwealth Ave., and at \$2000 per annum. The rent there of the adjacent house was \$3000 annually when I left Boston. Also I give you the right to sub-rent to parties that I would not object to -- I having the privilege of occupying it for one week if desired, at the cold season perhaps. The rentor paying nothing for rent, but paying the city and water taxes. One room is never to be rented, that is, my chamber; and your rentee is not to rent any part of my house, or to let a family but his own occupy the house and to take no boarder, to take no class, and have no practice with patients in my house. He is to keep it in good order and repair any damage done to it.

With love,
Mother,
Mary Baker Eddy

P.S. and N.B.

Please make two writings as rentor that includes the conditions named in my letter, sign and send them to me by express. I will return one of them to you by Laura. Name the length of lease 5 years.

With deep love,
Mother

I desire to have Judge Hanna and family occupy it as long as they want to, or rather as we want them to.

M. B. E.

Pleasant View,
Concord, N. H.
September 5, 1896

Christian Science Board of Directors

My beloved Students:

No words can express my thanks for your relieving me of the rent of my house 385 Commonwealth Ave.

The present occupant remains in it at my request on the terms I wrote you. No other leasee has the house on such terms. I do this, or rather, make this exception because of the purpose to support the First Reader and leader in Boston for the welfare of our Cause. When Rev. Mr. Norcross went out of the city proper to make his home, it worked ill for him and the church. Keep the Judge in Boston near the Church as long as he acts wisely and does as much good as at present, be sure. With tender thanks for your kind help in relieving me of the care and burden of real estate.

Ever lovingly,
Mother
Mary Baker Eddy

P. S. I will rent my estate at 385 Commonwealth Ave., to the C. S. Board of Directors at \$2000 per annum for five years subject to my occupancy, at which time this rent ceases. When I occupy it they pay no rent for my house.

M. B. Eddy

The need of the First Reader in Boston to have a residence which was under the auspices of the church was beginning to take shape in Mrs. Eddy's thought. Judge Hanna and his family were already living in her home, and she wanted them to remain there, as long as he continued to act wisely and to do as much good as he was doing.

Here is illustrated the point in Mrs. Eddy's dealing with students, namely, that she could not prognosticate loyalty in her students, any more than Peter of old could presage his own loyalty to the Master. In Peter's case Jesus saw the wisdom of giving him a little insight into the workings of animal magnetism; so he withheld his demonstration of protection. Then, because Peter was Jesus' student and came under the same opposition he did, but without Jesus' knowledge of protection manifested itself in Peter's denial of the Master.

It is a striking note that Mrs. Eddy should have had any doubt as to the continued loyalty of one as faithful and as obedient as Judge Hanna who was occupying such an important position in the church. But she had had unfortunate experiences with students whom she trusted, -- who appeared to be

sincere and loyal, -- wherein they failed her. These apostate students were not inferior persons, humanly or spiritually. Most of them were brilliant, and could have accomplished a great deal of good in the world, had they grasped her uncovering of error and so used the understanding of Christian Science she had given them, to keep themselves free of animal magnetism.

Through these letters concerning her house, Mrs. Eddy was charging the minds of the Directors with the fact that they should never give any student unbounded trust since it was impossible to tell when one might under the influence of animal magnetism, turn against the Cause. Hence, they could see from these letters, that it would be wisdom to make provision for this possibility. No finer student lived at that time than Judge Hanna; yet the privilege of living in Mrs. Eddy's Boston home was to be his, only as long as he continued to do good and to act wisely.

A secondary point in connection with this transaction is, that Mrs. Eddy was led to place this extra burden of caring for her home on the Directors, because she foresaw that it would be a preparation for the future, in which they would have large quantities of real estate to care for. Church workers should take a hint from this, and encourage new members to accept positions in the organization as soon as they are fitted, since in that way, experience is gained, and a foundation laid for future responsibilities.

One might easily feel that this matter of her home, and the line of procedure in regard to it which Mrs. Eddy insisted upon, were relatively unimportant; that they were no part of the foundation or the superstructure of her organization, least of all, a factor for the students to consider. However, in making these demands she was giving the Directors the necessary training for larger responsibilities, hoping that they would execute her directions intelligently, and, with a sense of demonstration.

Mrs. Eddy was really expounding metaphysics in this letter, in which she outlined exactly the restrictions connected with Judge Hanna's leasing of her home, because she made it evident that in order to keep the atmosphere scientific, no boarders were to be allowed, nor was the lessee to teach classes, or have any practice with patients. Also, she required one room to be reserved, where she could stay at times, and she wanted the atmosphere of that room, as well as the whole house, to be such that she could stay there in peace. This would only be possible under a demonstration that maintained the atmosphere of God continuously.

When our Leader entered her new home at Chestnut Hill for the first time she said, "What splendid misery," -- she used the term "splendid", to show that it was an adequate home materially. She spoke of it as "misery," because it had not occurred to the students to do the necessary work to permeate the atmosphere with divine Love in order for her to feel at peace in it. In order to have made the home acceptable, a committee of students should have been formed whose task it would have been to work mentally until they had established God's presence. Had this been done successfully, there would have been no "misery" for her. She would have asserted, "God is dwelling here and so can I."

The restrictions that Mrs. Eddy laid down in these letters, in regard to her Commonwealth Avenue home, were significant and necessary from a metaphysical standpoint. She wanted the atmosphere of God maintained in that

home; then, when she visited there she would find His support and care. Only in the demonstration of God's atmosphere could she find rest or refreshment. When one understands this, her restrictions do not sound arbitrary, but reasonable and necessary.

The highest conception of membership in the Christian Science Church is a uniting of those who have advanced to the point where they have a knowledge of demonstration, wherein they pledge themselves to do the mental work for the services and meetings so that the atmosphere of God may be instituted and maintained. When policemen are detailed to keep order during a parade, they do not have to be told that they are not present to watch the parade. Church members should feel that God has appointed them to keep mental order on these occasions, hence they have no time to sit back and merely listen. They should use the club of Science to rule out every attempt of the human mind to possess the atmosphere in order that divine Mind may be demonstrated as supreme. A vigorous mental offense and defense is required to preserve spiritual order, and to bring out the healing presence of Mind.

It is an axiom, that when at a church meeting or gathering God is permitted to enter, that meeting or gathering becomes a healing service! Students must learn this fact, and teachers must hold their pupils responsible for the spiritual success of all meetings. Members of the church should be told that it is their business to see that the mental doors of all meetings are kept open that God may enter. Mrs. Eddy was always conscious of the fact that the thought accompanying the services, or resident in the home, determined whether she would find there a refuge, or whether it would be a place where she would be subjected to the attacks of error. Her restrictions in regard to her Commonwealth Avenue home were intended to make and to keep it a place of refuge for her if she needed one. Only under such conditions could she stay in it.

All students of Christian Science should work to establish, and to keep alive in their homes, the realization that God dwells there. To this end, they must lay down restrictive edicts as Mrs. Eddy did, and live up to them. They must require others in their homes to do likewise. Perhaps our Leader had this in thought when she wrote in the textbook (p. 254), "Pilgrim on earth, thy home is heaven; stranger, thou art the guest of God."

Metaphysically speaking, God dwells in every home, since He is everywhere. The student knows that he has to work to break through error's claim that God is not there; that there is a separation between God and His children; and that His presence can be hidden. To demonstrate God's presence, one must be awake and conscious of it, and realize the consequent absence of all that is unlike Him. One must "feel the unspeakable peace which comes from an all-absorbing spiritual love." (S&H 264). That is what Mrs. Eddy demanded in her home, and it should be what all her followers strive for. They should preserve the atmosphere of their homes as they know Mrs. Eddy would want it. They should feel that it would be possible for them to invite her to visit them at any time, and they would not feel ashamed of what she found there. If a student lived the proposition that any day Mrs. Eddy might make him an unexpected visit, and that she would judge the quality of his demonstration by the consciousness of God which she felt there, he would be careful to maintain a daily and a lively sense of the Father's presence in his home. And who knows, but what if he maintains an atmosphere in which Mrs. Eddy could live and be happy, she may make him such a visit at

any time, -- not in the flesh, to be sure, but in the spirit?

Mrs. Eddy's statement that when Rev. Mr. Norcross went out of the city proper to make his home, "it worked ill for him and the church," sets a precedent in regard to Readers. Churches sometimes seek Readers from adjacent fields because of the scarcity of suitable material in their midst. Mrs. Eddy's statement implies that those who live close by the church are the most suitable candidates. The reason for this is, that more than anything else, one's fitness to do the work of a Reader successfully depends upon his knowledge of the claims of animal magnetism in the church, and his ability to handle them. For that reason he should live within the mental precincts of the church, so that he will be kept alive to the varied arguments evil puts forth.

Animal magnetism might be likened to a drop of water in one's ear after he has been swimming. It is nothing but a drop of water that can be easily dislodged. Yet, until it is removed, it has an unpleasant effect. Animal magnetism has no perpetuity! It has nothing to support or to sustain it, but it must be detected and exposed.

Obviously Rev. Norcross, living as he did at a distance from The Mother Church, was not close enough to be keenly aware of the animal magnetism assailing the flock, and so he was not doing his share to handle it. The penalty a student pays for not detecting and handling animal magnetism is, that he becomes a tool to voice it. More than all others in a church, a Reader must keep his thought free from this baneful influence. Otherwise, instead of being an advocate for Truth, he will promote error. What is error but the absence of Truth? Therefore, when Truth is absent (in belief), one is under the claim of error.

In order for a Reader to detect at any given time the special phase of opposition that must be handled, and the kind of error from which he must work to free himself and his congregation, he needs to keep in close mental touch with his church. No student could have gone to Mrs. Eddy's home, and without experience and instruction gained any conception of what Mrs. Eddy had to handle, or what those who came under the shelter of her thought had to handle. One had to live in her home in order to know the problem.

It would not be the physical, as much as the mental distance from his Church, that would cause a Reader to be out of touch with the errors which are his part to handle. This very point required Mrs. Eddy to write the By-law on page 70 of the Manual in which she says, "The Mother Church of Christ, Scientist, shall assume no general official control of other churches. . . ." She knew that the Directors could not gain any proper appreciation of the problems of branch churches or their members from a distance; hence, if they assumed an official control of them, they would be guilty of trying to steady the ark.

Despite the use of American salesmen, our automobile manufacturers signally failed in their efforts to sell cars in foreign countries as long as they dictated the policies of salesmanship. Those countries required a technique wholly foreign to what these salesmen had learned. Only when they were permitted to have a free hand in adopting the customs of each country, did the automobile business prosper.

One further point to be gleaned from these letters is the fact that Mrs. Eddy refers to the First Reader in Boston as a Leader. As usual with so many of the moves she made, the question is, was she inspired of God when she so designated the Reader, when later she reversed her intention in this regard? When Augusta Stetson assumed the position of leader in the New York field, in due time Mrs. Eddy required her to withdraw from the readership. Today we find the Manual reading (page 32), "It shall be the duty of every member of The Mother Church, who is a First Reader in a Church of Christ, Scientist, to enforce the discipline and By-laws of the church in which he is Reader. The Church Reader shall not be a Leader, but he shall maintain the Tenets, Rules, and discipline of the Church."

If the conception of a Reader as a leader was a mistake from God's standpoint, then how could Mrs. Eddy declare that she was guided by God in all her ways, as we find her doing in a letter to Archibald McClellan dated August 5, 1908:

"Our Leader wishes you would have some thoroughly responsible outside person, write an article to the Sentinel setting forth Mrs. Eddy's unexampled leadership in the interests of Christian Science. Let the article be entitled COMPETENCE, and have it point out the fact that from the inception of this movement until the present time, not one false step has marred the long line of successful efforts put forth by her in support of her religion. From the time when stones were thrown through the windows, and church doors were closed against her, until today when Christian Science churches are encircling the globe, the wisdom of her every act has been abundantly sustained by the complete success that has followed every new move she has made. No special attention need be given to the above wording, the object being to impress thought with our Leader's unerring wisdom and entire competency in every branch of life's work she has undertaken. Let the article be strong, and carry with it complete conviction as to her ability to lead under divine guidance."

It is to be remembered that on March 11, 1895 she put forth a By-law which said, "This Church shall have no leader but its Pastor -- The Bible and Science and Health."

Mrs. Eddy knew that all of her moves were God-inspired, and that each one had a purpose and a meaning; so none of them could be called mistakes. Again I repeat the illustration of Thomas A. Edison who tested over twelve hundred materials in seeking a filament for his incandescent bulb. His success consisted not only in finding the right substance, but in establishing the fact that the remainder were unsuitable and could never be used. His experiments were not mistakes; he was a pioneer discovering the way.

There is a difference between a student who takes the lead in the demonstration of divine Mind, and one who attempts to set himself up as a leader of others. The former is in the line of progress, whereas the latter is sliding down the hill of personal adulation, and is disobedient to Mrs. Eddy's inspired directions.

Pleasant View,
Concord, N. H.
September 22, 1896

My beloved Student:

Please vote on the enclosed at your next business meeting of the Church, and then give it to Hatten for the Church Manual.

With love,
Mother
M. B. Eddy

Even such a simple communication as this, is added proof of the fact that in spite of the stupendous amount of work Mrs. Eddy had on hand, she kept track of each thread that went into the founding of her Cause, that it might be woven into the right place at the right time and make a complete fabric to give to humanity. To anyone who desires to study her life, even this one letter proves her mental alertness and watchfulness, and shows that she was no impractical dreamer. She did not spend hours in a self-satisfied communion with God, forgetting that she was expected to establish the Cause on a sound basis.

Perhaps this letter covered the By-law on page 16 of the fiftieth edition of the Manual, which reads, "Any member who cannot nor will not live in Christian fellowship with another member who is in good and regular standing with this Church, -- shall either withdraw from Church membership, or he shall be excommunicated. It is the duty of any member to complain to the Church of another member who does not live up to the above named requirement; and it shall be the duty of the Church to enforce this By-law."

It is possible that this By-law had an intent which does not appear on the surface, namely, to give recourse to a church member who found himself complained of through motives of jealousy, hatred, and the like. In other words, if one member should continually complain to the Directors of another, and these complaints should be found groundless and based on a wrong motive, the latter could in turn complain, on the basis of the above By-law, and thereby gain relief.

Pleasant View,
Concord, N. H.
October 24, 1896

C. S. Directors

Beloved Students:

God has spoken to me on fat salaries, and to the end that they are too big in some cases in carrying out the offices of church members. Hence I

enclose a poor sketch of the discount on some and a slight increase on the bell ringers. I have no legal right to say it shall be so. But will say I will give all my services which are not a few for the fare, and have discounted \$1000 on the rent of my house.

With love,
Mother
Mary Baker Eddy

Annual Salaries

Mr. Armstrong for Publishing	\$1500
Mr. Johnson, Clerk of Church	\$1500
Judge Hanna, total	\$6000
Miss Lincoln, total	\$1200
Mr. William L. Johnson, total	\$ 208
Mr. S. A. Chase for Treas.	\$1500
Mr. Lewis, organist	\$ 900
Discount on Salaries	\$2000
Rent for House 386 Commonwealth Ave.	\$2000

No pay to Pastor Emeritus but car fare for herself and two students when she goes to Boston to speak to the church.

Salaries for S.S. Lessons

Mr. Hanna	\$700
Mr. Knapp	\$700
Mr. Johnson	\$700
Mrs. Munroe	\$700
Mrs. Armstrong	\$700

In this letter Mrs. Eddy decreases most of the salaries, when on April 11 she had written a letter increasing some of them. It is possible that she found the Directors taking advantage of her instruction in the April letter to increase salaries all along the line; so she had to call a halt.

One thing is certain, the moment positions become desirable because of the salary involved, unworthy aspirants begin to pull wires to obtain them. Positions that do not pay as well, awaken less cupidity in people, and only draw those whom God has called.

Large salaries are apt to arouse jealousy. This means the individual holding office arrays a malpractice against himself that gives him a burden to carry beyond what the salary can compensate.

When Mrs. Eddy increased the salaries, it was perhaps because she felt a weight of criticism from those who believed that her meager sense of money was responsible for the small salaries the church was then paying. Her reference, in her April letter, to the "hogs" being fed, proves that she felt it was a swinish element that caused students to believe she was penny-wise and even a little tight-fisted. Such individuals were willing to admit that

she was a wonderful woman when it came to inspiration and demonstration, but believed that when it came to business matters of the church, she was still a country woman. Having never had a great deal of money, it seemed as though she had failed to develop the broad point of view wherein the cost of living in keeping with the standard of the church, was taken into consideration.

This letter of October 24th gives the lie to such aspersions, since you may be sure that when Mrs. Eddy wrote, "God has spoken to me . . .", He truly had. God had spoken to her on "fat salaries"; a fat salary being one where the recompense is so large that the position becomes the object of ambition rather than of service. It is a truism, that a large salary causes the man to seek the office, whereas a small salary causes the office to seek the man.

When a student in some position is well-paid, if he has a well-balanced metaphysical thought, it is not too serious a matter since it is certain that God will always compensate one for services for which he is not remunerated. It is desirable that a position in our Organization should leave some part of the recompense to be taken care of by God, as He always will. There is less danger of jealousy overtaking the office holder.

Sooner or later every student of Christian Science must demonstrate his supply as coming from God. Even practitioners whose patients pay them adequately, have this demonstration to make. The means by which one is paid humanly, is always temporary, pending the time when he proves that God is the source of all supply; therefore, all who are well paid should realize that they still have the demonstration of supply to make.

It can be said that the correct way to make the transition from human sight to divine, is to use the human to gain the divine, or to establish the real, while one has the unreal. Everyone must demonstrate spiritual sight before he can realize his presence in the kingdom of heaven. This rule holds true in regard to hearing, and supply, as well. In the question of supply, no matter how adequate it may be, the student should be making the demonstration that establishes the realization of the permanent income of God's ideas, using the temporary as a stepping-stone to the divine.

From this unfoldment comes the all-important deduction that the harmony of human sight, hearing and supply, should never be permitted to put one to sleep over the necessity for establishing these qualities on a spiritual basis.

It might be argued that this schedule of salaries suggested by Mrs. Eddy covers the earliest history of the church when the work entailed was small. Yet in it the spirit of our Leader in favor of small rather than large salaries for church positions, can be felt. She decided as she did because God so moved her.

Ministers as a rule, are underpaid, yet, that very fact tends to restrain unworthy aspirants for such a position. It is certain that Mrs. Eddy hoped this same rule would hold good in her church, namely, that its members would not seek office from unworthy motives.

The term "bell ringers" that Mrs. Eddy uses in this letter might well be used to indicate the mental workers, -- the faithful ones who do the silent work in our services, -- since one hears the sound when a bell is rung, but

does not see the one who rings it. Church members should never lose sight of the enormous value of consecrated mental work for and in our Cause. Mental workers may be called "bell ringers," since their whole endeavor is to bring out harmony. Without demonstration there is no true harmony. Hence, any worker may be termed a "bell ringer" who is faithful in striving to bring out harmony through demonstration, and who sees that he has a greater responsibility in this direction than in his outward service.

"Bell ringers" is a fitting name for those who prepare the Lesson-Sermons, since when their work is done rightly, -- although they remain in the background and are not generally known by the Field, the Lesson-Sermons carry the harmony-producing effect of a healing thought throughout the world.

The most important post in Christian Science is that of a "bell ringer." An individual worthy to be called such, may remain in the background, but if he is faithful, he is doing the work that balances the Cause on the spiritual side. It cannot be repeated too often, that the value of our meetings to the stranger is dependent on the work of these faithful ones, -- the "bell ringers," -- whose influence is felt, because of the sweet harmony their efforts exhale.

The exact amount the "bell ringers" received was not the important point in this letter. The fact that when the salaries of other office holders were reduced, the "bell ringers" were given an increase, showed Mrs. Eddy's estimate of the value of their work. One can deduce that she was calling upon the Directors to approximate her appreciation of the value of mental work. Reading between the lines, we can hear her declaring, "If there is to be any cutting down, do not cut down on your mental work, or your mental workers. Realize more and more that such work is the very foundation of Christian Science. Those who faithfully fill this post are the foundation pillars upon which the temple rests. Never temper your estimate of the vital nature of the impersonal work done by students who have consecrated themselves to that form of effort. These apostles are more valuable than the 'silk-hatters' and the 'frock-coaters', -- those who outwardly make a good show, but who, sad to relate, do not always rightly evaluate the silent efforts of their more spiritually-minded brothers."

One does not need a silk hat or a frock coat when he enters into his closet in order to pray to the Father. The frosting on a cake dresses it up, but at best is only a surface addition. What we want is a good cake! The error lies in using frosting to hide a stale cake. Of course, students who make a good appearance may also be faithful in doing the unseen mental work, and thus merit the title of "bell ringers." The vital point, however, is that when one is a "bell ringer" he knows that Cause is more important than effect; also that if the "bell ringers" shirk their work, the spiritual foundation upon which the Christian Science Church is erected is thereby weakened and so begins to sag.

Pleasant View,
Concord, N. H.
December 4, 1896

C. S. Directors

My beloved Students:

Please admit these applicants to our church that are endorsed by Mrs. Kent. And at your next meeting pass a By-law if this is not done already: That my name in my handwriting will admit a member to this Church. Word the By-law suitably. In great haste.

With love,
M. B. Eddy

The requirement of both an approver and a countersigner on applications for membership in The Mother Church, arises from the specific nature of the investigation. When a teacher vouches for a candidate, no other signature is necessary; but when the approver is merely a member, the signature of a teacher is required. Thus the teacher vouches for the approver. It is not necessary that he even know the candidate.

Mrs. Eddy judged by cause rather than effect. In this way she was able to be just in all her judgments. When she was called upon to endorse a candidate, she judged by the quality of his thinking, and in this judgment she could not be deceived. Hence, she was competent to pass on any candidate without another signature, and she left this privilege for those advanced students who are teachers.

When Mrs. Eddy signed an application, she was not alone in her approval; she was yoked to God in this as in everything she did. Her name did not represent an individual, but a demonstration; and she expected everyone who was privileged to sign applications, to make a demonstration of the privilege.

Reading this simple letter, therefore, should impel those who have this sacred obligation to perform, to make a demonstration of investigating all those whose applications they are asked to endorse or countersign.

Mrs. Eddy estimated students from the standpoint of their spiritual progress, which is the correct and accurate approach in Science. Under such circumstances, one name alone on an application would be sufficient, since the one signing would be a representative of God, signing for Him. This would mean that each application would have two signers, in the sense that one of them would always be God; but if a student cannot make the demonstration to have God sign through him, the signature of one who lives close to God would be the next best. Mrs. Eddy, as the Leader, never departed from her relation to God when she signed an application, to do it on her own responsibility. With her, God was always the co-signer.

The slogan on the walls of the hearts, -- if not the churches, -- of all students, from the approving of candidates for membership, to the selection of the janitor, should always be, EVERYTHING BY DEMONSTRATION. If there is any phase of activity that is not worthy or important enough to be demonstrated, it is not worthy to be in the church and does not belong there. Jesus' whip of small cords should be used to cast it out.

Pleasant View,
Concord, N. H.
December 19, 1896

The First Church of Christ, Scientist, Boston

My beloved Brethren:

For several reasons I see it would be advantageous to the branch churches, for The Mother Church to amend her By-Laws relating to the quarterly and annual meetings so as to hold the quarterly meetings semi-annually and the annual meetings bi-annually. This will enable the leaders of the several churches to meet with you and also to attend to their own duties in the intervals.

It is important that a By-law be made and passed at this meeting concerning the student's students, empowering them to sign applications for membership with this church to be countersigned by their teacher, who must also be a member of this church. Mrs. Rose E. Kent's son, Morgan B. Kent, must be admitted to this church at this quarterly meeting. He rises each morning at the St. Paul's School in this city, earlier than the others, for the purpose of reading Science and Health, one hour. The St. Paul's Church has requested him to unite with them, hoping thereby to prevent his becoming a Scientist.

With love,
Mother
Mary Baker Eddy

A boy sacrificing an hour of sleep in order to read Science and Health may seem like a small matter, but this incident carries implications of great import. One cannot handle animal magnetism when his thought is drowsy and he lets mesmeric sleep conquer him. The act of rising early in the morning and sacrificing sleep in order to study Christian Science, was not significant because this boy was instructed in Science thereby, but because it revealed his quality of thought. One need never be concerned about the spiritual progress of the student who finds it more important to arouse himself in order to study Christian Science, than to enjoy his sleep.

The one who is wide-awake is the one who is protected from the inroads of animal magnetism. It is those who yield to and permit themselves to enjoy

the soporific atmosphere animal magnetism induces who are in danger of being handled by it.

A snake could never catch a bird while it was on the wing. Yet, it is said that on the ground, a snake can charm a bird into immovability. Man has the power to maintain a sense of mental activity that renders him immune to animal magnetism. The delightful sense of inactivity which steals over one just before he goes to sleep, is a symbol of the hypnotic influence on man of the action of animal magnetism.

The wise student, therefore, is watchful in differentiating between mesmeric sleep and demonstrated rest. He strives to go to sleep from the standpoint of being mentally and spiritually wide awake. Mesmeric sleep causes the wits and senses to become befuddled or dormant. The Christian Scientist finds his true rest on the basis of a thorough spiritual arousing. As Mrs. Eddy once wrote, "When you lay down to sleep, know that you have self-control, and that the everlasting arms are about you, and nothing can intrude into your quiet sanctuary, -- your peace and rest. You say you cannot sleep -- why not rather say, you rest in God who does not sleep! You need no sleep. Realize this, and the fear that you will not sleep will disappear, and you will sleep."

"It is the assurance of knowing that makes us master of the situation."

Thus the desire on the part of this boy to rise one hour earlier in order to study Science points to the very heart of the truth, where man's triumph over the material senses in all their phases is effected on the basis of Mind's supremacy and activity. The inharmonious phases of mortal mind naturally carry a stimulus to activity, much as the rushing in of the tide in the Bay of Fundy brings the water that floats the ships and enables them to make port; whereas the sleep-inducing phases of mortal mind expressed in ease and pleasure resemble the low tides whereby the water disappears and leaves the boats stranded and immovable.

On January 4, 1891, Mrs. Eddy wrote to Hannah Larminie, "My heart goes out to you with a prayer 'comfort ye my people,' give her an abundance of love this year and love so divine that a human sense of love would only mar it, and spoil its joy. Oh! Father, make her home here sweet, a resting place from the world, and where no memory of mortal joy or sorrow can come to cloud the immortal peace, for there is no peace, no pleasure, no bliss in mortal things. However dear they may be to sense, to the Soul they are not permitted. Now my loved one, which do you choose, for both you cannot have? I would rather drink the cup of pain and anguish than sip the chalice of sensual pleasures in even their mildest and best forms. Why? Because they are God's high tides that hourly waft us nearer and nearer the shore of eternal bliss. 'Where no arrow wounds the dove, where no partings are from love.' Even though the waves are dark and tumultuous, in this heavenward course as we are reaching the sweet haven home, they will grow calm, and Oh! then, it is home at last and there is no night there and no more sea."

Here, Mrs. Eddy unfolds to her student that the mesmerism of the senses which needs the sharpest rebuke, -- because it carries the greatest danger, -- is the illusion of apathy and lethargy, this proffer of mortal mind of "the chalice of sensual pleasures", even in forms that seem harmless. It was

when she found her students at peace in the senses, that she sharply rebuked them.

On page 277 of Miscellaneous Writings she writes, "I thunder His law to the sinner, and sharply lighten on the cloud of intoxicated senses. I cannot help loathing the phenomena of drunkenness produced by animality. I rebuke it wherever I see it." It is plain that she did not confine her application of the word "drunkenness" to the effect of alcohol on the system. On July 31, 1903 she said to her household, "the drunkenness produced by belief in wine is not to be compared with the drunkenness in thought -- 'mental drunkenness.' "Drunken, but not with wine." (Isaiah 51:21). Keep awake by loving more."

At one time she said to Calvin Frye, "Do you believe that Love is all." He replied, "No, I must be frank and confess I do not, although theoretically I do." She said, "If you did believe it fully you could have no apathy, for Love is ever active. It neither slumbers nor sleeps, is at work all the time and watching." This conversation took place July 17, 1899.

In this letter Mrs. Eddy writes that St. Paul's Church had requested Morgan Kent to unite with them, "hoping thereby to prevent his becoming a Scientist." The deduction is that Mrs. Eddy wished to teach that membership in the Christian Science organization carries with it a degree of protection from animal magnetism. The right candidate for membership, therefore, is one who is learning the importance of an awakened thought, and who is ready to take advantage of the protection church membership offers from some of the wiles of animal magnetism.

Morgan Kent was only a boy; but Mrs. Eddy was using his case to set a precedent. To this end she was employing the indirect method, of which she was so fond, because it brings a lesson home without arraying resistance. Here was a lad whose sole qualification appeared to be such a love for Science, that it enabled him to meet the temptation to apathy and sleep. She asked no investigation into his moral character. Evidently she knew that one who was so alert could be relied upon to overcome each error as he came to it. All he needed was to be associated with those who would be able to aid him, those whose mental influence and verbal help would assist him, no matter what temptation assailed.

In lessening the number of meetings of The Mother Church, Mrs. Eddy was paring down the activities of the organization. It seems as if the trend of her thought was not to increase the human activities in her church organization but to reduce them to a minimum. Mrs. Eddy's main object was to so educate students that they would live their Science in their homes, in their places of business and in their contacts with the world. She once said, "As we are healed and observe the good, we must reflect that good, -- we must begin at home." Thus each student would become an advertisement for Christian Science. There is no mass activity that can ever compare with individual effort. Hence mass work should never be permitted to increase to the extent that it swallows up individual accomplishment. If allowed to, the organization will always emphasize itself to the point where it tends to replace the individual demonstration of inspiration. It would cause church members to feel that in fulfilling its demands they are accomplishing all that Christian Science expects of its adherents, -- which is not true.

Another deduction from this letter is, that when one is carrying a case, or a church, mentally, he should stay with it, and not run to Boston at every opportunity. He should realize that his own church needs his mental support at every meeting. He should not feel that he can slip away, and his absence not be felt.

A church edifice would grow cold if fresh coal was not periodically fed to the furnace during cold weather. Likewise, mental work is done at all meetings in order to prevent thought of the people from growing cold; and there should never be any cessation of such work in our churches. Any demand to travel to Boston as often as this letter indicates, that would take practitioners and active workers away from the branch churches, is to be deplored. If the membership at large could always be relied upon to do this important work of carrying the thought on the side of Truth, the occasional absence of the practitioners and leading members would not be a serious thing; but when these workers are absent, the church is apt to grow cold. An invitation for strangers to come to a physically cold church would not be considered proper; neither should we invite the public to come to a church that is cold mentally.

Mrs. Eddy appears to have regarded the organization as one would regard a seed. When the germ of life has sprung forth, to the extent that it is sustained without the protective covering of the seed, it can be said to have graduated from the seed. Members of the Christian Science Church must graduate from the organization, but only in the sense that they perceive that individual effort to attain spirituality transcends all mass effort. This advance beyond organization means no more than a change of attitude. Else we might have students withdrawing from membership to the detriment of the church. Mrs. Eddy puts it clearly in Miscellaneous Writings, page 138, where she writes that ". . . whenever they are equal to the march triumphant, God will give to all His soldiers of the cross the proper command, and . . . we all shall take step and march on in spiritual organization."

One important office the organization has, is making it possible for young students to have an association with those who have a more mature understanding, -- with those who stand ready to protect, correct, admonish and encourage. If the beginner had no chance to meet with his elders in the faith, when situations arose that tended to shock his newborn faith, he might be so shaken that he would drop it.

This point should be kept in mind when candidates present themselves for election to membership. Where beginners are progressing in Science, and have given a proof of their sincerity, the time comes where it is right to permit them to join the company of those who can help and encourage them. It is true that the ideal membership is a working body of those who know how to demonstrate, and thereby pledge themselves to support mentally all the activities of our organization. Yet, we should be able to recognize promising material and elect such individuals to membership, even though they are not as yet developed mental workers. There is greater opportunity on the inside rather than on the outside of the organization, to acquire a knowledge and practice of mental work. Our Leader writes on page 135 of Miscellaneous Writings, "Christians, and all true Scientists. . .come into the ranks!"

Mrs. Eddy's treatment of Morgan Kent indicates that it is permissible for our Church to admit apprentices. Once one is accepted, the older members

who have learned how to work mentally through practical experience, should be willing to take these young members in hand, and train them to become full-fledged mental workers.

Great care must be taken, however, in selecting apprentices. They must be individuals who show an affinity for the kind of work the organization requires.

Concord, N. H.
December 31, 1896

To the First Members of The First Church of Christ, Scientist, Boston

My beloved Students:

For your last Christmas gift I feel quite bankrupt in thanks. You have made me a timely present, one that gives a new tongue to time, that calls my attention to the loss of moments, and to the gain of what is timeless, even eternity. It speaks to me in cathedral tones of The Mother Church, the temple of our God, and of the dear worshippers therein.

Although I am not with you as of old, the music of mind is not missing, and the chiming of our thoughts calls us together in one general assembly where hearts keep time in love one for another.

The blessings vouchsafed to me as a denomination are superabundant. The uplifted cry of the people seem poured forth with this one utterance, "Give us to know Christian Science, to know more of Soul, man's origin and being."

We cannot sufficiently thank God for all His great goodness to us. But we can acknowledge this by conforming our lives more to the divine image, and thereby feebly expressing His praise.

I feel a great sense of gratitude to you for what you are trying to do, and have already done. From the depths of a loving, lonely heart, I thank you for your rare Christmas gift to me and for your labors in the vineyard of our Lord.

Gratefully and lovingly,
Mother,
Mary Baker Eddy

N.B. I herewith recommend the following four candidates for First Members of The Mother Church. First, for their faithfulness in the field. Second, for the advantage to them individually. Third, from a desire to have them grow up with the First Members of The Mother Church who receive more directly my counsel and assistance.

James A. Neal, Carol Norton, John Carrol Lathrop, Daphne S. Knapp.

M. B. Eddy

In this gift of the clock, Mrs. Eddy felt a thought that was more spiritual than that back of the gift of costly rugs given her at an earlier

date. The members gave her the expensive rugs to prove their faithfulness, but she saw pride back of them. They represented worldliness controlling affection, rather than the affection dropping the fetters of worldliness.

In Mrs. Eddy's letter acknowledging the rugs, one can sense her underlying criticism, whereas in this letter regarding the clock there is nothing but unstinted praise.

Christian Scientists are under the necessity for overcoming the claim of time. Time is a phase of mortal belief, not a divine fact. Divine Mind is instant in its action, requiring no time in which to operate. Among the notes left by one of Mrs. Eddy's students, is one which records the following statement from her lips, "It does not take time to think right."

When a patient comes to be healed and gives the practitioner plenty of time, the latter is apt to feel grateful, yet a higher demand on the part of the patient would be to be healed instantaneously.

The difference between the ordinary spiritual healing, and that practised by our Master and by our Leader, is that the latter eliminated the sense of time. Once Mrs. Eddy asked me if I healed my patients instantaneously and I replied that I did not. She declared, "I always did."

In Christian Science there is nothing which says that we must have a sense mixed with our efforts, in order to make them efficacious. In this letter Mrs. Eddy sets forth a new way to think about a clock. She did not want a clock to suggest to her how easy it was to rest on one's laurels, or to take time off for rest and refreshment. She knew that true rest and refreshment come from the utilization of time in spiritual thinking.

The way to have instantaneous healing, is to overcome the belief in time. When time claims to lengthen that which should be instantaneous, it makes the action of Truth in healing, less imperative. It causes thought to question whether or not some other contributory elements might have entered into the healing beside the action of Truth. Time is a weapon in the hands of animal magnetism, to persuade us to take more time for our healing, so that it will fail to prove to the world the fact that Truth is an instantaneous blessing to man, the moment he tunes into it.

The priceless nature of this letter makes it evident that Mrs. Eddy took a great deal of care in writing it. The First Members spent a thousand dollars to give her a beautiful clock, and in return she gave them a million dollars worth of spiritual advice! This advice was similar to that she gave her household on December 7, 190(?), "We must take advantage of time, not time of us. There is a time to do everything; a time to speak to students; a time to speak to the world; and we must have wisdom and know when to speak and act. Jesus said, 'Can you not discern the signs of the times?'"

When the clock is worn out and no longer tells time, this wonderful letter will still be fresh and new, telling for all time its scientific thoughts that are ageless and endless.

Mrs. Eddy was perfectly capable of detecting whether a gift was intended to bribe her, as children bribe their parents to avoid deserved punishment. She could tell whether back in the giver's thought was the desire and motive to present himself before her in a favorable light. Here was a gift,

however, that she felt was the overflowing of an exceedingly grateful, self-forgetful and loving thought. So she wrote that she felt "quite bankrupt in thanks." The letter contains no rebuke, direct or indirect, unless it be the fact that one cannot read it without being struck by how much time he wastes every day.

"Although I am not with you as of old, the music of mind is not missing, and the chiming of our thoughts calls us together in one general assembly where hearts keep time in love one for another."

Growth in spiritual understanding brings the realization that the proximity of personalities does not unite individuals. When students of Christian Science have the right sense of each other, the elimination of sense testimony, which includes the sense of a material body, brings the closest communion possible.

It disturbed our Leader, when she was striving to awaken students to this communion of Soul and Spirit, to feel a strong desire on the part of some to see her person, in order to observe how she looked, what she wore, and how she functioned. When a student believed that it was necessary to see her personally in order to partake of the blessing of her reflection, such a one would lose out on the possibility of seeing her rightly, apart from her person.

I shall always be grateful to my teacher for what he did, when he took a group of his students to Concord to see Mrs. Eddy. He begged us to turn our thought away from her as a person. Then he took us down a back street where there was little chance of her passing, and induced us to lower our heads in a solemn effort to partake of the spiritual atmosphere that Mrs. Eddy radiated, in order that we might have something to take home with us that was genuine and real, something more tangible than a fleeting sense impression. We had a sense of disappointment to overcome, but our reward was to have Mrs. Eddy drive right by on that unused road, and bow to us lovingly and approvingly, as if she sensed the rightness of our effort.

"The blessing vouchsafed to us as a denomination are superabundant. The uplifted cry of the people seems poured forth with this one utterance, 'Give us to know Christian Science, to know more of Soul, man's origin and being.'"

In this paragraph, Mrs. Eddy teaches the lesson that we should never permit ourselves to be so carried away by our success and abundant blessings in Science that we forget that the human need remains as something that must be supplied -- the need of all mankind to know more of God.

Even within the Movement it is not wise to conclude that, because the organization is so large and successful, the individual members are all satisfied, and that the organization is accomplishing what it should, and meeting everyone's need. It is necessary to look away from the activities of the Movement to individual members, to see if their hunger to know more about God, about Christian Science in its higher teachings, and about its Founder, is being satisfied. If there is a great yearning on the part of advanced workers to know more about Mrs. Eddy, as the one who brought the true idea of Soul to humanity, that yearning should be satisfied.

Even while students who are active in the organization may be rejoicing in the superabundance of human good that is vouchsafed them, others may cry, "Give us to know more of Mrs. Eddy, of the true Christian Science and its

demonstration that she taught and lived; give us more of the higher spiritual unfoldments that we need to satisfy our growing hunger."

Great care must be taken to feed the beginner the pure milk of the Word. The advanced student must be fed with equal care, however, since the effect of advanced teaching should not be to satisfy students with what they are given, but to whet their appetite, so that they will be encouraged each one for himself, to go to source, and gain the measureless satisfaction that alone comes directly therefrom. The textbook, Science and Health with Key to the Scriptures, is designed to stimulate this appetite for God. It introduces the subject of the supreme being, corrects the false notions about Him, presents Him aright, and so makes it possible for everyone to seek and find Him.

When this purpose is understood, it will be seen why the vast amount of material that Mrs. Eddy left behind on the subject of Christian Science, should not be made generally available to students. The effect of spiritual food should always be to whet the appetite for God, not to satisfy it. If one had too much material to read and study, he might not take time off to go to God directly for wisdom and inspiration.

"We cannot sufficiently thank God for all His great goodness to us. But we can acknowledge this by conforming our lives more to the divine image, and thereby feebly expressing His praise." In these words Mrs. Eddy shows the need of flexibility in conformation. The only way one can give due appreciation for blessings received and even feebly express His praise, is to conform his life to the divine image.

There were one or two students who went to Mrs. Eddy's home as workers, who not finding her the kind of a woman they had idealized in their minds, wanted to leave. This was because they were not willing to soften their own wills to conform to the situation; they determined to hold to their own opinions and make everything conform to them. These students failed to discern the true significance of what they were learning and observing; and of what this knowledge would mean to them and to the world in future time.

"I feel a great sense of gratitude to you for what you are trying to do, and have already done. From the depths of a loving, lonely heart, I thank you for your rare Christmas gift to me and for your labors in the vineyard of our Lord."

Mrs. Eddy turned away from the clock to peer into the lives and demonstrations of the First Members who gave it to her, and acknowledged what she saw with gratitude. She perceived that they were striving to satisfy her in their effort to devote and sanctify their lives to the work of Christian Science. This activity expressed itself in a spontaneous desire to let her know how they felt, so they made her a gift, hoping that it would convey to her some measure of what they felt. For this she was grateful and returned her thanks.

Why did she refer to herself as lonely, as was often the case in her letters, and even in her articles? It was one device she used to restrain jealousy, and to advise the students to keep their thoughts away from her. She had a beautiful home in the country, servants to wait on her, and loving students to cheer her. Her means were adequate. She had horses and carriages to take her wherever she wanted to go. She knew that such a picture of her was liable to arouse jealousy, and there is nothing more

unpleasant in the life of a student to handle, than the constant suggestions and effects of jealousy. Therefore, if the students learned that in the midst of such abundance she was lonely, they would be less apt to be jealous.

Most people have troubles of one sort or another that are sufficient to cause them to feel jealous, when they find anyone who appears to be happy, prosperous and well. Such jealousy is not necessarily mean or malicious; yet the effect of all jealousy is to produce hell wherever the thought of it rests. Knowing all this and having experienced it, Mrs. Eddy practically said to the students in this one word, lonely, "You can have all I have, if you are willing to take my loneliness along with it." Nothing would kill their desire to change places with her more than the knowledge that with it all, she was lonely. People envy the rich who live in big houses, surrounded by luxury, until they learn that the wealthy are often lonely. That realization helps to restrain jealousy.

Finally, we have Mrs. Eddy recommending four candidates for First Members. First she implies that because of their faithfulness in the Field, they will help to carry the balance of thought on the side of God in that group. This is an important point, since the spiritual balance of any meeting is what determines its success. Students who attend meetings without making any positive spiritual or mental effort, are of no value to the meeting. Yet, when even a few workers are awake and alert to the necessity of handling error and clearing up the atmosphere so that divine Mind may prevail, the balance is carried on the side of God, since spiritual thinking always outweighs material thinking. The conclusion, therefore, is that when there is a poor meeting, the reason is not that error has become more active and powerful than good, but that truth has been less actively employed by those capable of so doing.

There is a temptation to believe that error is more rampant at certain times than at others; but Science shows error to be more or less of a constant. Only as error is properly removed, do we have meetings that are spiritually worth while. The true gauge of a meeting, therefore, is not the amount of error that is felt or expressed, but the lack of the presence of scientific demonstration. Hence, we should not say, "There is a good deal of error here tonight;" but rather, "There is less of truth being manifested by the students who should be alert to do their work."

These four candidates might not have had practical knowledge of how the church affairs should be handled, but Mrs. Eddy recommended them because she knew that their faithfulness would help to balance the thought on the right side at the meetings they attended.

Next as a reason, she cites the advantage such membership would be to them individually. Mrs. Eddy not only expected that they would give their best thought to their work, but that they would receive an education and training by association with older students, who were more closely in touch with her and brought to the meetings the effect of what she had taught them. In this way her teaching would hold the floor.

Mrs. Eddy expected students who had learned Science from her lips, to do all they could to keep the Field straight in regard to her teachings. How were these young members to be benefited by their association with those who received more directly Mrs. Eddy's counsel and assistance, unless the latter shared at the meetings what she had given them?

The first demand in Christian Science is individual purification and spiritualization. One must be right himself, before he can make others right. Then comes faithfulness in demonstration not only in helping oneself, but also in helping others and the church. It is through this faithfulness that one is entitled to associate with other students of more mature growth and understanding.

Mrs. Eddy desired to have these four promising students grow up with the First Members. Today this same thought is perpetuated in the privilege of a student who has been faithful both in his own growth and in forwarding the growth of the Field, to receive counsel and assistance from more advanced students. The First Members have been disbanded and our Leader is no longer with us to give personal instruction. Yet, students who are making the demonstration to put God first in everything, and to subordinate all material demands to those of God, still merit the title of First Members; and the opportunity still remains for faithful students to associate themselves with those more mature, who are receiving their counsel and assistance directly from God.

The First Church of Christ, Scientist
in Boston, Mass.
Cor. Falmouth and Norway Streets

Now I want to ask a favor.

I am constantly beset with the question: "Can Branch Churches have First Members?" Many of them have already. The Manual does not forbid them only as it may be inferred in Sec. 6, page 19, 1897 edition of the Manual. I do not know whether or not the same power is invested in the First Members of Branch Churches as is given to those of The Mother Church.

Will you kindly give me some word that I may help these inquirers, and thus help me very much.

As ever your loving Student,
William B. Johnson

My beloved Student:

I have answered all letters to me on this question, shall Branch Churches have First Members? No! and explained the reason why. The best way is for you to form a church By-law, call a meeting and vote on this By-law prohibiting Branch Churches having that form of our church government. Also adopt the amendment to be made on page 36 and have the Hymnal arranged as you propose.

With love,
M. B. Eddy

Once again we find Mrs. Eddy paring down the ramifications of the organization, simplifying it as much as possible. She was aware of the danger of students becoming so absorbed in the modes of church government,

that they lost sight of individual spiritualization. If one attended an Annual Meeting in Boston, and heard no mention of spiritualization in what was said, he might conclude that it had been lost sight of; yet it is the heart and soul of Christian Science.

When one purchases a ring, his attention is called to the setting only as it enhances the beauty of the jewel. Similarly, church government and organization are intended to forward the attainment of spirituality, but never to take the place of it. If Mrs. Eddy saw the danger of inspiration being relegated to an inferior place in her church, she would certainly do all she could to prevent this happening.

Possibly she foresaw that some day the First Members were going to be disbanded. One of their functions appears to have been to check on the acts of the Directors. It was difficult for one who was a member of the Board to attain distinction as an outstanding metaphysician, due to the fact that so much of his time was taken up in detail work for the organization. For this very reason Mrs. Eddy may have felt that it was necessary to have a group of metaphysicians to hold watch and ward over the Board. Above everything else, Mrs. Eddy required that they be loyal to her and her teachings; it was her prayer that in future years they would retain this loyalty, and never lose sight of it in the trappings of authority.

It will always be a major demand on the Directors to be loyal to Mrs. Eddy and the spirit of her teachings, even though she is no longer visible to the human eye.

If the First Members were expected to do metaphysical work for the Directors, which the latter did not have time to do for themselves, why were they finally disbanded? Often branch churches will form groups of selected members into committees to work metaphysically for various phases of church activity. Yet, if Mrs. Eddy saw fit to dissolve the group called First Members, and to forbid branch churches to have them in 1897, may we not conclude that such committees would not come under her approval, if she were with us in person today?

First let it be said that mental work benefits those who do it, as much as those for whom it is done. The members who create the healing atmosphere in our services benefit as much by such work, as do those who come and partake of that atmosphere, if not more so. The ideal organization in Science is one where each member feels and assumes the obligation of the requisite mental work for all of its activities. The creation of metaphysical committees, or of First Members, who become responsible for such work, would at once give the remaining members a lessening impulse to do such work. They would feel as if they could relax in the assurance that enough of such work was being done by others. Thus they would become receivers of the Word, rather than givers. A small group of workers would thereby appropriate much of the growth in the church, whereas the right way is to have growth forced upon all.

Wisdom finally required that the First Members be dissolved. Perhaps the main reason for this was that the Directors might be forced to feel the responsibility for doing their own mental work; regardless of the fact that they had so much business to attend to notwithstanding. It was not wise for them to continue to lean on the First Members, or anyone else, to do this work for them. At first Mrs. Eddy found it necessary to have selected members who would take the responsibility of working metaphysically for the

Directors -- just as she found it necessary to have certain persons delegated to work at the services, -- in order to be sure that the atmosphere was maintained in its scientific purity, but the day came when she could place this matter of mental work squarely on the shoulders of the Board. Mrs. Eddy wanted the entire membership to feel that they must do such work for the church, since only in this way could the democracy in Science be brought out.

Democracy in Science is not merely government by the many, -- it is the awakened awareness of each individual as to his responsibility for doing the mental work which the humblest member of the church can be awakened to do. Consequently, Mrs. Eddy saw that it was not wise for branch churches to have First Members, who would take the responsibility of doing for the church what every member should do, since a few doing the work tends to rob the many of the blessing such effort brings.

It is not expecting too much of new members, to require that they know how to work metaphysically for our services, since the first fruits of studying the textbook is a knowledge of how to correct or heal erroneous thought. Hence it is legitimate to enjoin them, when they unite with the church, to do the impersonal and general healing work in the services that the Manual requires. If a student can demonstrate individually -- that is, if he knows how to help himself or another -- it follows that he can do such work generally and impersonally. He only needs to be told to work for the congregations. When he learns that such work is expected of him, he will find that he can do it, for he has merely to enlarge his thought to cover the church instead of an individual. When he enters the church he should be shown that his individual need is submerged in the universal. He will then give up for the time being working against an individual enemy, and take up the work against a common enemy; a community struggle will take the place of an individual one.

In the Colonial days of our country individual settlers warred against the Indians. Then blockhouses were built to which everyone repaired, in order to take a united stand against the Indians. The higher concept of Church in Christian Science does not concern a material structure; rather, it is a community spirit, which causes the membership to unite and work for the good of the whole, in order that all may have a conscious sense of their unity with God. Today, the common enemy is aggressive mental suggestion, which creeps into thought with more stealth than the Indians ever exhibited.

In order to fulfill its mission, the Church must be supported by all, for the protection of all. That this ideal may be realized, each member must become a Christian soldier. He must attend all meetings with this attitude, -- he does not come to listen or to sleep, -- he comes to fight against the common enemy, the claim of mortal belief, that would attempt to rob the church membership of God, and cause them to neglect or forget the necessity for maintaining consciously the realization of God's supremacy and government over all things.

This letter in regard to the First Members is also important, because it illustrates Mrs. Eddy's patience in dealing with students. Every time she had to answer a letter, it took her valuable time and thought; and here was one that seemed unnecessary, since she had already made clear her thought on branch churches.

Mrs. Eddy had a standard for censure and rebuke, but this standard included no impatience on her part, such as the world knows it. She did not reply to Mr. Johnson, "Why can't you wake up? I have already answered this

question, and yet you ask it again, and cause me to take my valuable time to answer you. Can't I drill these matters into your dull mind so that you will remember them, and not force me to waste my time in unnecessary labors? If you can't, I will have to put another in your place." Instead of that, she wrote him a kindly letter, as if he had asked a new question, thus proving that she was consistently a loving and patient person, who did not habitually take offence on the slightest pretext.

A querulous and quarrelsome person might have taken this letter as an occasion to express his ill feelings. When one is as busy as Mrs. Eddy was, it is not pleasant to be obliged to repeat an answer regarding a question that has already been taken care of; but Mrs. Eddy saw nothing in Mr. Johnson's thought that needed a rebuke. All she saw was an over-conscious sense that was so eager to be right and to please, that it was unwilling to draw any inferences from rules already laid down, which, in this case, plainly declared that no branch church was to adopt the form of government of The Mother Church.

This letter, therefore, proves that Mrs. Eddy did not rebuke because her time was encroached upon and she was irritated. She had a definite standard of rebuke, which was the opposite of that of mortals. Hence, the world could not understand her basis of rebuke, the intent of which was to arouse and save one from falling unwittingly into the toils of falsity.

Pleasant View,
Concord, N. H.
May 1, 1897

Dear Bro. Johnson:

In reply to your request to frame my letter, I am willing provided you will first have Prof. McKenzie examine it and if he sees any errors in it, he may note them and return it to me, and I will rewrite it for you to frame.

Tell him please that I wrote it in 10 minutes and did not take the pains I should.

Yours truly,
M. B. Eddy
Per F.

The letter in question may be found in Lyman P. Powell's book, Mary Baker Eddy, A Life Size Portrait, and reads as follows:

"My beloved Students:

Accept from your teacher and former pastor a trifling memento of her affection that derives its sole value from the associations connected therewith. This silent picture can speak from your walls of one conquest.

But may the better trophy of victories, be each one of our lives gathered into one signal, for future history to float over this church.

With love,
Mother,
Mary Baker Eddy"

Accompanying the letter was a picture of The Mother Church.

Mrs. Eddy was so alive to her ability to reflect God and to the necessity for doing so at all times, that even if she wrote a letter in ten minutes, it would surely contain a spiritual lesson, and have a purpose beyond its literal meaning.

To be sure, she might not have written this letter in the best literary style. While divine Mind is perfect, insuring God's part to be always right, man's part may yet be imperfect. The more time one takes in expressing a revelation, the more apt he is to provide a perfect vessel in which the precious oil may be contained; notwithstanding, the oil is always perfect and is the important thing.

Mrs. Eddy names Mr. McKenzie as professor, although that was not his title by law; but she was calling upon him as one who had a knowledge of English grammar, which made him adequate to criticize the form in which this message was written.

In this way Mrs. Eddy was carrying her scientific method of healing into practical use. Metaphysics show that if you want a patient to be well, you must think of him as well now; you must declare that he is well and realize that he is well. As a child of God Mr. McKenzie reflected intelligence in every direction, but he had only proven it in certain ways. Mrs. Eddy was calling upon this ability in the direction of examining her letter, so that it would pass muster from the standpoint of English; and she addressed him as professor. Thus she illustrated her metaphysical teaching.

There were times when she addressed students as C. S. Bs. who had not earned that degree. Early in my Science experience I had the joy of receiving a copy of Science and Health inscribed by her, in which she called my wife and me, C. S. Bs. We had not earned this title humanly, but by naming us such, she was calling us to be such. If we thereby measured up to that title, then we were such in the spirit, if not the letter. To measure up to the Christian Science ideal is to become a C. S. B. in God's sight, even if one has not earned the title in man's sight. Mrs. Eddy's metaphysics led her to address students according to what she wished them to be. Her precept was that whatever you wish a person to be, consider him to be so, declare him to be so; then you are helping him to be so.

In regard to the picture of The Mother Church, Mrs. Eddy stated that its sole value came from association. When she gave a gift, she put back of it that which gave it a spiritual value beyond price. Her own concept of the law of association was expressed in a letter she wrote on Jan. 31, 1900, "Your letter interested me only because it was a moment wherein an action arrested thought and reproduced a fact already understood by you, -- to

memory. God bless you, is my prayer. S. & H. describes this attitude of mind and classifies it, not as discovery, but association of thoughts. As when musical tones are brought before the thought by the verses to which they have been set."

Mrs. Eddy sent the Directors this picture, in order that they might have it before them constantly, read her letter, and let both be a monitor to watch over them. This would help them to regard the edifice symbolically rather than objectively. Disease can never be handled in Science as long as it is regarded objectively. In like manner the organization cannot be watched over metaphysically by one who regards it objectively. It must be seen wholly as a mental concept. Then and only then can it be sustained scientifically.

The material world is but the outward expression of what man believes and conceives, and his conception will never be permanent and enduring, until it is derived of God. The true government of the Church is a demonstration of God's will being done on earth as in heaven. Its only progress in manifestation can come through what the members think about it. If they reflect God's concept, there will be a scientific expression. The human mind conceiving it, adulterates the expression and to that degree prevents it from being wholly the temple of the living God.

Vegetables and fruit trees transplanted from our country to tropical climates, often run to lush foliage with little or no fruitage. It would work ill for our demonstration, if it grew large and materially, at the expense of spirituality. In such a case much of that growth would have to be cut away, until the flower and fruit began to appear; and what is the flower of Christian Science but the desire to become acquainted with God and to be able to talk with Him? And what is the fruit but actual communion with Him?

Mrs. Eddy has provided us with periodicals which should always keep before the minds of their readers the importance of spirituality, and remind them that the heart and soul of Christian Science is inspiration. These publications should constantly reiterate the fact that there is no value in a plant that runs to leaves and that the fruit in Science is healing, or the demonstration of that connection with God over which flows all that man is, and all that keeps him as he is.

Mrs. Eddy intended her letter and the picture to be a permanent reminder to the Directors, through the law of association, of the right relationship between the triumphs of the organization as a whole, and those of individual students living scientific lives. "This silent picture can speak from your walls of one conquest." The victory in building The Mother Church consisted in destroying opposition that would always seek to prevent the growth of the outward form of the organization. "But may the better trophy of victories, be each one of our lives gathered into one signal, for future history to float over this church."

In other words, individual victory is the conquest over the opposition that would prevent one from measuring up to the spiritual ideal in his own life, from healing himself and others, and from maintaining the desire and effort to fulfill his obligation on earth as a son of God. Mrs. Eddy pictures the writing of all such victories on the part of all students into one great signal to float above the church.

Here we have set for the right relationship between the demonstration of the membership in their own lives, and of the organization as a whole. More significant than the mighty victory that develops the organization, is the victories of all members in measuring up to Mrs. Eddy's ideal gathered into one signal.

How wisely she called the Directors' attention to her estimate of their success in uniting their efforts in the great work of building The Mother Church and to the fact that she considered of more importance the demonstration that would build up their own lives according to the metaphysical ideal!

In connection with the building of The Mother Church, it is worthy to note that Mrs. Eddy once told her students, that if each one of them demonstrate his own problems as they came to him, that would make it possible to erect the edifice. Consequently when one of them lost a diamond ring she said to herself that according to Mrs. Eddy she must make the demonstration to find it, if she wanted the church to be built. This ring had been lost in the snow, and as the student demonstrated, she saw it sparkle in the rut left by a team.

Whatever comes to us through our sense we are required to correct. Hence, students are responsible for putting down every suggestion of failure to build the church on time that presented itself. When they were faithful as a body in doing this, the building would be built on time, since there would be no obstacles in the path.

Mrs. Eddy knew that every time a student was confronted with a sense of limitation, an insufficiency of time or money, or a suggestion of the inability of Truth to accomplish its purpose in less time than with mortal mind methods, for him to demonstrate the fact that nothing is impossible to God, or divine Mind, would be opening the way for the same demonstration to be made on a larger scale, namely, that Mind is the source of all money, the master of all time, and includes all intelligence, power and activity. Hence, Mind is the master of every suggestion of failure in any and every direction, either in an individual or a collective problem. The value of building The Mother Church was the demand it put upon every member to realize that it depended on the consolidation of their efforts to deny every belief and suggestion that Mind could not do what Mind can do. Mind can do all things without difficulty and at once notwithstanding the material evidence. Mind controls and takes care of Mind's own. It is only the false testimony of material sense putting forth a false argument for the material sense in mortals to accept and believe, that claims to stand in the way of spiritual success. If each member did his part in his own experience, the summation of such endeavor would manifest itself in a group demonstration, when needed.

In Science we do not fight a real enemy, but merely our belief that there is something to fight. And in being faithful over a few things, we are making the larger demonstrations possible. For that reason the immediate recovery of a lost diamond ring through Mind, was a definite addition to the group demonstration. Each member had an obligation toward the building of the edifice, not only to contribute financially, but to meet the slightest suggestion that for any reason the erection of it was not possible through Mind, in the time Mind allotted.

The mere building of the edifice was not the problem. The difficulty lay in meeting metaphysically that which would claim to prevent it from being built in the time set by our Leader. She knew that an understanding of demonstration was required to meet the obstacles that animal magnetism would place in the path.

Mortal mind will claim that little errors and discords are of no importance. Yet, the metaphysician knows that little errors as well as big, point to an erroneous state of mind. So he knows that he should be as punctilious in meeting the little errors as the big. Nevertheless, often one will not demonstrate until driven to do so by a sense of fear. And since he has less fear of a little error, he neglects it. The intelligent student, however, does not neglect a single error. It was, therefore, wisdom that prompted our Leader to indicate that the greater demonstration of building the church edifice, would be the sum total of the students' daily demonstrations over each error, large or small, that confronted them.

When the demonstration was finally completed, it became necessary for Mrs. Eddy to take cognizance of the fact that the Directors were in danger of settling back in a satisfaction therewith so that they were tempted to forget that it was the sum of individual demonstrations that made the building possible, and that as the organization increased in outward prosperity, the signal that was to fly above it, was a continual increase in the students' demonstrations of individual spirituality. Otherwise, individual purification and effort might become swallowed up in outward prosperity. When organization becomes prosperous and ponderous the temptation comes to ignore the individuals that comprise it, so that individual progression and spiritual growth are no longer encouraged.

Students who take pride and satisfaction in the increase in the activities of the organization, and advocate obedience to its mandates, rather than to God, blind themselves to the importance of individual satisfaction, the need of going to God in humility for wisdom. Under power and authority, students are liable to be carried away and forget to cherish humility. Mrs. Eddy knew that future generations would be aided in holding a right attitude toward organization, if they thought of the lives of individual members gathered into one signal, as the great flag flying above the Church, reminding them of the importance of their individual efforts, and the place they occupy in the scheme of things.

Pleasant View,
Concord, N.H.
Dec. 16, 1897

My beloved Church:

For your love I have no words to express my thanks. But I can say of your money, it was munificent, and it more than pays for my beautiful little organ; therefore, will you please receive from me the balance through Mr.

Neal who has my check for it, and take with it Mother's gratitude to God and man for such a dear church, that ere long will form forever with her in a body triumphant.

Always thine,
Mary Baker Eddy

Mrs. Eddy's letters fall under three headings: those which carried appreciation, those which carried encouragement, and those which carried teaching and admonition. This letter in regard to the money for the organ for Christian Science Hall, Concord, carries appreciation and encouragement. She knew that it represented a demonstration that deserved her thanks, for the members to rise above the continual hammering of suggestion, — the purpose of which was to separate them from their Leader and to unite in a desire to do something helpful for her, as an indication of their love and appreciation.

The Bible instructs us that appreciative multitudes followed the Master in his triumphal entry into Jerusalem, as indicating the spontaneity of gratitude, before animal magnetism has had a chance to tamper with it. Error had not yet awakened to see the far reaching effect of what Jesus was planning to do, and to teach others to do. Animal magnetism is not aroused to put forth organized resistance, until it finds that its reign and rule over mortal man is threatened. The ancient prophets brought a measure of spiritual good to mankind, without rousing systematic resistance. This phenomenon may be explained on the basis that these worthies left no way to perpetuate their doctrines by systematic teaching. Hence the cohorts of evil had only to wait until in the course of time these witnesses for God passed out of the picture, without having seriously impaired the kingdom of evil in its despotic control of the world. Their accomplishments were negligible, when it came to preparing an army who would take part in a campaign to excommunicate evil from the earth, as did our Master.

The ancient prophets gave proof that Truth was still existent and alive, much as a man will find indications of a pool of oil that lies beneath the surface of the earth. No one will deny that such proof is important; but how much more important it is to start drilling wells that will bring up the oil and make it available for all!

When animal magnetism realized the scope of the Master's work, it sent forth a shadow that covered the face of the sun as it were, and for the time being withheld from the vision of the people the importance of this work. In that way their active appreciation was suddenly shut off, and only a handful followed him. In the Master's experience, therefore, we have an example of how freely gratitude is expressed before animal magnetism is aroused and of how it is suggested by erroneous influence. The value of this illustration is, that it should stimulate us to keep before students the importance of being alert to the claims of animal magnetism and handling them. In no other way can students as a whole be kept active in the truth and grateful for Mrs. Eddy's priceless discovery.

Investigation might have indicated that this letter was addressed to an ideal that Mrs. Eddy held, rather than to a church that actually existed at

that time, but in this she was being scientific, as a practitioner is, when he declares his patient to be the perfect idea of a perfect God, a child of Love, expressing harmony, activity, and a love for and a consciousness of good. A human diagnosis would not substantiate such declarations, or indicate that the patient was yet manifesting such perfection and harmony; but the practitioner makes such affirmations, because he knows that they are true spiritually, and that to declare them helps the patient to manifest them. In metaphysics one must start from the basis of the highest ideal, and not try to work up to it. Furthermore, the highest ideal is more certain to be manifested than a lesser ideal. A practitioner need never fear that he will assume a mental attitude toward a patient that is too high for realization. The rule is that the higher it is, the surer it is to be manifested. Mrs. Eddy once declared, "Meet every false claim with the absolute Truth; nothing short of that will answer."

One reason for Mrs. Eddy's wonderful healing was because the ideal she held was so high, -- much higher than that assumed by her followers, -- with the result that she brought it out with more certainty and speed than her students did theirs. Their ideal was not as high as hers, and so it did not operate with the immediate power that hers did.

In writing this letter it is evident that Mrs. Eddy hoped the church would maintain a continuous sense of what they felt at that moment. If one can feel an exalted spiritual sense even for a moment, that is proof that it is possible to maintain it continuously. Hence, this letter was truly a treatment on Mrs. Eddy's part, the assumption of a metaphysical attitude of mind that indicated the truth about the members.

Yet, it must be repeated that one cannot maintain such a true attitude, unless he has first recognized the effort of the lie to interfere, if possible, with the truth, and then has handled it.

The action of the church, therefore, in sending Mrs. Eddy the funds to buy the organ, was a unity of gratitude that corresponded to the appreciation of the multitudes for the Master in his triumphal entry into Jerusalem. It was a state of thought that Mrs. Eddy hoped would crystalize; she knew that it would do so only as the influence of animal magnetism was detected and cast out.

This sum of money sent to Mrs. Eddy in order to buy an organ for the Christian Science Hall in Concord, was acknowledged by her as if it were a personal gift. In other words, she was so linked with the Cause, that whatever was done for the Cause, she considered was done for her. She wanted the students to conclude that the greatest way to please her, was to work for and to support the organization; that in giving to the church, they were giving to her.

This letter is proof that Mrs. Eddy looked forward to the time when the church would "form forever with her in a body triumphant." Animal magnetism, however, discovered her hope, and sought to prevent such unity between her and her church. She hoped that she and the church would become as one, in order that nobody could think or conceive of the church apart from her and vice versa. It becomes obvious that no student should ever be made a member of the Christian Science Board of Directors, unless he has a correct and abiding appreciation of our Leader, and her continued value and importance to

her organization, since it lies within the power of the Directors to do a great deal toward the fulfillment of the prediction she made in this letter.

Mrs. Eddy valued cause above effect, just as one would value the goose that laid the golden eggs above the eggs. She declared that she had no words to express her thanks for the love of her Church; but she did have words to thank them for the human expression of that love, which took care of the purchase of the organ.

Women spend hours in beauty parlors, trying to make matter beautiful. True beauty results from the cultivation of spiritual thinking. Of what value is external attractiveness if it hides mental barrenness? "The recipe for beauty" our Leader reminds us "is to have less illusion and more Soul," (S&H 247:31). As the world comes to adopt Christian Science, people will pay more and more attention to causation, or thinking, since they will learn that the true beauty of the individual lies in the development of his spiritual thinking. Then there will be no ugly people. God is the best judge of man, and He judges man by what he thinks, and not by the way he looks.

The proof that one is becoming Godlike, is that his thinking is growing Godlike; and the characteristic of Godlike thinking is the valuing of cause above effect. Hence the letter is proof that Mrs. Eddy was becoming Godlike. The loving thought back of this gift she placed above price showing her human appreciation for the form in which the love manifested itself.

Since this letter refers to the organ for the Christian Science Hall, it is not amiss to quote from Miscellany, page 145, "From that time, October 29, 1897, until the remodelling of the house was finished, I inspected the work every day, suggested the details outside and inside from the foundations to the tower, and saw them carried out. One day the carpenters' foreman said to me: 'I want to be let off for a few days. I do not feel able to keep about. I am feeling an old ailment my mother had.' I healed him on the spot."

The fact that Mrs. Eddy took the trouble to inspect the remodelling of this hall every day, proves how dear to her heart it was. The metaphysician also recognizes that this remodelling was accomplished by demonstration that was a direct application of her spiritual thought to the work at hand. There are cases when a metaphysician may handle by sitting at home and demonstrating, but in an instance of this kind, Mrs. Eddy perceived that the demonstration must find a direct application and expression in the work that was being done, and so she must be on the spot.

At this point let us consider the demonstration in connection with food, where one endeavors to realize that all food is a gift of God, that it cannot be matter, and that mortal mind cannot be back of it, since divine Mind is forever present with it. One may see the need of such a demonstration at each meal, yet he may easily forget to make it at the time. It is one that should consist of the scientific realization and declaration applied directly to the human sense. While it is good to make general affirmations concerning the true nature of food, they do not cover one's individual need unless he is conscious of them when the need is present. One may know in a general way that true rest is a gift of God, but a more scientific way is to go to sleep from the standpoint of demonstration, and not by reading oneself to sleep or dropping off through sheer weariness.

When Mrs. Eddy commissioned me to superintend the building of a carriage for her, I went to the shop in Taunton, Mass. every day to inspect the work and to carry the thought on the spiritual side. I did not fancy that I could sit at home and demonstrate, and in that way accomplish what I could by my presence. I can assert that if all the individuals in the factory had been amenable and susceptible to the demonstration of Science, absent work would have sufficed; but mortal mind cannot be relied upon to be amendable. So it is sometimes necessary to be on hand in order to apply demonstration directly to the need.

Mrs. Eddy was not boasting when she wrote about the instantaneous healing of the carpenters' foreman; she was merely indicating that when she went to inspect the building, she had a constructive healing thought. The fact that she healed this man on the spot without any delay, proves that while the remodelling of the hall claimed her human interest, at the same time she brought to it a demonstrating sense. The sick man really touched "the hem" of her garment, the garment of spiritual thought which she brought each day to the work that was going on, and which carried a healing effect.

The opposition to Christian Science in conservative Concord was very strong. It was as if Mrs. Eddy was turning over ground that had never been ploughed before. It required a greater demonstration to remodel Christian Science Hall in 1897, than it did to build the beautiful granite edifice in 1904, -- a more direct application of watchfulness and consecration, -- since it was meeting conscious opposition that lessened to some degree as the years went by.

At this time Mrs. Eddy did not trust her absent work to carry the thought on the right side. She could not tell what the men might do, if she withdrew her spiritual thought and they were left to the influence of the opposing thought. She took no chances, lest they do some of the work wrong, and an imperfect demonstration result. She applied her declarations each day directly to the human need. She had to do this, in order to fulfill her metaphysical purpose of establishing the actual building under demonstration. The proof that she brought a healing thought, rather than just a building thought to the work, was evident in the immediate healing of the foreman.

Students sometimes feel that all they need to do for a case is to sit at home, and work absently; but this is not always true. There are instances where a direct application of truth to a situation is called for. To be sure, the mental work is the essential feature, but such work should awaken one to the importance of watchfulness, in line with Jesus' admonition to "watch and pray." Mrs. Eddy went to the hall to watch the work; but as she did so, she prayed.

To The First Church of Christ, Scientist, Boston, Mass.
Jan. 15, 1898

My Beloved Students:

I appreciate your uniform loyalty and courtesy to mother, who desires to know no partiality for one or another of her children, but to earnestly consider the welfare of all. I have asked for a small Board of Trustees (to

keep peace in the family) and as I believe a strong board; one is a business man, another is a doctor, and still another a scholar.

I now recommend that these trustees continue at present, Mr. Armstrong as the business manager of the Publishing House, for the benefit of The Mother Church in Boston, Mass.

Please to hand an attested copy of this letter and documents to the editors of The Christian Science Journal for publication in the March number of The Christian Science Journal.

With love,
Mother,
Mary Baker Eddy

In order to comment on this letter, I must recapitulate a bit of its history. When the Proceedings in Equity were instituted in 1919, in order that the relationship between the Board of Directors and the Trustees be interpreted by law, this letter was introduced as exhibit No. 463. Then it was read from the Trustees' records, and found to be slightly different in form from the original. It was preceded by the title, Gift to The Mother Church and a Grant of Trusteeship. The clause, to keep peace in the family, was omitted, as well as the word mother, from the signature. Furthermore, the recorded letter read, the February number of the Journal, rather than March. The words, her children, were changed to Christian Scientists, and before Mr. Armstrong's name were the words, the efficient service of.

It is evident that Mrs. Eddy intended this letter to be published in the Journal, together with the trust deed dated January 15, 1898. However, this was not done, and a new trust deed was formed ten days later. It is obvious that the changes in the letter were made by Mrs. Eddy herself with the intention of publishing it. Then evidently she was led to make still another change, and to discard it entirely.

The hope of the Trustees was, that it could be proved in court that Mrs. Eddy's purpose was to create two committees, neither of which had complete control of the other, and that this letter would help to substantiate this contention, since in it she writes that she "desires to know no partiality for one or another of her children." The metaphysician would know that by the words, no partiality, she was laying down a scientific, not a legal precept. She knew that in God's sight all positions are equal; that the janitor who demonstrates his work is as important in His sight as the Directors or Trustees who do so. Mrs. Eddy regarded her children impartially. When they demonstrated their work, they were equal in her sight.

When she placed a student in a position which humanly appeared to be of less importance than another, she hoped that he would not feel that his work was unworthy of scientific effort. She took Mr. Bates, Mr. Neal, and Mr. McKenzie, men who rated high in human attainment, and made them Trustees, hoping that they would perceive that if they demonstrated their work, they would rate as high in God's sight as the Directors; so they need not feel disappointed, thinking that she was offering them a lesser position.

The progressive student in Science is not one who is looking for human authority, but for larger opportunities to demonstrate. Jesus equalized the conception of master and servant, by washing his disciples' feet, showing that humble service elevated one in the eyes of God.

A person might wonder why the Christian Science organization had to have such a costly lawsuit as that of 1919; yet the rule of the Bible is that all things work together for good to them that love God. Perhaps it was part of the divine plan that a legal decision be rendered, as to the supremacy of the Church Manual over the Deed of Trust constituting the Trustees. One might assert that demonstrating Christian Scientists would never have sought a legal opinion on such a matter; but it is evident that the decision served to provide an additional anchor to hold the ship of Science. Mrs. Eddy did not object to strengthening the position of Science legally, wherever it was possible; and she established the office of Committee on Publication, part of the work of which is to watch that the law be used for us, rather than against us.

When in 1897 the State of Rhode Island sent spies to the Christian Science practitioners to get evidence against them, it seemed a great error when one of the latter accepted money for treatment, an act which was against the law at that time. Yet, in this way the question of the legal side of our work was brought to a head and settled. Otherwise it might have threatened the work of practitioners in many states for years to come.

Mrs. Eddy declared in her letter that she believed she had a strong board in these three men, implying that she could not make such an assertion positively. No one knows what a student is going to do under pressure. Evidently none of the disciples knew in advance that it would be Judas who would give way under pressure.

In its secret operation animal magnetism claims to influence mortals without their knowledge. When under its influence, Peter denied his Master, he might have concluded that he had a weakness in his character which needed to be strengthened; but we know that the lesson he needed to learn was how to protect himself from animal magnetism. Christian Scientists must learn that, when they manifest error, it is because there is a need to exercise protection. If they believe that it is correction that is called for, in the sense that they have fundamental flaws in character which must be eliminated, they will find that they have an endless and impossible job; but when they seek to protect and to release themselves from false beliefs about man, then all limitations will roll away, and a man shine forth who has an infinite capacity to understand all things, one who is immortal and eternal.

In using the words, strong board, Mrs. Eddy was setting forth an ideal which she hoped the Trustees would live up to. In Science we state the ideal, in order to inspire students with the desire to fulfill it. If these three men truly appreciated Mrs. Eddy; if they looked upon her as representing the ideal of God; if they felt that through her stripes the whole world was being healed; if they had a glimpse of the vast blessings which were coming to humanity through the unselfish labors of the one who never took any thought for self; then they would strive for her sake to be a strong board. Mrs. Eddy knew how to appeal to students to bring forth their best efforts, to cause them to feel that she was guided by God, -- that it was God who told her to put them in whatever position she appointed them to,

because He knew that they would not fail. As a result they would watch continuously to be sure they did not.

One might believe that these men would form a strong board because they were respectively a doctor, a businessman and a scholar; but such men are never in agreement mentally. Therefore, the only basis for unity would be for them to unite spiritually. Had these men tried to unite on the basis of good, sound, human judgment, they would have been yielding to one of the dangers in Science, since so often such judgment passes for demonstration, because its results seem humanly satisfactory.

Pride, and fear of criticism, are barriers to demonstration. One may employ unaided human intelligence because he is proud of the point of development to which he has been able to bring it, or, he may forbear to demonstrate, through fear of criticism, lest his activity bring denunciation.

It is a sign of weakness when one does nothing through fear of criticism. Why should a Christian Scientist fear criticism, unless it is God that does the criticizing? One can never be a strong student until he rises above fear of human criticism on the one hand, and pride of intellect on the other. Then in humility he will endeavor to reflect God in all his ways.

Why did Mrs. Eddy recommend that the Trustees continue Mr. Armstrong as the business manager, when it was understood that this new committee would have to be subservient to her? Was she saying, "I want you to be a strong board; yet here is something I want you to do, and you must do it; otherwise it will mean the end of you as a board." Did she want them to appreciate that she was the big boss? No, but she knew that God was the Head of her and her church, and that no position in the organization should carry authority above that of God. It is a rule in Science that when God directs us, we must be humbly obedient. Mrs. Eddy was the voice of God to the Church. Hence, when she directed that a thing be done, it was God telling them to do it. Today students are as obligated to obey God, as they were when God spoke to them through their Leader. For this reason students need to take the course in Divinity -- the God-taught course -- as soon as they are able. Why? Because through this course they learn to translate the demands of God to the people. Why does one take a course in telegraphy? So that he can send and receive messages over the wire. The student takes the course in Divinity so that he may receive messages over God's telegraph. In this way each student learns to take Mrs. Eddy's place in reflecting God to the Cause.

The time will never come when students will not be obligated to regard God as the Head of the Cause, and themselves as His servants. They should be eager and willing to discover at any cost what His demands upon them are, no matter through whom He may speak.

Part of God's wisdom displayed by Mrs. Eddy, was seen in giving as much responsibility as possible to students, in order to develop them in their ability to reflect God. When the Trustees wrote to her in February, 1898, in regard to the office of assistant publisher and asked her advice, she directed Mr. Frye to telegraph back, "She cannot further direct that business. Follow Deed of Trust." She knew that the greatest growth would come to students when they sought God's guidance directly. Yet she stood ready to expound God's wisdom where it became necessary!

Why did our Leader put into this letter the parenthetical clause, to keep peace in the family, and then omit it in the revision intended for publication? In order to understand what she meant by the phrase in the first place, we must go back in thought to the time when the children of Israel desired a king to rule over them. They cried, "Give us a king to judge us." This demand was contrary to divine wisdom. Yet, even when the graphic picture of the burden such government would become, was spread before them, they cried out, "Nay; but we will have a king over us." So, to keep peace in the family, God permitted them to have a king.

In like manner, Mrs. Eddy did not want a material organization for her church. She well knew the perils of organization. But when she found the students determined to have one, she saw that it would be the part of divine wisdom to yield to that demand to keep peace in the family. The desire of students for organization, when yielded to, causes them to feel that the more committees formed, the more human activity indulged in, the more successful will be the church. Mrs. Eddy found it wise to yield to this demand to some degree, in order to prevent dissension and unfavorable criticism. She knew that thought would be quieted, when she put a doctor, a businessman, and a scholar to rule over the Publishing House as kings. She called it a strong board, not because they were primarily metaphysicians, but because of their human attainments. This family of hers was far more apt to be impressed if their kings were a committee of recognized human ability, than if they were less capable humanly, even though they lived close to God, and were accustomed to turn to Him for wisdom.

The human bias of the situation was exposed by the fact that the demand was for rulers who were greater in man's sight than in God's sight. The frail nature of organization is patent to a metaphysician, when two candidates for office are placed before a congregation, one a man of recognized human ability, and the other a student with a good demonstrating thought; and the members select the former by a large majority.

Once an outstanding metaphysician was elected as Committee on Publication, and some individuals in his office protested to the Directors (behind his back) until he was replaced by a smart lawyer. Of what use would the latter have been, if there was not an intricate organization to run? On the other hand, a metaphysician who did mental work would have value in a group where there was no human organization, since the only way the Cause could be maintained without organization would be by demonstration. Let it be added that the smart lawyer ran the office to the satisfaction of all who had demanded such a man.

The metaphysician may have erred on the side of believing that he could run his office largely through mental work, and overlooked the side where demonstration is applied directly to the problem. Alfred Farlow once directed all Committees on Publication under him to call on editors, when attacks were made on Christian Science. Presumably he received his instruction from Mrs. Eddy herself, showing that she was an exponent of a direct application of truth. One might believe that he could sit at home on a Sunday morning and work mentally for the church service, and be as successful, as though he were present in the meeting; but that is not so. When one is present, he recognizes the error to be overcome; he feels the opposition to truth, and senses whether a mental deadness is pervading the

atmosphere. In this way he is roused to meet the particular phases of human thought which he could not detect if he sat at home.

Did Mrs. Eddy anticipate that in her day the material organization could be dissolved, that through her teaching, training and example, the time would come when the students would be able to function through demonstration, rather than edict, By-law, or man's opinion? If so, it is evident that she came to realize that growth in demonstration in larger ways than healing the sick, was slow. She saw students who were willing to practise Christian Science in healing the sick, fail when it came to its larger or broader applications.

As a matter of fact, when in a branch church one experiences an almost fanatical resistance to his effort to turn a business meeting over to God, he must realize that even today our Movement is not ready to demonstrate the government of The Mother Church and its branches, -- they are not ready to graduate from the modus of intricate material organization.

Let it be forever known that it was the demand on the part of members for a material organization, that brought it forth, and not Mrs. Eddy's wisdom, and the trouble that has resulted may well be likened to that which was foretold when the Children of Israel demanded a king, -- trouble which God Himself told them would follow.

Mrs. Eddy prayed that her church might escape the dangers besetting an organized group. What are these dangers? Organization tends to take religion, which should be lived in daily life, and confines it to Sunday observance! The result is that people are liable to narrow their religion to church-going; leaving it behind when they return home, and then, to picking it up again for an hour the next Sunday. To Mrs. Eddy, Christian Science was a rule of life. She anticipated the time when students would live their religion, and their true service would be in their homes and places of business -- a service to God!

Listening to a church service is not Christian Science. The snare of organization is to be satisfied with words instead of deeds. Faithful attendance at church, causes members to feel satisfied, and to think that being faithful and active in the church, they have thereby fulfilled their obligation to their Leader and to God. Such an attitude loses sight of the fact that true worship, as taught in Christian Science, is growth in spiritualization, -- it is not a religion in the old sense of the word. Mrs. Eddy describes it in Science and Health, page 272, "It is the spiritualization of thought and the Christianization of daily life, in contrast with the results of the ghastly farce of material existence. . ."

Mrs. Eddy regarded the organization as a convenient and efficient means of interesting the public in her doctrine and of guiding the budding thought; but she wanted each member to reach the place where he would regard Christian Science as a divine rule to be lived in the daily life -- a method of working out of materiality into spirituality. That is something that church-going alone will never accomplish. It is attained only by daily demonstration. One danger of organization is that members may neglect demonstration, and still maintain and support the outward form, whereas the only right purpose of organization is to support and maintain demonstration. What is left but the frame, when the latter fades, and what good is a frame without a picture?

When Mrs. Eddy revised her letter and left out the clause, to keep peace in the family, it is possible that she saw that it would not be well to spread before the students and the world, the fact that divine wisdom was calling on her to take a forward step that was largely devoid of metaphysics, in order to meet a human demand on the part of the students. She substituted the name Christian Scientists, for Children, as if it was not wise to let it be known that the demand she was conceding to, was one made by students who were not as advanced in understanding as she wished them to be. Such a disclosure would not be impressive to the public.

Yet most of Mrs. Eddy's own students would have understood that this step on her part did not represent her highest sense of Science, which included the final elimination of all material ways and means. Her ideal was simplicity of organization, while this move was necessarily making the machinery more complex. Read Miscellaneous Writings, page 91:4-20.

Her first thought in creating the Board of Trustees was one of protection for her demonstration, by keeping peace in the family. Then she saw that to have this purpose generally known, might weaken the effect of what she was establishing; so she removed that clause from the letter, thus removing any implication that the step she was taking was not the result of her highest impartation of divine wisdom.

It was important that this letter be preserved in both the Directors' files and the Trustees' records, since to the advanced students it is an impressive thing to read the original draft, and to realize that to Mrs. Eddy the creation of the Board of Trustees was merely a suffer-it-to-be-so-now. The deduction is that much that concerns the material organization was established because the students were not ready for the higher demands of God upon them. Hence students need not feel that all that concerns the material organization represents a permanent demand on them. As they grow more spiritually-minded and begin to receive their wisdom directly from God, they find less and less need for any outward form. God's daily guidance is found sufficient to lead them in the way, and to keep them in the way.

Pleasant View,
Concord, N. H.
January 17, 1898

Beloved Student:

I will attend to that business. Have had so much on hand, could not before. Confidential.

With love,
Mother
M. B. Eddy.

Please find the amendment to by-law for next edition of Manual. I read and showed my woman document to lawyer of Concord who is considered smart. And he said, "There is nothing incorrect in it."

Well, had I been its author, I scarcely could have believed it. But I was not more the author of that than of S. & H. as I regard it.

This is another letter which was used as an exhibit in the lawsuit of 1919. While it was written to Judge Hanna, it must take its place as part of Mrs. Eddy's letters to her Church, since it proves that Mrs. Eddy used demonstration to formulate the Deed of Trust which created the Christian Science Publishing Society. This was a difficult thing for her to do without legal help, in that it must be done so that it would stand all such tests. History shows that it was adequate in the litigation of 1919, and won the admiration of legal minds.

Mrs. Eddy declares that she was able to draft the document, so that a smart lawyer considered it correct. The important point, however, is that she laid the authorship of a purely legal document to God. As a woman she wrote the document from the standpoint of the actual penmanship; but she claimed unreservedly that God was its Author. Was not the writing of this document similar to that of Moses when he received the Ten Commandments on Mount of Sinai from God?

The Master was careful to state that of himself he could do nothing. When a metaphysician knows that what he writes or voices comes from God, but finds the majority of people believing that it originates in him as source, he recognizes this attitude as a temptation to accept adulation and praise for being able to put forth such wonderful things, or to perform such mighty works. It requires a constant reiteration of the Master's statement, lest he fall into the greatest of all errors, namely, a self-appropriation of God's wisdom and power.

Mrs. Eddy's statement in this letter may be paraphrased to read, "I can of mine own self do nothing; but with God I am able to put forth that which trained legal minds recognize as correct, and this in spite of the fact that I never had any legal training." The Deed of Trust, therefore, stands as a proof of Christian Science as notable as would be the healing of the most difficult case of disease.

Mrs. Eddy experienced a constant pressure to feel aggrandized as the author of what she put forth. It became so aggressive that she finally dubbed it, personal contagion, because she saw the possibility of the mighty influence of her career being dwarfed, as the Master's was. The moment one believes that what Jesus said and did sprang from himself, he becomes a victim of that personal contagion which shuts him off from following in the Master's footsteps, as he commanded us all to do. Then one recognizes that all that Jesus was, he reflected from God, that understanding opens the way for him to follow him in word and in deed.

Personal contagion is illustrated by one believing that his radio receiving set is the author and source of all that comes through it. Every child of God may be called a spiritual radio tuned into God. Jesus did his best to make his followers see this point. He sought to show that of himself he did not possess wisdom; he did not possess power; he did not possess love.

He reflected these qualities from God. For one to do likewise requires more than the mere development of knowledge or of the intellect; it necessitates self-abnegation, the cleaning off of one's mental blackboard, so that the finger of God may write upon it.

For many years I have asserted that students in general circumscribe their efforts to the utilization of divine power in healing the sick. Jesus made no such limited use of God's power. In addition to healing the sick and raising the dead, he proved God to be the source of wealth and food, by demonstrating the silver coin and the multiplication of the loaves and fishes. He proved Mind to be the only true substance, when he walked on the water. He gave the broadest proof of the utilization of spiritual understanding, which made his example truly effective as a demonstration of man's ability to reflect, not a portion of, but all of God.

Mrs. Eddy was always appreciative when any of her students departed from the standardized and primary use of demonstration, and began to apply it in broader ways that are not commonly regarded as being part of what one's effort should embrace. The Bible commands us to acknowledge Him in all our ways; then and only then can we be sure of divine protection. The progressive student constantly looks for new opportunities wherein to apply demonstration. If one is faithful and really desirous of improving his demonstrating ability, each hour furnishes fresh occasions to take advantage of.

Mrs. Eddy teaches that the man who is best equipped to do all things correctly, even such a prosaic thing as to execute a deed, is the one who does them from the standpoint of divine wisdom. Whatever it is, no matter how human, when it is done from that point of view, it becomes a means of grace, rather than a deterrent to spiritual growth. In this way the human is outgrown, much as an apple is evolved from a blossom. At a certain point the petals fall away, and the fruit appears. One who demonstrates the human side of the picture correctly, will find it to be a flower that bears the fruit of spiritual progress. Here is set forth the order of divine unfoldment, in which divine wisdom was made manifest in a successful organization; for it was established by one who had no legal business training, all of which was the proof that she had tuned in to the divine source. When in the order of progress the full fruitage of Christian Science appears, matter will disappear and Spirit alone be left. Thus will the Biblical statement be fulfilled: "All things work together for good to them that love God . . ."

It is safe to venture that this simple letter is as fraught with spiritual implications, as any that our Leader ever wrote to a church official. She indicates in plain terms that the execution of a purely material instrument like the Deed of Trust, was as much a demonstration in its day and generation, as one of a more spiritual nature, thus proving that all the steps of a good man are ordered by the Lord. Proof of this fact lay in her discovery that, according to the best ruling of the law, the document was correct. Hence, it follows that she was showing that it is possible to demonstrate a knowledge of law, with more ease than one can acquire it by study. Mortal mind declares that it requires years of hard study while one lays away in a retentive memory a prodigious amount of facts, in order to become a lawyer. She proved that one may fill his mind with God, and yet, when it becomes necessary to draw up a legal document, he can do so, without

having to acquire a mass of legal knowledge through years of study, training and experience.

For twenty-five years after the invention of the water-filled battery for automobiles, it required two or three days on a power line to recharge an exhausted one. Then a method was evolved whereby, without removing the battery from the car, it could be renewed in less than half an hour. Similarly, the Christian Science method of demonstrating knowledge is simple and immediate, and does not require the mental exclusion of other important matters. Mrs. Eddy proved that through the reflection of divine Mind one may become an excellent business man and financier. When she purchased bonds, for instance, she let God select the right ones. Through demonstration she was able to know what she needed to know, when the time came for it to be used. Think of what a wonderful thing it is, to be able to know what you need to know, without having to become a specialist in any line except in reflecting divine Mind!

Ordinarily it requires years to become an experienced lawyer; Mrs. Eddy could become one in a moment. She did not have to stow away in her memory thousands of facts that she might never use. It reminds one of the up-to-date and simple method of turning salt water into fresh, which makes it unnecessary for a ship to carry large stocks of fresh water on long voyages.

Mrs. Eddy stated plainly that God was the author of this document. She had learned in 1866 that she could turn to God instead of a doctor; now she was finding that she could turn to Him instead of to a lawyer. She was discovering new occasions for demonstration, and getting results that were superior to those obtained by mortal mind's methods. Time has shown that God was the author of the Deed of Trust, as well as the source of all that she put forth. When she put Mind to work on any matter, Mind never failed her. She was a pioneer in the application of divine power; her career was one long list of successes in every direction. Yet she could not tell in advance what Truth would do.

When it came to healing the sick, and matters requiring a spiritual touch, such as the writing of inspirational articles and books, it was logical to expect that she would demonstrate successfully; but now in 1898 we come to a deed in which there was nothing spiritual -- no new revelation of Truth. It involved purely legal matters. Mrs. Eddy knew that her human knowledge was not sufficient to enable her to draw up such an instrument, but she must have believed that it could be done by a spiritual method; otherwise she would never have attempted it.

To be lasting and effective, a legal document must be couched in phraseology that will stand the test of time. Such phraseology has been evolved through many decades of effort to make such matters so sound, that they will survive all efforts to reverse and nullify them. Years of experience have enabled legal minds to compose documents that are in the main proof against attacks; yet under inspiration such legal terms flowed from Mrs. Eddy's pen as naturally as the truth flowed when she healed the sick. It was a forward step of great moment, when she discovered that Truth would operate to put forth that which appeared to have no spiritual significance, other than to become a legal bulwark for the organization.

It was a wonderful thing for Mrs. Eddy to discover that Truth was as important in doing so-called human things, as in healing the sick, that it would give to the one who reflected it, a knowledge of whatever was needed, that was superior to that attained through years of patient hard work along lines of material study.

Evidently the drawing up of this deed was a pioneering experience for Mrs. Eddy, since her description of it differs from what it would have been, had it been something she had proved many times. It was like the first case of disease that a student heals, which becomes to him the first evidence that as a mortal, he has gained a sufficient understanding of God to be able to utilize His power in dissipating some material malady.

The beauty of Mrs. Eddy's first proof that she could heal the sick through the power of God, was the evidence that such healing work was possible to all. Now her proof with her Deed of Trust sets forth the possibility of any student trusting in Truth along much broader lines, in instances where the human temptation would be to feel that only a trained lawyer could do what was necessary.

Once Mrs. Eddy declared, "The divine Mind is yours to draw from and to execute with." Her very experience in successfully executing this Deed of Trust through demonstration may have prompted that statement, in order that her followers might grasp in its fulness the wondrous possibilities of reflection.

It is possible that when this letter was introduced as an exhibit, in the lawsuit of 1919, it was confusing to the judge, since to him it might have appeared as if Mrs. Eddy was denying her authorship of the Deed of Trust, when she was merely attributing its authorship to God, disclaiming that as a mortal she could have written it.

Once she stated, "God is a business God. He attends to the business of the universe, and you reflect this business ability." She made this statement, because she had proved it to be true, and also because she desired to broaden the concept her students held of Deity. She might have used the term, legal, instead of business, or called God the supreme Judge, -- as she once did. To her God was All, and the concept of Him as the Healer of the sick was merely an introduction of His infinite nature.

Pleasant View,
Concord, N. H.
Jan. 18, 1898

Beloved Student:

For special reasons and to prevent unhappy results this transaction had to be rattled off that night in time for the meeting was called. I employed a lawyer called smart. His father was our Senator at Congress. I had scribbled it for a schedule but there was not time for the Lawyer to read and rewrite it and mail it in time, so I read it to him and he said it was "right" and I signed and Mr. Ladd, my 2nd cousin, treasurer of The Loan and

Trust Savings Bank, Concord, put down his signature. The lawyer is of the firm of Stevens and Leach, city. Names, Fred. H. Ladd, Henry W. Stevens. Do what you think best about adding the signatures,

With love,
M. B. Eddy

Once a colored man was honored merely because he adapted the lowly peanut to new and practical uses. Mrs. Eddy's notable contribution to the world was the discovery that scientifically applied the divine Mind destroyed fear, the cause of disease. She also deserves honor for the many by-products of this discovery, one of which was illustrated in her execution of the Deed of Trust. She took the very method that would heal the sick, and applied it for the purpose of bringing forth a legal document that would be proof against annulment.

This letter gives us insight into the fact that the writing of the document was not a matter of an all-night session, proving that when one has formed the habit of expecting divine Mind to help him under all circumstances, he does not need to enter the closet and shut the door, and go through a prolonged period of prayer and supplication, in order to gain this help and guidance.

This letter also notes a situation where speed was essential. If the meeting had taken place before the deed was ready, perhaps it would have been too late to draw it up, since the Board might have bound the organization to some procedure without it. So the "rattling off" of the document was an illustration of correct timing. When one is going to take a train, if he is late, the train may also be late, so that he does not miss it; but in Truth there are never any late trains. If you are not on time, things move on without you.

In 1892 a movement was started among the students in Chicago to disorganize the church of Christ, Scientist, no doubt as a result of Mrs. Eddy's own action. I cite the incident as an example of improper timing. Mrs. Eddy was severe in her letter dated January 5, saying, "The whole movement to disorganize in Chicago is started by M.A.M., and if you attempt this, it will ruin the present prosperity of the Cause there and let in the old element that broke you up in the first place." The organization corresponds to a trellis upon which a rose bush grows. It is incorrect timing to remove the trellis before the bush has grown strong enough to stand alone.

Once I was deprived of the priceless privilege of hearing Mrs. Eddy speak from the pulpit in Boston through incorrect timing. I was apprised of the possibility of her appearance in Boston on one or two consecutive Sundays. My intuition told me that it would be the second Sunday of the two, and I was so situated that I could be absent but one Sunday from the local church. Suddenly on the first Sunday I became stampeded, and permitted a sense of doubt to enter my thought. I dashed to the train just in time to catch it, only to find when I arrived at the service, that Mrs. Eddy was not present. The next Sunday she spoke from the pulpit, but I was not there.

This became a valuable, though bitter lesson to me, showing me that there is a correct timing for everything.

To Mrs. Eddy it was important to do a thing immediately; so when God gave the word, she permitted nothing to interfere. The demand for the Deed of Trust was sudden and imperative, so that it "had to be rattled off," without delaying to have it revised. Yet, it proved to be correct. Then she marvelled to find that it could not be improved upon, when lawyers would have taken days to have drawn up a similar instrument. Thus it became another proof that her surplus thinking was so controlled by wisdom that what she did in haste, proved to be right.

In this letter, was Mrs. Eddy apologizing for the more or less sketchy result of having to rattle the deed off in a hurry? No, because the result was not sketchy. She was showing that when instruction from God is needed quickly, one can have it immediately; that one need not always go through a long and varied process, in order to be in tune with God.

The question of correct timing is such an important one in Science, that it deserves frequent and careful mention. An example of it may be found in Mrs. Eddy's letter to the Trustees dated April 8, 1901: "You must put him (Mr. Willis) in as first editor now, not wait a day, so as to let him have the run of things. Have the Trustees attend to this business at once."

Pleasant View,
Concord, N. H.
January 21, 1898

My beloved Student:

After adopting this Church Rule and you have looked over the list of First Members, then drop the names of those that reside not within the distance specified for First Members. I am constrained to have a limit named because of the calls of distant applicants to be made First Members; also an answer must be given those asking to be added to list of lecturers.

Please look up William B. Dickson; he has applied to me for a place on the Board of Lectureship. I am willing he should have one if he is the right candidate. The far distant West ought by right to have one lecturer in its precincts. Call a church meeting as soon as convenient and vote on these matters.

With love,
M. B. Eddy

Praise is due the early Board of Directors for their willingness to let Mrs. Eddy in the main make the demonstration of reflection for them, which they obediently followed without question. It is a rule in Science that if you cannot or do not make your own demonstration of reflection, you should recognize one who is making it, and be ready to profit thereby. It required

humility for the Directors to recognize their own inability to make any notable demonstration of God's plan for His Church, and then be willing to follow Mrs. Eddy's. Yet she demanded that they make the demonstration to discern the inspirational nature of her directions.

It would be sad if at some future time, the Directors should not only be lacking in the ability to demonstrate, but should fail to recognize inspiration when it came to their attention, since that would mean that they were blinded to the fact that Mrs. Eddy's Cause must function under demonstration, or go on the rocks. Human will is incapable of guiding aright either an individual student or the Movement as a whole.

Mrs. Eddy was the High Priest who entered into the Holiest of Holies to receive inspiration from God; while the Directors then accepted and followed. She wrote a letter, embodying God's directions to them, without implying the slightest question as to their willingness to follow what she directed. Her task was to be sure that what she sent them came from God, and their part was to recognize and follow it.

Did Mrs. Eddy ever send the Church directions that did not come from God? It is possible that at times she was guided to send them that which was designed to test them, where she would assent to something one day and then dissent to it the next, that they might realize they had an obligation to fulfill, to determine whether it was inspired. At no point were they expected to sit back and be blindly obedient, since there is no spiritual growth in that.

The clerk who seldom makes an error is a liability, since because of their absolute faith in his ability, the examiners become negligent; then when he does make a mistake (as all mortals do), it is liable to pass undetected. Mrs. Eddy did not wish the Directors to accept her directions blindly, since if she failed to reflect God at any time, the lack might pass unnoticed. The Directors were expected to be aware that they had an obligation that required demonstration, namely, to check on our Leader, in line with her own statement, "Follow me only as I follow Christ;" and how could they do so, unless they made a secondary demonstration to determine whether she was following Christ?

The study of Mrs. Eddy's life and letters takes on an added value, when one perceives the spiritual growth that comes to him, as he checks on his Leader, to see if in all her ways she was following Christ. She did not wish to stunt the growth of the Directors, by calling upon them to accept blindly whatever she sent them. How would they gain spiritual growth from their relationship with the Leader, if they merely took what she said and did as coming from God? With this attitude, it was not amiss for them to feel that at times Mrs. Eddy, under the pressure of duties, might make mistakes, which they could catch, if they were alert.

When Mrs. Eddy directed her maid, Caroline Foss, to shorten the sleeves of some new underwear, and then refused to let her measure her forearm, in order to determine how much to take off, she was providing Miss Foss with an opportunity to gain spiritual growth from a mundane and human duty. Miss Foss went to her room and prayed to God to be shown the right amount to cut from the sleeve. The result was that the sleeves were shortened to the exact length Mrs. Eddy required.

This incident is an illustration of the opportunities for spiritual growth that attended Mrs. Eddy's contact with her students, and of how students may still profit from a study of her life, if it is done correctly. The result of their findings may not have the importance of the growth they gain, but spirituality is after all the consummation devoutly to be wished.

When Mrs. Eddy restricted First Members to those living within a radius of five hundred miles of Boston, she indicated that she did not wish students to leave their Fields of labor often. The members of this group were looked upon as the choicest students, those upon whom the demonstrating life of the Cause depended. Let us suppose a member of this group lived in Washington or Chicago, and was so faithful that he could be depended upon to demonstrate whatever was put before him. Mrs. Eddy would not approve of such a one leaving his Field of labor at frequent intervals. In her eyes, one's first obligation was to one's church and patients, those at home who might need help.

The First Members had a right to feel that they must be choice students, to have been elected to that group, but my contact with them indicated that they were hardly more alert to do the work assigned to them, by demonstration, than other students in the Field. One reason Mrs. Eddy finally disbanded them was because they failed to demonstrate as she expected.

Before leaving this letter, the writer should anticipate the query as to why, if God appointed the lecturers, Mrs. Eddy should find it necessary to ask the Directors to look up Mr. Dickson. The process of letting God select candidates for positions is as old as the Bible. Yet in the democratic government of our branch church, each member feels that he has a right to his intelligent vote on such a question. But if God selects a candidate, he is the right one, and investigation will prove this fact. Hence the two should agree, namely, God's selection and man's investigation. In that way God's will is done on earth as it is in heaven.

Mrs. Eddy did not forget that she was dealing on the one hand with God, and on the other with man. She accepted what God told her, and then appealed to the highest sense in her followers, with the hope that they might take her directions in the right spirit.

When students are unable to demonstrate church matters, the next best course is for them to use their highest human sense. In this latter action they are liable to be swayed by mesmerism. Hence the impartial investigation of a nominee may help to free students from the danger of voting for an unsuitable candidate.

In all selections of candidates both the spirit and the bride should say, "come." The spirit is the wisdom which comes from God, while the bride represents one's human fitness for the position. The two should be in accord.

Mrs. Eddy was able to select candidates through the spirit alone, -- by trusting God alone. Knowing that her students and followers could not always do that, she wanted them to take every right human footstep, as a concession to their spiritual lack.

When God pointed out a candidate to her, she knew that he or she was the right one; but she gave the Directors the privilege of making an investigation, since she knew that that would enable them to feel more satisfied about the appointment and to learn how infallible her demonstration of divine guidance was.

My beloved Students:

I have conveyed The Christian Science Journal, etc., to The First Church of Christ, Scientist, in Boston, Massachusetts -- holding its services at this date in The Mother Church -- and that shall continue to hold its meetings at this First Church edifice, erected by the Christian Scientists in Boston, Massachusetts.

The real estate that is Quitclaimed to me by the Christian Science Publishing Society I deed to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., and not to the Board of Trustees who are to conduct the publishing business. I reserve, however, so much room, well located, in these buildings, as may be necessary to carry on the publishing and sales of the works of which I am the author.

With love,
Mary Baker Eddy

Pleasant View
January 22, 1898

Please publish this letter in Feb. Journal.

M. B. E.

This article published in the February Journal announcing Mrs. Eddy's gift of the Journal to the church, the land and buildings of the Publishing Society, gave her the opportunity to show the world that she was not making capital out of her Cause. From time to time there was talk about how much property she had, since mortal mind is prone to believe that every new religious fad or cult is started largely with the purpose to make money. When it called Christian Science a graft, it was only repeating the ancient accusation against every new movement. Mortal mind cannot be depended upon to state the facts concerning anything of a spiritual nature.

When one becomes a leader, especially if that leadership is in a religious field, he must watch lest falsehood and gossip interfere with the value of his life, teaching, works, and example. Malicious thought was constantly asserting that Mrs. Eddy was not consistent, that she said one thing and did another. When she became prosperous, mortal mind felt that at last it had discovered the underlying motive that had prompted her to start Christian Science. It was for this reason that she permitted this article to state: "And suppose, as the result of her long years of toil, Mrs. Eddy did

accumulate somewhat of this world's wealth. Has that wealth become her kingdom? Has she yielded to it, or, like her great Exemplar, has she said, 'Get thee hence, Satan . . . ?'"

Mrs. Eddy saw the need of taking this step, to stop the growth of the error that was attempting to build up the belief in the minds of the public that she was mercenary. Had that error been allowed to gain ground, it might have seriously affected the future of Christian Science. She would have been dubbed insincere, and many who were ready for help from her teachings, might have been cut off from that help.

One might say that if Mrs. Eddy was sincere, and in no way mercenary, she needed no defence; that the truth would inevitably come to light. Such a statement would have been true, had she been dealing with ignorant misunderstanding, but she was dealing with malicious animal magnetism, with the resistance of the carnal mind to Truth. She recognized that animal magnetism claimed to be able to take a situation, and create false impressions that were the exact opposite of the truth. This phenomenon was shown to be possible in the case of the Master, when he was crucified for that which was the furthest removed from his real character. His experience proved that even if one is faithful and successful in living contrary to some error, that does not prevent animal magnetism from attaching that error to him in such a way as to cause even his friends to turn against him. Mrs. Eddy recognized this possibility, and took every legitimate step to forestall such insidious action from blighting her influence and career.

She knew what mesmerism claimed to do, and that no alert Scientist would sit back quietly, and let his own honesty and integrity decide a question for him. He would be active, and do all that he could to stem the influence of the lie. Certainly Mrs. Eddy did all that she could in regard to such matters in her own experience. Here we find her transferring valuable holdings to her church, and doing it in such a way that her act would receive wide publicity. Thus she set an example for her followers, since no active student can afford to have his reputation in any way soiled. He may be right in God's sight, but he must do all that he can to be right in man's sight, since if animal magnetism can succeed in establishing a wrong concept of him, it may definitely interfere with his sphere of influence.

The Bible states that the devil was aware of the identity of the Master and of his goodness; yet that did not prevent its effort to influence people against him. The world has spent over nineteen hundred years in regretting an action that came about, because people permitted themselves to be handled by erroneous suggestions and an induced argument, that convicted the Master of consorting with wine bibbers and sinners. He did consort with such, but only to bless and heal them. Whenever he had an opportunity to bless an individual, he never failed to do so.

How grateful students of Science should be, to learn through the history of their Leader, that she was always faithful to God! She stood ready to protect herself from any erroneous impression that was put forth, which she knew had for its purpose the limiting and checking of the good that her teachings could do for the world. The devil could not prevent Christian Science from being good nor its Leader from being honest and consistent; but it could prevent the world from receiving that good, unless the action of mesmerism was restrained.

It is helpful to note the varied means Mrs. Eddy used to offset the action of animal magnetism, in its attempt to close in upon the truth, in order to prevent its acceptance by the people. This effort of error has by no means ceased today. One present-day method is to try to make it appear that individuals who are faithful to God, do not receive from Him the protection and healing to which they are entitled. Knowing this suggestion, we should meet the error speedily and intelligently.

Mrs. Eddy's executing of the Deed of Trust would have received scant attention, had she not taken advantage of the transaction to put it into the form of a gift, and then named it in the Journal in order to refute what was being said about her large holdings.

Now that she has passed from our sight, it is plain that all of her fortune went to the Cause, and that she did not profit by any of it. While she was with us, however, she was forced to protect what she had by demonstration; otherwise it might have been taken from her. So the article in the February Journal was intended to turn thought away from the fact that she was the recipient of a large income, to the good use she was making of it. This was wisdom. When a child is hurt, the mother at once turns the attention of the child away from the injury. Mrs. Eddy turned the thought of the people away from the amount of money she was receiving, to the fact that much of it was being used in various ways for the benefit of her church.

She ends the article in the February Journal in a strange way. Through it she conveys her thanks to those who gave her gifts at Christmas time. In this way she helps the members to see that in this transfer of properties to the Church, she was making them all a gift that was prompted by her love and affection. It was her wish that students form the habit of being appreciative of all good that comes to them from whatever source. In fact, the very basis of her teachings calls for gratitude for everything that indicates a right thought, wherever found. And, of course, Mrs. Eddy wished her students to rejoice in evidence of spiritual growth in others, and in their willingness to sacrifice time and effort to bless the world. Such a quality is much too rare to let pass without appreciation.

How sad it is to see students who accept all that devoted workers do for the Cause, and who give nothing in return but criticism! This error was illustrated in the case of Calvin Frye. He bore the same relation to his Leader that Aaron did to Moses, when he held up the latter's hands at a time he needed such support. Mr. Frye came to Mrs. Eddy's rescue many times when she became weary in well doing, because of the lack of support from other students. Yet, his twenty-eight years of faithful, loyal and loving service were completely wiped out in the minds of many students, because of the brief time after 1910 in which he consorted with mortal mind in preference to his fellow Scientists. Who knows the good that might have been done at this difficult point in his career, had a proper sense of gratitude been shown to him!

It should have been realized, that the very fact that Mr. Frye had lived under the sheltering wing of his Leader, for so long, unfitted him to cope with the world when her protection was withdrawn. Jesus protected Peter as long as he could from the animal magnetism that assailed him because of his place as a disciple supporting God's representative. Those who feel tempted to condemn Mr. Frye, should remember that when he lost his Leader, he was

like a lamb in the midst of wolves, or a soft-shelled crab, without the protection of a hard-shelled friend. Hence, he should be held in memory with gratitude for all that he accomplished; and if he was finally overtaken by some manner of folly, let that deflection be covered with the mantle of scientific forgiveness.

Telegram

April 10, 1898

William B. Johnson
95 Milk St.,
Boston, Mass.

Correct By-law just sent to read, and her testimony or the testimony of a member of the Christian Science Board of Directors shall be found sufficient evidence in the case.

MARY BAKER EDDY

CHURCH BY-LAW

The Christian Science Board of Directors of this Church shall not fill a vacancy occurring on that Board except by a unanimous vote of all the First Members of this Church. The Board of Trustees of this Church shall not fill a vacancy occurring on their board except by a unanimous vote of all the First Members of this Church. The Readers of this Church shall not be elected except by a unanimous vote of all the First Members of this Church. And no person shall be a member of this Church or be eligible to the said offices who has made attempts to greatly injure Mrs. Eddy and hers or any member thereof and their testimony thereto shall be received as sufficient evidence in the case. This Church By-law can neither be amended or annulled except by the consent of Mrs. Eddy, the Pastor Emeritus, of this Church over her own handwriting.

Mary Baker Eddy

Here is a By-law so uncompromising, that if a First Member wanted to make trouble, he could interfere with the entire machinery of the organization, merely by one dissenting vote. The question is, by writing such a drastic By-law as this, was Mrs. Eddy striving to prevent a repetition of what she had just been through with Josephine Woodbury, -- one who had tried to greatly injure her? Surely it would tend to establish in the minds of those responsible for the perpetuity of our Cause, the fact that it was a heinous error to attempt "to greatly injure Mrs. Eddy," one that forever would prevent one who indulged in it from becoming a member of the Board of Directors, the Board of Trustees, a Reader, or even a member of the Church.

The question still persists, however, why she felt it necessary to go to such a length, to protect herself from injury. But it may be a metaphysical explanation to assert, that her concern was not for any injury

to herself, but for the effects upon the Cause and upon the one who attempted to "greatly injure" her. Was she not trying to protect one who might permit animal magnetism to influence him to a point, where he would make an attempt to sully her fair name in some way?

Let us consider the case of Elisha as recorded in II Kings 2. He was a prophet of God, chosen by Him and pleasing in His sight. When little children mocked him, two she-bears came and killed forty and two of them. Upon discovering what a dangerous thing it was to mock him, would not Elisha have been justified in issuing orders forbidding children thereafter to attempt to injure him? In so doing would he have been protecting himself, or those who might not realize what disastrous results followed any attempt to injure one who was God's annointed?

A child is symbolic of a beginning. Elisha's experience proves that even the beginning of an error that would attempt to injure one of God's annointed, subjected those who expressed it to great danger.

Mrs. Eddy found this same phenomenon in her experience. She was chosen of God, and those who attempted to injure her, placed themselves in a position where they were subject to God's wrath. It was no satisfaction to her to see God's punishment descend upon her enemies. Rather was it her loving way to strive to save them, if possible. Experience had shown her what the results would be, when individuals attempted to malign and to persecute her falsely; so she wrote this By-law, hoping that it would help to restrain the Josephine Woodbury's of the future. By writing it, she continued to slip in a human penalty ahead of God's punishment, so that those who were not so blind but that they would heed her warning, might be spared the greater punishment.

The Bible declares that it is a dreadful thing to fall into the hands of the living God. Does such a view of God impugn Mrs. Eddy's definition of Him as divine unchanging Love? The possession of a buzzsaw might be a man's means of supporting his large family, causing him to regard it as a productive and constructive agent. But that would not prevent him from warning his children against it, by describing the dire results which would follow, if they meddled with it.

Was it illogical that, when Mrs. Eddy discovered that the attempt to malign and to injure her, and to interfere with her destiny, placed her traducers in a position where they brought down upon themselves God's penalty in the form of suffering or discord, she should have desired to frame a By-law, which would awaken them, if possible, to see that they must refrain from such attempts, lest they unfit themselves for membership and church offices? She considered the attempt to injure her such a serious act, that she stood ready to defend its perpetrators to the best of her ability against any further temptation.

Mrs. Eddy had enough faith in God to know that she would survive under persecutions, as she would under the favor of people; so why should she be concerned about attempts to injure her? Was not God caring for and protecting her? However, she had to do something to awaken students to the danger that lay in maligning her. She did not feel that it was a serious matter to call down upon one's head the wrath of man, but she saw that it was highly dangerous to risk God's displeasure.

She might have said, "I do not fear persecution, since I have proved many times that malice is powerless to harm the one reflecting Love; but if possible I would save those who would attempt to injure me, since the results of such action are serious in the extreme. God has chosen me to be His witness; hence those who would harm me incur His wrath."

Pleasant View,
Concord, N. H.
Feb. 12, 1898

My beloved Student:

You must have The Mother Church i.e. The First Church of Christ, Scientist, Boston, accept the Trust by a legal vote at a corporate meeting.

With love
Mother
M. B. E.

Mrs. Eddy's correspondence reveals her constant activity of thought. She did not permit herself to go to sleep one day, and then wake herself up the next. She demonstrated a daily activity, and was continually listening for God's voice.

She knew that the voice of Truth would direct her when to take a step, but she must keep alert and listen, lest she miss the divine direction. The telegraph operator in a small town may be tempted to go to sleep, since his instrument is often silent. As a spiritual telegraph operator, Mrs. Eddy was always alert to listen, so that even when no messages came, she was waiting and watching.

This letter is evidence that, as Mrs. Eddy built up protection for her Cause, she did so on the side of the letter as well as the Spirit, of the external as well as the internal, and of the seen as well as the unseen. A fighting ship has to be armored above and below the waterline. While Mrs. Eddy knew that God took care of her and her Church, and she could trust in Him at all times, at the same time she took humanly protective footsteps where they seemed necessary or were possible.

Once she said to her maid, Minnie Scott, at a time when she was being annoyed by the attempts of a fanatical student to gain entrance into the home, "Minnie, if you knew that someone was trying to get into your home to bother you, would you just know that Love was your protection, and that no harm could come to you?" Minnie replied, "Yes, Mother, that is what I would know; but at the same time I would see to it that the doors and windows were all tightly locked." Mrs. Eddy's reply was, "There, you have given me both the Spirit and the letter, and there is nothing more to be said."

Mrs. Eddy indicated that protection in the mental realm was a state of unshakable trust in God, and she also made it plain that such protection

should cover the human realm so-called. Thus, by having the Deed of Trust accepted by a legal vote at a corporate meeting, she covered the time when the legality of the ownership or management of the Publishing Society might be assailed.

When a gift is conveyed, the giving is not completed legally unless the gift is duly received, and some note or acknowledgment is made of it. Mrs. Eddy had offered the Deed of Trust to the Church, but there must be evidence in a court of law.

It is heartening to note the great care our Leader used to cover every possibility of future inharmony in founding her Cause, so that if later error of any sort through suggestion, cause people to believe that which was not true, it would not affect the Cause, nor bring any loss. Thanks to the complete protection Mrs. Eddy established, that which belongs to the Cause can never be taken from us.

It is but fair to say, that if one feels the need of the letter as well as the Spirit, it is because his thought is still over-balanced on the side of the material. For that reason he is aided in his demonstration by the feeling that he has done everything humanly possible. In other words, the human steps our Leader took to safeguard her Cause, were concessions which she herself did not need, but which the immature sense in her students did need!

When a sick man is thirsty, it is scientific to strive to quench his thirst spiritually. If you are actually able to do so, he will thirst no more. On the other hand, it would be part of wisdom to give him the cup of water; at the same time you work to give him the spiritual draught that will forever quench his thirst. Then you will have supplied the letter as well as the Spirit.

In the case of Minnie Scott, and the woman trying to force an entrance into Mrs. Eddy's home, it must have been evident to our Leader that Minnie would be far more capable of making the demonstration, if her mind was at rest as to her human duties in the matter of protection. Certainly one cannot picture Mrs. Eddy considering the human side necessary to bolster up the spiritual; nor did she teach that as part of God's army, we should forever advance materially as well as spiritually.

Students should remember that when they find themselves saying, "Demonstration is all right, but you must take the human footsteps," this statement exposes the surplus of materiality that demands to be taken care of. Temporarily it has to be reckoned with, but only until we grow strong enough spiritually, so that we can rise above the material.

When one feeds his body and at the same time demonstrates spiritual feeding, he has both the letter and the Spirit. He is taking care of his surplus of belief in matter, putting it at rest, in order that his thought may be free to operate spiritually, and attend to the important part. As this surplus of belief diminishes however, the need of caring for it diminishes.

Mrs. Eddy perceived that Minnie still had a surplus of material belief that had to be considered. If Minnie was working for protection against

intrusion, and in going over the situation, she should remember that she left a window unlocked, that recollection might disturb her and rob her of her ability to do the metaphysical work which is the real protection. No doubt the only protection Mrs. Eddy herself would have needed, would have been the realization that no child of God wanted to annoy or rob her, and that no child of God could rob or annoy her, since divine Love governed all.

When one works metaphysically, he strives to obliterate all beliefs in matter; yet the clamor of matter must be silenced before that can be done. For that reason Christian Science nurses must be trained to minister to the sick in meeting their human needs, since spiritual sense cannot be set free, until the surplus of materiality has been taken care of in the way mortal mind believes to be right, -- "to that standard which mortal mind has decided upon as essential . . ." (S&H 373:32-1).

One might protest that this line of argument opens the way for students who desire to, to take remedies. The answer is, that when it comes to medicine and the like, the flesh lusteth against the Spirit. Hence in taking care of the surplus of materiality, it is necessary to watch that the letter be made to subserve the Spirit, lest it lust against it, and thereby interfere with Spirit's task!

This point may be illustrated by one who prefers to use perfume rather than to take a bath. By such deception she is trying to hide a lack of cleanliness by means of the sweet odor of a perfume. One act is lusting against the other. Had she taken the bath and then used the perfume, she would have been consistent. In Science it is not wise to strive to work out a problem spiritually, and at the same time neglect to do that which right minded people consider to be ordinary good judgment and care.

Why did Mrs. Eddy order the breeching straps on all the harness she bought to be made doubly thick? At least one may be certain that she did not stop at that point, merely because she had taken such a precaution. She could not have felt that that act took away the necessity for a demonstration of protection. Yet she would not have accepted harness made with weak or poor leather, and tried to make up for that lack with demonstration alone.

It is an absolute truth that the real does not require the unreal in order to maintain harmony. At the same time, in our present immature sense of Truth, we do not neglect to do all that we can to be watchful in a human way, and take all necessary steps. Truth may protect us through many dangers and avert many accidents; but it is no wisdom in our present stage of growth to neglect any part of our human experience. Having done all in a human way, we should make the demonstration of God's protective power and presence, by knowing that He is "supreme in the physical realm, so-called, as well as in the spiritual." (S&H 427:24-25).

In the early days of Science many practitioners and patients in obstetric cases, failed to register newly-born infants with the proper authorities. It was a human step that was neglected. Some students may have considered that it would be unscientific. The result has been, that many young Christian Scientists found themselves in a dilemma when our country began to draft soldiers in 1942, because they had no birth certificates.

Wisdom taught Mrs. Eddy that in founding the Cause, she must cover every

point, the letter as well as the spirit. Today this wisdom is justified, in the fact that nothing our Leader gave us, can ever be taken from us. Probably it was not necessary as far as Mrs. Eddy herself was concerned, that she cover every human point, but she was alert to the needs of the future as well as those of the present. She was listening to God, who directed her, and this accounted for her great accomplishment.

The turtle has a twofold protection, namely its ability to bury itself in the river bottom, as well as to hide itself in its thick shell. Mrs. Eddy sought to make a spiritual demonstration for her Cause, against which no enemy could prosper; at the same time she did not lose her appreciation of the importance of covering all outward points, so that the legality of God would conform to the legality of man, -- "to that standard . . . decided upon as essential . . ." (S&H 373)

When we study these phases of our Leader's experience, they become an appeal for us to become more Christlike, as well as scientific, and to have sufficient faith in her demonstration and in the life she lived, to desire with our whole hearts to follow her.

These letters of our Leader become windows in her life-structure through which may be seen the wonderful spiritual demonstration that caused it to be erected perfectly; but we shall also be encouraged to go inside and look through these same windows, that we may acquire the spiritual vision of the one who built the structure.

Pleasant View,
Concord, N. H.
March 11, 1898

C. S. Directors

My dear Students:

Some ones, and you seem to be the ones, must look after the "Lecturers," who are liable to make mistakes because not familiar with the circumstances that surround them. I cannot take the Board of Lectureship on my hands and our Cause demands that the teachers of the students (if the students have confidence in them) should look after their students; and that you should inform them, the teachers, of any impending danger that surrounds their students, and they should at once inform them thereof.

With love,
Mother,
Mary Baker Eddy.

N. B. It is of the utmost importance that The Mother Church retain no members that are not strict adherents to its Tenets.

Again,
M. B. E.

The Tenets represent that to which each member subscribes, and when he does this, he must live up to them. He should never join The Mother Church unless he intends to try to do this. If he is unwilling to do so, after being duly admonished, he should be dropped from membership, since such an unwilling attitude indicates that he is not a true Christian Scientist.

Church members in Christian Science should represent those who are ready to take up mental work for all occasions. Many churches have a committee called Ladies' Aid, which provides refreshments when these are called for. Mrs. Eddy planned that the membership of the Christian Science Church should represent such a standing committee, which everyone who comes to a Christian Science church is entitled to enjoy. This healing atmosphere is the trademark of our denomination. It is the spiritual refreshment we offer the public.

There was once a colored preacher who attracted a large following. One explanation of his drawing-power lay in the fact that he provided meals of high quality at low cost for his followers. The Christian Science organization is similarly founded; its object is to give spiritual refreshment to all who seek it.

In regard to the lecturers, there are temptations which are peculiar to their work. Wherever they go they are highly regarded. If they do not watch, they may believe themselves to be further advanced in understanding than they are.

A lecturer comes to a church, gives his lecture, and the members are uplifted and blessed. Often they thank the lecturer profusely, without giving thought to those members who were faithful in doing the mental work, upon which the success of the lecture largely depended. The result is, that the lecturer comes under the temptation of self-aggrandizement. It would help him to avoid this danger, if he recognized just how much he owed to the mental workers who support him in his work.

Modesty is essential to all success in Christian Science. Without it one can do nothing rightly from God's standpoint. When one recognizes himself merely as the one through whom God works, he cannot feel aggrandized, any more than a bank teller feels set up, because he disburses the wealth of the bank.

Another danger to lecturers, and to all who are successful in Science, is jealousy. The error of jealousy, like all error, is not difficult to handle when one recognizes such a necessity. It becomes difficult only when one fails to recognize its nature, and concludes that his disorders are material in origin -- the result of over-work, age, environment, exposure, or something physical in nature -- instead of perceiving that they are manifestation of suggestions or arguments of jealousy.

A study of Mrs. Eddy's private instructions to students, reveals that she often named various sorts of poison to be taken up. For instance, one such treatment reads, "Find out the leading fear in the patient's mind and if that be mental malpractice or poisoning, judge from the symptoms what the poison is; then declare against this. Name it; say, 'There is no such poison, no fear of it; no belief that you are poisoned; and awake from this dream! God is your only Mind; divine Love is caring for you. You have no loss of

appetite, but a relish for your food and there are no arsenical symptoms present, or that of narcotics, or cyanide of potassium, or any other poison, etc., etc!"

The persistence of the temptation to regard bodily afflictions as physical rather than mental, makes anything important that helps one to mentalize his sense of his condition. Since Mrs. Eddy was not dealing with cases where material poison of any sort had taken place, we must conclude that the directions she gave to take up poison, were her method of helping students to take up error from a mental, rather than a physical standpoint. She was trying not to frighten students over dangerous poisons; she was calling attention to the fact that all causation is mental, and doing it in a way that would arrest and challenge thought.

In like manner when one recognizes that the claim of jealousy is really an impersonal one, and relates wholly to the belief that man achieves good through luck, or his own unaided efforts, it is easily handled through the realization of Mind as the only source, of man as reflecting all good from that source, and of the possibility of man being robbed of aught that comes to him from God.

The implication from this letter in regard to the lectures is, that Mrs. Eddy did not regard the lecturers as little gods, nor did she wish the Field to do so. In fact, she did not wish any student to be aggrandized because of the office he held. One who is faithful in demonstration, will fulfill any office in the way God expects him to, but in so doing, he should not be aggrandized.

Mrs. Eddy saw that the lecturers through the very nature of their work, would endear themselves to large numbers of people. But at the same time they would awaken jealousy and so they must be watched over. What was more natural than that their teachers should take up this responsibility, those who through their teaching had helped to bring the lecturers to the point of excellence they had attained? If a teacher saw his pupil, who was a lecturer, beginning to manifest some error, he should call his attention to it in the spirit of love and consideration. If the teacher was a good one, the lecturer would not feel that he was a better metaphysician than his teacher; so he would take a rebuke from him in the right spirit of humility.

Writing of the lecturers, Mrs. Eddy's use of the term, impending danger, is interesting. Sometimes a lecturer's loss of humility and modesty is so gradual, that he is unaware of it. Little by little he forgets that in Science we function successfully only in proportion to our modesty, -- as the result of realizing that the largest part of every demonstration is done by God, and that we are only the channels through which the power of God reaches the needy.

It would help any lecturer to keep his modesty, if he constantly ascribed his success to God, and was grateful for the faithful mental workers in his audiences who do their part in establishing the Spirit of God, and in realizing that the lecturer himself is animated by divine inspiration alone. Then their lectures would heal the sick, as every activity in Christian Science is supposed to do. If the students are faithful in doing this work for the various activities, The Christian Science Monitor will heal those who read it; those who visit the Benevolent homes will feel and receive the

combined healing thought of active students all over the world. Those who sing our Leader's hymns will be healed. As she once wrote: "I long for music spiritual with healing in its wings -- only thus can my hymns reach hearts ready for them."

In response to the question as to how often her hymns should be sung in the Church services, our Leader wrote the Directors of The Mother Church on March 3, 1903, that "it would be a good thing to have one of my hymns read and sung about every Sunday. It would spiritualize the thought of your audience and this is more needed in the Church than aught else can be." (C.S. Sentinel, Vol. 33, p. 650, April 18, 1931).

Everything in Science should carry healing. Take the healing out of Science, and you have the form without the substance, the cartridge without the gun powder. You have that which is no better than scholastic theology or Roman Catholicism. When our meetings and lectures fall off in number, it is because the attendants are not receiving healing. Hence we know where the correction must be made.

Mrs. Eddy once declared, "Preaching in Christian Science churches must carry the Spirit." She might well have reiterated this statement in regard to lecturing. To show her anxious care in regard to the lecturers, one has but to read some of the letters she wrote to Henrietta Chanfrau. For instance, on April 10, 1902, she wrote, "Take up at once the so-called C. S. Lecturers that they do their duty to their God and their poor unworthy Leader and Friend. A city that is set upon a hill cannot be hid, and the life of their Leader must be shown as it is. Never did I neglect Jesus in my sermons in the first days of Christian Science; now they must not forget me. The scandalous attacks on the Discoverer and Founder of Christian Science will stop if the truth about her be shown to the world."

Again on Feb. 2, 1906 she wrote to her: "Take up clear voice, strong, clear, for Christian Science lecturers. Error tries to hinder Truth being heard in public. His Word must be shouted from housetops, not buried in soft voices to tickle ears. The lambs of His pasture must be fed and the sheep also."

Our Leader once remarked about the reading in Christian Science churches that "the reading should be clear and distinct, intelligent, powerful, sympathetic, scientific in interpretation, loving and artistic, but the art should be covered up so that the reading will sound natural and simple." Is not this apropos of our lecturers?

Pleasant View,
Concord, N. H.
March 14, 1898

My beloved Student:

The Church Manual in Article No. II, Sec. III, must be restored to its original form at the close of this Sec. Circumstances require this vote to amend so as to read as it was in the revised edition of 1897.

I hope not to trouble you again in this wise. Have it corrected as above in the last edition, if this has not already gone to press.

With love,
M. B. Eddy

Mortal mind cannot understand the modes and methods of Truth. It fancies that important By-laws should find their origin in large exigencies, rather than individual circumstances. Yet on page 148 of Miscellaneous Writings, we read, "They sprang from necessity, the logic of events . . ."

When a man manifests symptoms of sickness that are peculiar and personal, it appears to him as if the symptoms came out of nothing. He cannot understand how they came, since he was not thinking about them, nor fearing them. He may thus find his faith shaken in what Christian Science teaches, namely, that all disease has its origin in fear and sin. Yet Mrs. Eddy once declared, "Fear is the foundation of all sickness and produces what is called inflammation. Inflammation is of mortal mind and not of matter. The sick know nothing of this fear, but believe and suppose the body is the cause."

For example: A man may be carrying three or four ingredients to a factory, not knowing that when these are mixed, they will form a dangerous explosive. So a mortal may harbor several mental ingredients of belief, which, when they combine, create fear that in turn creates disease. He may be entertaining a belief in heredity, in medical law, the power of contagion, or some other phase of false belief. Then suddenly those beliefs combine and produce fear and disease, while he may assert that he knows nothing about the fear that produced the disease, or the fact that he was harboring such beliefs.

When a sick man discovers that his symptoms are merely a reduplication or expression of some standardized belief of mortal mind, he understands how it is possible to pick up any belief of sickness, when one's thought drops to a mortal level, and harbors belief.

Mrs. Eddy repeatedly devised By-laws of a general nature, to meet individual circumstances, since a universal need was brought to her attention by specific need. One learns about mortal mind's general beliefs, by observing even one case of sickness.

The section of the Manual referred to in this letter includes the By-law forbidding membership in The Mother Church to one who has been twice excommunicated. The purpose of this rule cannot be seen until one learns that excommunication is intended to help the individual rather than the organization. If there is a consolidation of right thinking among the members, certainly they need no protection from any individual erring member; but such a one may need protection from those careless members who permit themselves to depart from a scientific and loving attitude of mind, and malpractice upon him, thus making his problem harder to handle. The motto of our churches must be, "I come not to call the righteous, but sinners to repentance." One work in Science is to do all we can to help those who

make mistakes. What was our Leader's example, but to help all who found themselves in trouble? Her insight told her that generally when members erred, it was animal magnetism; hence she knew that if they could be freed from this influence (as all must be freed), they would sin no more.

A study of Mrs. Eddy's history proves, that she did not use excommunication as a cold means of discipline, or for purifying the church from undesirable members. She had discovered that when a member erred, there would be members who would at once malpractice, making it difficult for that one to recover himself. Therefore, she provided excommunication, that the erring one might to some extent be freed from that pressure. Then, when he had recovered himself, he would be at liberty to apply for reinstatement. The By-law in question, however, indicates that after an individual (like Josephine Woodbury, for instance) has had opportunity to break loose from animal magnetism by excommunication, and again falls under it, the assumption must be that such a one is better out of the organization permanently.

Yet it is certain that Mrs. Eddy would have thrown anyone a lifeline, if possible, even though they had been excommunicated twice. At the same time she would undoubtedly have realized that circumstances had proven that belonging to the organization brought the student under a pressure that they could not handle; therefore, it were wiser for them not to be taken into membership again. If such a one had not taken advantage of her teachings sufficiently to function in unity with the organization constructively and yet safely, they had better work out their salvation alone.

At the same time, in such a By-law, Mrs. Eddy was not damning the one who was forbidden further membership. It should never be assumed that one who is denied church membership, is thereby barred from the kingdom of heaven. One does not need to belong to the Christian Science organization in order to be saved, although it is a great help to the student who takes advantage of it.

(Telegram)

Received at Hotel Victoria
April 8, 1898

Dated Concord, N. H.

To Christian Science Board of Directors,
95 Falmouth St., Boston

Accept my heartfelt thanks for your Easter gift triplicate mirror. I shall remember thee.

Mary Baker Eddy

A volume published in 1932 by Knopf, written by John V. Dittimore and Ernest S. Bates, that was a vicious attack on Mrs. Eddy, illustrates how the wrath of man shall praise Him. This book attempts to disparage our Leader at epoint; yet, where the authors attempted to belittle Edward P. Bates, the result is a vindication of Mrs. Eddy. (See page 339). We read that when Mr. Bates was made President of The Mother Church, he began to shower Mrs. Eddy with so many gifts on behalf of the Church, that at last she protested as follows: "I refuse to receive another dollar's worth from the church. There are great offices of goodness for our church to perform, which are of more importance to the world as a channel for the church funds, than these gifts to be continued to me. M.A.M. is trying to drain the church funds and I am prepared to look out for this end."

Here is testimony to the fact that Mrs. Eddy in no way desired to benefit personally by the prosperity of her church, and refused to receive an undue number of gifts. On the other hand, she did accept a few gifts that carried the right thought back of them. When she perceived that they were the result of an overflowing necessity to manifest love and gratitude for her, she appreciated and acknowledged them.

This Easter gift from the Board was a symbol of their desire to show her a little of what they felt toward her. It was a renewal of their pledge to strive to be obedient, and to learn the lessons she taught them. They wanted her to write, "I shall remember thee," since they wanted her to remember that they were trying to do their best, and hoped that the mirror would be a reminder of this fact.

Those times when Mrs. Eddy felt that to some extent the Directors understood her, were precious to her, since she was so often misunderstood. Yet is it strange that, functioning under God, she should have been misunderstood, when one realizes how for centuries, the action of God has been misunderstood by man? He has been thought to be harsh and unfeeling, for permitting catastrophies, and allowing His children to suffer, when it is an eternal fact that He is all wise, all good, and all Love.

Mrs. Eddy, reflecting God, would necessarily be misunderstood by human thought. If one misunderstood God, he would be bound to misunderstand Mrs. Eddy, since she reflected His wisdom. Therefore, one who unfolds and explains the life of Mrs. Eddy correctly, at the same time is unfolding God aright.

Concord, N. H.
May 28, 1898

Received of Christian Science Board of Directors, Boston, Mass., one thousand dollars, to be applied to building a church edifice in Concord, N.H.

\$1000

Mary Baker Eddy
Frye

Here is a simple receipt that put on record what the Directors did in this instance with the funds under their care, illustrating how each penny was properly accounted for. The Cause is one body, so the needs of one are the needs of all. The Mother Church has for its intent the furtherance of the Cause of Christian Science all over the world. It was fitting, therefore, that the Board contribute toward an edifice in Concord.

As long as Mrs. Eddy kept her residence in Concord, that branch church was of more concern to the Directors than any other. The local members were small in number, and not prosperous enough to erect a large building. Yet, it was necessary that there be a church in Concord sufficiently imposing, to be an outward indication of the importance of the Leader of the Christian Science Movement, and of the esteem in which she was held by her followers and the world.

A right interpretation of the Manual shows that a branch church should not hold an evening service, except as an overflow from the morning service. Otherwise, with only a few attendants on a Sunday afternoon or evening, the stranger would be apt to feel that Christian Science was not flourishing in that particular community. Thus the good done by keeping the church open for a second Sunday service, might be offset by the harm done in advertising Christian Science as a dying religion. In Science the demand is to put our best foot foremost at all times. If a church cannot demonstrate one full service, why should it fancy that it can demonstrate two?

Similarly, it would have been a poor advertisement for our Leader and her religion, to continue to use Christian Science Hall in Concord, even though it was large enough to hold all those who desired to attend. The new edifice was more elaborate than what the local members could have built, or were ready to support; but it was necessary to have a church in the city in which Mrs. Eddy lived, that would be a fitting symbol of her place in the estimation of the world.

Is it wrong to assume that the same motive that would cause Mrs. Eddy to desire an imposing edifice in Concord, would cause her to deplore a poorly-attended second Sunday service in a branch church, where the morning service was not filled to overflowing?

If the members of a branch church are successful in establishing a healing atmosphere in their services, the church will grow, since people are looking for a healing thought, wherever it may be found. When a church holds a Sunday evening service year after year that does not grow, that is proof that the members are not willing to support it mentally as they should. Hence they should not hold it, for it represents a willingness to sacrifice the reputation of the church in the public eye, for the sake of a selfish desire to attend a service on the part of a few, like the Sunday-School teachers, who are not willing to work metaphysically to build it up. This is not as harsh a criticism as it may sound, when it is understood that this disinclination to work is induced by animal magnetism. It simply means that the motive in attending is selfishly to partake of the blessings, rather than to work metaphysically, in order that others may be uplifted and blessed.

Pleasant View,
Concord, N. H.
May 31, 1898

C. S. Board of Directors

My beloved Students:

Your generous check for \$1000 is received. I thank you! but most of all do I give thanks that you still go on in this office and our old tender church relations are not severed. God grant that they may remain worthy to be perpetuated.

Oh! what a shock was my information relative to my beloved student, Mrs. Knapp! When others could not help her, why did you not try Mr. Neal and Mrs. Laura E. Sargent? I ought not to murmur and especially to the one most bereaved.

With love,
Mother,
Mary Baker Eddy

Mr. E. A. Kimball of Chicago I name to supply the vacancy on the Board of Education.

M. B. E.

In this letter Mrs. Eddy thanks God that the old tender church relations between her and the Directors, are not severed. Then she writes these heartfelt words, "God grant that they may remain worthy to be perpetuated." In this sentence we find the proof that she considered her demands on the Board to be of prime importance. On July 10, 1898, she wrote to Mr. Knapp, "No greater mistake can be made than to disobey or to delay to obey a single message of mine. God does speak through me to this age. This I discern more clearly each year of my sojourn with you."

The vital point today is that this relation between Mrs. Eddy and the Board was not severed by her leaving the human scene. Her prayer was that it be perpetuated through all time. Hence, the primary obligation on the part of every Board of Directors must be to realize, that Mrs. Eddy's demands on them come ahead of everything else. Then they will seek to learn what those demands are and obey them. Then and only then will the right relation be perpetuated.

It would be disloyal for any Board of Directors to feel that they had the right to ignore Mrs. Eddy's directions, as contained in her voluminous correspondence as well as writings, and to put forth their own ideas as to how the Cause is to function. No Board should ever feel that they are any more than servants, whose duty it is to carry out Mrs. Eddy's wishes.

The passing on of Mrs. Knapp on March 15th needs to be carefully analyzed. On page 134 of the book written by Bliss Knapp about his father

and mother, we learn that Mrs. Knapp was doing magnificent healing work at this time. He goes on to write, "In the latter part of February, 1898, she gave a most impressive testimony in The Mother Church. She spoke briefly of some of these healings, and then told of her own experience as an invalid, and of her quick recovery under Christian Science treatment After she had seated herself, she again arose, and in a tone never to be forgotten, said, 'For which of these works do ye stone me.'" These words indicate that she had progressed to a point, where she was feeling the opposition of animal magnetism for her good works. Her sudden passing on two weeks later, showed that she felt a victim of it.

Did animal magnetism kill Mrs. Knapp? Nothing can ever affect man apart from his own fear and belief; but when one reaches the point in growth where he believes that the dogs of animal magnetism are after him, that belief will finish him on earth, if he does not change his thinking about it.

In her instructions in regard to animal magnetism, Mrs. Eddy was not educating her followers to believe that something was after them, but to awaken to realize that nothing was after them. Her task became difficult, not because mortals are not glad to be released from suffering, but because as they go through life with a rich appreciation of all of its pleasures and resources, they are unwilling to be told that they are thoroughly handled by animal magnetism. The end of every phase of mortal sense is the same, whether one is taken to that end through steps that are agreeable or disagreeable.

It was necessary for Mrs. Eddy to uncover the fact, that the human mind in whatever guise leads to the same destiny; and then to implore us to make nothing of it, by the realization that, since God is All, His opposite has no power or reality. So we should never fear it; only detect it; and this is a vital necessity.

Mrs. Knapp arose in The Mother Church, and stated publicly that the devil of animal magnetism was after her, and for no reason, other than that she was doing good work in God's name. By such an action she added to her error, since she thereby caused many students who were her friends, to believe that she was being unjustly maligned, persecuted, and pursued by error. Thus they added their conviction to her belief. She became a martyr to the fact, that she progressed to the point where she had aroused the dogs of error, without thereupon perceiving their nothingness.

After studying the experiences of the Master and of our Leader, students sometimes make the mistake of accounting for their afflictions by calling them persecution, or animal magnetism, and going no further. Also, they often amplify and aggravate that belief by causing other students to reenforce it by their convictions. It is permissible to recognize the dogs of animal magnetism, only when one follows this uncovering with the perception of their nothingness. One should never start the work of exposing animal magnetism, unless he goes the whole way. If one puts a corkscrew into a cork, and then fails to pull out the cork, he has made matters worse instead of better, since he has left a hole through which the contents of the bottle may spill or spoil. It is a rule in Science never to uncover the claim of animal magnetism, and bring it out into the open, unless at that point it is recognized as nothing!

Here it may be helpful to repeat that, if it had been a straightforward task, it would have been a simple thing for Mrs. Eddy to have uncovered evil to mortals; but the task is intricate because mortals resist Truth, and are unwilling to be told that everything they fancy to be lovely and desirable, and that contributes to a rich and glowing experience in human living, is animal magnetism.

Christian Science exposes the claim of animal magnetism, not so that whatever happens, a student may say, "That is animal magnetism;" but so that he may assert and affirm: "That is a claim of animal magnetism coming to me for acceptance; but there is no such claim, since God is all;" and so make an end to it. When a lion keeper is transferring his charge from a delivery truck to the cage, -- to its permanent home, -- he must watch that the beast does not escape. Students must watch, in discussing and handling the claim of animal magnetism, that they do not at the point permit it to get the best of them. "That is animal magnetism," without carrying the uncovering through to its finale, -- elimination by substitution.

Sometimes teachers of Christian Science expound animal magnetism as though it were a mental reality, stressing the fact as they know Mrs. Eddy did, that all poisons are mental and not physical, and that in the mental realm poisons are far more subtle and effective than in the physical. Such teaching may enable the student to learn the truth about the lie, but it comes short of the vital point of Mrs. Eddy's revelation, namely, of showing error's nothingness, and only succeeds in aggravating fear in the pupils' minds; unless at that point, one makes it nothing.

Once Mrs. Eddy wrote to Caroline Frame: "Go and realize that M.A.M. does not exist at all. It is not Mind nor matter. It is only an illusion. Recognize this and have faith in the good and none in aught else. Mrs. Price says she has mastered it by calling it Spiritualism, Witchcraft and Theosophy in her argument. I succeeded by knowing as I wrote in my books that it is nothing."

Mrs. Eddy did translate all poison into mental terms; but only because as mental poison, she knew it could be disposed of. Waste paper is burned, because in the process it is turned into gas that disappears. We translate all error into the realm of the mental, only because in that form we are enabled to let go of it, in order that divine Mind may dispose of it.

Why did Mrs. Eddy mention James Neal and Laura Sargent as two that might have helped Mrs. Knapp? Were they metaphysicians that stood head and shoulders above all others? There is nothing in their subsequent history to indicate their superiority over other students of our Leader.

When Mary Beecher Longyear moved to Brookline, she asked Mrs. Eddy to recommend a student to whom she might turn in time of need. Our Leader declined to do so, telling her to select one who knew Christian Science history. The deduction is that a knowledge of how error attacked Mrs. Eddy and the Cause down through the years, would give a worker an advantage in handling error for another, beyond what an understanding of Science gained through a mere study of the textbook would give. He would learn the more subtle modes of error's activities, and be aware of its claims, as it had been apparently successful for a time dogging Mrs. Eddy's footsteps, until she was able to see its nothingness.

Both Laura Sargent and Mr. Neal knew Christian Science history. They could easily have diagnosed Mrs. Knapp's trouble as an obsession of animal magnetism; a continual suggestion that she was being persecuted through jealousy, that this persecution was real and that it was something from which she needed protection, -- since without it she could not stand up against the suggestion. Obviously she hoped, by standing in the church and asserting what she did, that those who were persecuting her, would stop doing so.

Mrs. Knapp mistook the action of error. Immediately those who had not been aware of the situation, became aware of it, and through sympathy began to malpractice on her inadvertently, by holding her in the sense that she was being persecuted, and hence that she was to be pitied. It was a metaphysical mistake for her to rise up, and call for reinforcements to help her to fight animal magnetism. Her act proved that, while she was loyal to her Leader's demand to uncover error, she had overlooked the vital sequel as expressed in the textbook, page 346, "Disbelief in error destroys error, and leads to the discernment of Truth." Her sickness was self-mesmerism.

There were other students in Boston who were thoroughly versed in Mrs. Eddy's methods of treatment, but such help was not what Mrs. Knapp needed in her dark hour. She needed to be instructed in what Mrs. Eddy once expressed in a letter, "We must cease to admit in our thinking the reality in themselves of sin, sickness, death, of misery, pain, poverty, of evil in all forms, and we must think steadily and persistently the truth that stands opposite to them." It was the suggestion appearing in her own thinking, that caused Mrs. Knapp to believe in the reality of the dogs of animal magnetism at her heels, and which prompted her to enter her public protest against animal magnetism; when she should have entered her protest against her own belief in the reality of these conditions. She passed on under her own belief, since no mortal could have stood up against the pressure of what she believed to be at work, -- jealousy, envy, malice, hate, and persecution.

It is possible that through Mrs. Knapp's stripes, countless students will be healed and saved in the future, since her experience will become a universal blessing to those who analyze it, enabling them to avoid the shipwreck that she made. So we can bless her for having been one of the early martyrs in the Cause, since she was one who had a sincere and honest desire to be faithful to her Leader and her teachings, and who made great strides heavenward; but fell a victim because she did not grasp what Mrs. Eddy taught about animal magnetism.

The difference between Laura Sargent, Mr. Neal, and the students who worked for Mrs. Knapp, lay in the clearer understanding of animal magnetism which Mrs. Eddy knew that these two had. She had worked with them faithfully, until she was convinced that they had some correct insight into the claim.

On page 292 of Miscellaneous Writings Mrs. Eddy makes the broad statement, "I never knew a student who fully understood my instructions on this point of handling evil, -- as to just how this should be done, -- and carried out my ideal." Her experience was that students either ~~would make~~ too much of it, and so build it up, or make too little of it, and so fail to handle it. Hence, when she looked over the students in Boston, she did not feel much confidence in their ability to help Mrs. Knapp who was confronted with error in its higher modes.

In class Mrs. Eddy once said, "Today we are going to talk something up, to talk it down." In dealing with students, she watched both sides of the balance. If she found them neglecting to talk animal magnetism up, to the point where they perceived and acknowledged its every claim, she pointed out this lack. On the other hand, if the sequel was lacking, namely, talking it down to the point of knowing its nothingness, she rebuked the student, as she did Mrs. Frame in the above quoted letter.

At this point there is a secondary phase of error to be noted, and that is, that error started an opposition against all students that Mrs. Eddy specially trained in the modes of evil, so that a good student like Mrs. Knapp would be cut off from receiving help from the very ones who could help her. This prejudice had its origin in jealousy on the part of those who had not had Mrs. Eddy's special training.

Once when Mrs. Eddy was unfolding Revelation 21:11 to the students, she said, "The constant handling of malicious animal magnetism enables the student of divine Science to discern the great white throne of pure good" It is remarkable that she did not state that this vision would come to those who overcome and destroy animal magnetism. It is as if she has said, "The spiritual strengthening that comes to the one who daily exercises his demonstrating consciousness by arguing down the claims of the lie, will find that the strength he thus gains enables him to grasp and hold the spiritual vision of pure good."

On this basis Mrs. Sargent or Mr. Neal could have told Mrs. Knapp that the error that appeared to be at her heels was not something to fear, or even to try to get rid of; it was to be regarded as a means of grace, something to cause her to press on through a daily effort to handle the lie, so that she would gain the spiritual strength needed to hold the spiritual vision of good against error's effort to rob her of it.

What did Mrs. Eddy mean when upon being told of Mrs. Knapp's death, she said that, "Mrs. Knapp and her practitioner were treating the case as pneumonia, which was only the decoy; but had they handled mental assassination, they would have healed the case?" This is found on page 135 of Bliss Knapp's book.

Mrs. Eddy did not teach that there existed such a thing as mental assassination; but she did show that there was a belief in it which had to be handled. If a man was being taken to the top of a high cliff, and if he believed that he was going to be pushed off to his death, he would be terrified; if he was shown, however, that he was being taken to this height, not to be killed, but to learn to look down from such a high place without fear, since he was as safe there as on level ground, his fear would be dissipated. The experience would thereby serve to create courage, instead of stimulate fear. Mrs. Eddy knew that every problem an advanced student has, may be explained in this way. It removes fear when one can hear Love gently whispering, "You are being permitted to look out from the heights, not so that you will be afraid of falling, but so that you may lose your fear; if you learn to view the situation in this light, you will understand, and be equipped to go up higher."

Mrs. Eddy was saying in substance that Mrs. Knapp could have been saved, had the error been made nothing of as cause rather than effect. It is true

that the cause of the error was mortal mind maliciously applied, but Mrs. Knapp's own fear gave it all the power it had. Mortals give matter power; when they come into Christian Science, and develop to a point where they can translate disease into malicious thought, power. It was no proof that Mrs. Knapp was a progressing Christian Scientist, because she was believing that she was being persecuted maliciously, rather than being physically afflicted. Such an admission may be on the road of progress, but the one making it is still in bondage to belief. He may be out of the jail where he was guarded by locks and bars, but he is in the jail yard, where he is guarded by men with machine guns. Mortals are subject to matter as material belief. Scientists become subject to malicious animal magnetism, or mental assassination; these two are really one, but one must see the nothingness of both aspects, the physical and the mental before he is free.

A side-light on Mrs. Knapp's passing on may be gained from a letter Calvin Frye wrote Thomas W. Hatten dated September 15, 1898, which reads, "Mother says she had much rather have you go back and take the place you had before on her books, than to leave the Publishing Office. She calls your attention to the case of Mrs. Knapp and asks, 'Did she do better because she devoted all her time to C. S. practice?'"

How can one reconcile our Leader's attitude toward Mrs. Knapp in this message, with such statements as the one recorded by Clara Choate, "Healing is what the world needs. Christ taught this healing. Our religious advancement or righteous living, one and the same, can be better gained by good healing than in any other way"?

Nowhere does Mrs. Eddy assert that the mission of Christian Science is to heal the world of disease. Its purpose is to uncover to humanity why they are sick, and to cure them of that which causes sickness. This includes sin. Years ago a desultory effort was made to cure yellow fever in Panama, by treating individual cases. Finally the spread of the disease was traced to the mosquito, so the effort was made to wipe out the cause, by mosquito control. This experience forms a good illustration of the difference between dealing with effect and with cause. In Christian Science we endeavor to destroy the cause of disease as well as of all sin and discord, namely, the mosquito of wrong thinking. In order to engage in this healing effort, one does not need to open an office and announce himself as a practitioner. He can apply it in every walk of life.

When Caroline Foss was told to shorten the sleeves of some underwear, and Mrs. Eddy refused permission to measure her forearm, it is possible that the latter herself did not know how much should be taken off; but she knew that all things are known to divine Mind. When Miss Foss cut off the right amount merely through prayer, this was proof that Christian Science is applicable in all walks of life. If one can find the healing of a cold in divine Mind, he surely can find the knowledge of how to do all things well, from that same source.

Every follower of Mrs. Eddy has the fullest opportunity to practice Christian Science right where he is. It would appear that in her message to Mr. Hatten, she was endeavoring to impress upon him that whatever work in Christian Science he was called upon to do, it was healing work; so he must do it heartily as unto the Lord, -- as being God's work, and worthy of being done through prayer.

Here is a searching question: Because practitioners gain skill in healing others, are they better able to take care of themselves in sickness on that account? If the treasurer of a branch church does his work by demonstration, is he thereby fitting himself to help himself in times of sickness? Is the same true of the clerk or any other office? The answer is, that if they do such work correctly, they are learning how to help themselves in time of trouble; but just because Mrs. Knapp was a practitioner and was successful in helping others, that was no proof that she could help herself in an emergency.

One reason for this is, that when one is helping another, he is dealing with an error that has two dimensions, as it were. He can both see it and hear it; but when it comes to an error of his own, the dimension of feeling is added, the effect of which is to dissipate his scientific thought, if possible. He is like a man who has been accustomed to doing jobs through the use of a full kit of tools; suddenly some of his tools are taken from him, and he is called upon to do a job without adequate equipment. Another reason is, that just as a doctor might heal a patient with a sugar pill -- but surely thereby could not help himself -- so a practitioner may help a patient with faith cure, but finds that such a mode fails, when he applies it to himself. Work for oneself is a fine check on one's scientific thought, since only a genuine reflection of divine Mind is efficacious.

We can deduce from Mrs. Eddy's message to Mr. Hatten, that she was telling him that every task a student is called upon to do, furnishes an opportunity for spiritual growth and healing; and, if done by demonstration, becomes a preparation for the self-help that we all should understand how to do. Many students learn very little about how to help themselves, although they work for years to help others. If Mrs. Knapp did not avoid death by her great success in healing others, it would indicate that one may work hard to heal the sick, and yet not necessarily progress in the understanding of self-help. To know this would help to take away Mr. Hatten's ambition to give up everything to become a practitioner, which was standing in the way of his doing what Mrs. Eddy wanted him to do for our Cause.

Mrs. Eddy might have written to Mr. Hatten, "Practice Christian Science wherever you are, and in whatever you are doing. Make every job you are called upon to do a practitioner's job. Then you will be ready to do what God wants you to do, and you will progress spiritually and be prepared to meet the argument of error which says, 'He saved others; himself he cannot save.'"

All that stands between a practitioner and helping a patient or himself, is animal magnetism. If this is intelligently exposed and met, the healing takes place. When it comes to helping oneself, however, the animal magnetism in the picture relates not so much to the disease, as to one's ability to think intelligently. The error is not so much a kink in one's thinking, as a kink in one's thinker! When one's clear vision of Truth is disrupted, the restoration of the scientific thought becomes the problem; but when the error relates to his ability to gain the vision, this ability must be restored. In order to help oneself, one must understand how to free his thought, so that he can give his own problem the scientific work that heals his patient.

A man may be on the shore, and find it a comparatively simple matter to save a man who is sinking in quicksand. When he himself falls into the quicksand, however, he has quite a different problem on his hands. He must

not only know the allness of God, and the nothingness of the deterrent called animal magnetism, but he must be able to make nothing of it. Mrs. Knapp may have understood that Christian Science teaches that animal magnetism is nothing, but her testimony in The Mother Church indicated that she was tempted to cherish quite a marked sense of the reality of the persecution she was feeling, and in this way she was robbed of her ability to think scientifically herself. When she was under fire, she could not extend her skill in thinking right about her patients, to herself.

A clearer understanding of the operation of animal magnetism would have caused her to rise in the meeting and say, "An evil suggestion is haunting me that I am being persecuted for the good I am doing, and I am having difficulty in seeing its nothingness. I am, therefore, calling on my fellow-members to join with me in the effort to make nothing of it."

When Mrs. Eddy asked the Directors why they had not tried Mr. Neal and Mrs. Sargent for Mrs. Knapp's case, she might have wished to establish the precept, that we should never limit our sense of the action of demonstration, by admitting that one who has passed on might not have been saved. Had she acknowledged that there was an insurmountable reason for Mrs. Knapp's death, she would have opened the door for her followers to differentiate between patients, and to let go in some cases by believing in the impossibility of a healing, when the right attitude should be, that a healing is always possible, so omnipotent is the power of divine Mind in enabling us to uncover hidden error.

It is always helpful, when a practitioner treats a case, for him to assume that each treatment is the first and last one to be given. Otherwise the suggestion is liable to creep in, that a treatment that did not work yesterday, may work today, or that the element of time is necessary in order to make a demonstration possible. If a treatment did not heal yesterday, why should it heal today? Contrariwise, if one considers that his treatment is the first, last and only treatment, and that the patient is healed already, since in reality he has never been sick, such an attitude will handle the suggestion of time, and thought will have its full unction and expectancy.

Sometimes a practitioner is tempted to feel that for some reason or other a patient does not deserve help. We learn from Mrs. Eddy that we should never hold the thought that there is some reason why a patient cannot or could not be healed. It is none of the practitioner's business to speculate as to whether a patient deserves to be healed. When a patient asks for help and a practitioner feels led to take the case, he should give him the best work he has to give, with the expectancy that he is going to be healed. Jesus said, "Who made me a judge or a divider over you?" Why give me the right to speculate or to decide whether God wants a man to be healed? God does not play favorites, so I have no right to. God alone searches the heart.

Sometimes a practitioner finds it more difficult to treat the case of a wealthy or influential citizen, one who could apparently do a great deal for the Cause, if he was healed, than one who is a more humble citizen. God's command is to regard all men as equal in His sight. Then a practitioner will not feel limited in his work by a belief in the human desirability of healing certain patients more than others. One mortal is no more desirable in God's sight than another, since to Him, mortality does not exist.

Mrs. Eddy displayed great wisdom in this letter, since she gave the lesson, and then appeared to take it back by writing, "I ought not to murmur and especially to the one most bereaved." This referred to Mr. Knapp, who was one of the Directors.

In court a lawyer will say something that is out of order. He knows that it will be objected to, and not admitted as testimony; yet it will have its effect upon the jury. In like manner, Mrs. Eddy said what she wanted to, and at once took it back.

When Mrs. Eddy wrote in this letter that she gave thanks that the old tender church relations between her and the Directors were not severed, it can be deduced that she was warning them that error would attempt to sever these relations, and that they must be awake to this claim. She did not want to state it plainly, lest she frighten them too much on this point, or cause them to accuse her of being too fearful, or letting her imagination run riot. Had she acknowledged such a temptation plainly, she might have helped to create it.

Some students mistake the action of animal magnetism. They work against its effect, instead of realizing that such effects are illusion, and that it is one's belief in its power and reality that must be destroyed. Mrs. Eddy phrased her warning in this indirect way, so that it would have the right effect, and yet not weigh one jot on the wrong side.

Pleasant View,
Concord, N. H.
July 7, 1898

C. S. Board of Directors

My beloved Students:

Your triplicate mirror that you present to me, arrived safely.

Its "three in one" is noticeable. My heart thanks you. May this mirror reflect the unity of spirit that shall characterize our friendship; and oft remind me, not of age and personality, but of what we have won on the field of battle -- and of God's great goodness.

With love,
Mother,
Mary Baker Eddy

Mrs. Eddy's attitude toward material things was the result of her effort to bring the human picture of matter, sin, sickness, and death back into spiritual focus; hence it had little relation to the intrinsic value or utilitarian use of an article. For example, she did not write in this letter that this mirror would be a human convenience to her, a thing to aid in smoothing her human path.

When she expressed appreciation for some gift, she revealed the modus of her thought in regarding material objects as symbols pointing to God. What a wonderful goal to work for, what a soul-satisfying platform to reach, where every human thing hints of God to us! This attitude suggests the proper use of matter by the student, pending its final dissolution.

When, instead of taking our thought away from God, material objects serve to turn it to Him, they do us good and not harm. As we associate objects with God, they begin to lose their material meaning, and appear more and more as spiritual ideas.

When Mrs. Eddy looked in this mirror she had received from the Directors, she wanted it to help turn her thought away from age and personality, towards God's great goodness, as well as towards what had been won on the field of battle. She wished the mirror to become a symbol of the unity existing between herself, the Directors and the Church -- three united as one.

My own experience with our Leader proved, that for her to be reminded of what had been won on the field of battle, was always a sustaining thought. There were times when she called me to work with her, to help to free her thought from a sense of depression where animal magnetism claimed to have robbed her of her spiritual consciousness. I found that it helped to scatter the mist, to affirm audibly that she was God's anointed, ordained by Him, that He had brought her through the wilderness, and would sustain her, and never forsake her. It strengthened her to look back in thought, and to be reminded that she alone and unaided, except by God, had faced and met all opposition, and established her Cause.

Once she said to Janet Colman that there were two extremes her students had to contend with; one was pride, the other fear. She said when pride came to her, she remembered her origin in matter, and pride fled; and added, that when fear came to us, we were to remember our past successes, to remember all the times that Christian Science had helped us. This would still fear. She declared, "What God has done once, He will do again." This same thought is expressed on page 90 of *The Christian Science Journal* of May, 1889.

It is a necessary attainment on the part of the student, to be able to think of all things in terms of suggesting God. The Master taught his disciples to do this in connection with food. When they met together at supper, he turned their thoughts to spiritual matters, so that after he left them, they would, through the association of ideas, think of God when they gathered together for a meal. In this way a blow was struck at their bondage to matter -- the belief that man lives by bread alone.

Once when I was called to address a Christian Science Association, I asked the students a question, the purpose of which was to help them develop spiritual insight. There were those who, failing to discern my purpose, accused me of a departure from metaphysics. The question, based on a picture in Mrs. Eddy's home, was, what is the spiritual significance of the Sphinx? The answer that I wanted was, that having the head of a woman and the body of a lion, it typified the uniting in one individual of the qualities of God as Father and Mother, as Mrs. Eddy brings out on page 64 of Science and Health, where she prophecies the time when marriage will be no more. "Then white robed purity will unite in one person masculine wisdom and feminine love, spiritual understanding and perpetual peace."

Is it not orderly for an advancing student to look at things to find their spiritual significance, when he learns that that is what our Leader did, as proved by this letter? This gift of a triplicate mirror becomes a blessing to her, because she was able to translate it into something spiritual.

On page 326 (ibid.) she writes that all nature teaches God's love to man. On page 240 she says, "Arctic regions, sunny tropics, giant hills, winged winds, mighty billows, verdant vales, festive flowers, and glorious heavens, -- all point to Mind, the spiritual intelligence they reflect." Here she translates matter back into Mind by reckoning it as pointing to God's goodness and love.

It is an offense to a metaphysician to regard the beauties of the flowers, the perfume and colors that they manifest, the flavors of the fruit, as if they all sprang from the black muck called the earth. To him Mind is the source and cause of all.

It is always entertaining to observe the skill with which a ventriloquist deceives his audience into believing that his dummy is the source of the talking. In like manner the ground and the sea appear to be the source of food. Yet God is the source of all goodness, and the metaphysician knows that all that seems to come to him through matter, really comes through Mind. Thus he reaches the point where all that comes to him apparently from the fields and streams, only serves to remind him of God as the source of his goodness, beneficence and love. In this way matter loses its power to blind him to God as the ever-present source of all good, and becomes a means of pointing to His presence.

Properly viewed, everything suggests God. Those individuals who criticized me, for my question in regard to Mrs. Eddy's picture of the Sphinx, might be surprised to read this letter from her to her Board, in which she refers to a mirror, usually the means of tempting mortals to regard matter and personality, -- as something pointing to God's great goodness. Thus it was that out of it she received a blessing, and passed it on to the Directors, helping them to take a forward step in metaphysics, in looking away from matter to Mind.

A study of this letter reveals the reason Mrs. Eddy treasured many gifts that seemed of small worth either artistically or intrinsically. Back of them she felt the true gratitude and appreciation which had prompted them. Thus, in her eyes they were too valuable to throw away. These gifts not only helped to turn her thought upward, but also indicated that there were students who had a deep and profound appreciation for what she had done for them and the world. And, so, with all the things of artistic taste that the students provided in her home at Chestnut Hill, which they considered to be befitting a woman of her position Mrs. Eddy insisted upon including many things the students averred were out of keeping, since to them these gifts seemed to jar with the furnishings. Our Leader, however, insisted upon keeping them, because every time she looked at them, what they stood for would flood her thought, warm her heart, and reassure her that God had indeed provided her with many true and loyal friends and students, who were unshakeable in their devotion and understanding.

On page 71 of Memoirs of Mary Baker Eddy by Adam H. Dickey, we read where Mrs. Eddy put Mr. Dickey to the test by asking him if he did not think that she had better part with some of these knickknacks. She said, "It seems too childish" But she approved of his reply, "Mother, everything on that whatnot represents some one's love and appreciation for you, and there is no reason why you should not have it."

This letter proves, that it was our Leader's custom with material objects, to see the spiritual truth back of them. It was not difficult, therefore, for her to take a mirror, and transform it into a symbol of God's love. Then, because it was in triplicate form, she realized at once that we need to have the three dimensions of the real man brought to our attention. She knew students may be alert and punctilious in striving for the spiritual understanding of God's reflection; they may desire to reflect Him for the purpose of healing; but that they are not so quick to perceive the need of broadening their use of demonstration. It might even be said that the three meetings in our branch churches correspond to these three dimensions; the Sunday service being symbolic of man's thought going upward; the Wednesday evening meeting of his reflection, as it goes forward in healing; and the business meeting symbolic of his demonstration as it expands and goes outward.

Surely if one is striving to fulfill the three demands of Spirit Mrs. Eddy enjoins in Science and Health, to be obedient to God, to have one Mind, and to love his neighbor as himself, he will labor to reach the place where everything reminds him of God, and of the fact that all things are working together for the ultimate good of every individual.

When a man's wife dies, he often disposes of everything that would serve to remind him of her, -- clothes, furnishings, and even their home. Even the dishpan in which she was accustomed to wash the dishes, might be such a poignant reminder of his loss, that he would dispose of it. Now, suppose the situation is reversed, so that everything in the home serves to remind him of her in an agreeable and happy way. This will give a glimpse of what it meant to Mrs. Eddy to have everything in her home remind her of God.

It is part of the spiritual education and scientific growth of each student, to reach this point where everything reminds him of God. His bed, for instance, should remind him of the fact that in the economy of spiritual being, man has the privilege at times of throwing off responsibility and care, in order to rest in the sweet consciousness of God's love. If he sees this point clearly it will supersede the belief of rest, as a state of mesmerism in which mortals are so off guard, that they fall easy victims to whatever suggestions are floating around. Then we will never go to sleep at night, without realizing that true rest is the silencing of the material senses, in order that divine Mind may hold him in perfect and harmonious control.

In like manner, the food that the student eats, should remind him of God's love for His children, as it comes to him and is assimilated by him, nourishing and resuscitating his sense of life. Then he will find a healing sense accompanying his food, and will be able to annul the so-called laws of belief which mortals are constantly putting on food, so that it has effects God never intended it to have.

What a valuable heritage this letter is, proving as it does, that nothing seemed too material, or had too mundane a use, for our Leader to see in it a spiritual significance, and to transform it into a signpost to remind her of God!

When Mrs. Eddy wrote, "All nature teaches God's love to man . . ." she was imparting this very point to her followers, making it plain that the interpretation of nature whereby it reminds one of God's love for him is necessary for his spiritual growth and development.

Once when Mrs. Eddy was preaching in Chickering Hall, she was asked why she wore purple and diamonds. Her answer was, "You call this a diamond. I call it a metaphysical thought. A lady who had been long years bedridden I was able to heal through God, so that she arose and walked. She gave me this out of gratitude to remember her by." Here is another instance where Mrs. Eddy's estimate of the value of a gift was in proportion to the love and gratitude it expressed. Whenever she looked at this ring, she was reminded of that lady's appreciation, and of the great miracle God had performed through her in this healing. We must recall that there were times when it seemed as if the whole world was against her, attempting to pull her down and questioning her Science. At such times she could look at gifts such as her diamond ring, and renew her assurance of God's love, since they were expressions of a loving thought that had received the blessing of Christian Science. In this way, she would be heartened in the midst of the temptation to despair. Therefore, the diamond had value in her eyes, not because of its intrinsic worth, but because of the metaphysical thought it represented.

The student finds it valuable to know that Mrs. Eddy considered the way to regard material objects, was to let them suggest spiritual truth, by knowing that they are mental, and represent spiritual ideas.

"May this mirror reflect the unity of spirit that shall characterize our friendship." From these words we learn the secret of true unity. One reason Mrs. Eddy found it difficult to get students to work together metaphysically, was because they did not put enough reflection into their demonstration. Each human mind in belief is different from every other human mind. Hence as long as the claim of a human mind enters into one's demonstration, he will fail to work in unity with others. But when students reflect the divine Mind, any number may work together and bring out right results, each one adding to the power and effectiveness of the work.

This hope might well be voiced to the Directors today. Ideals do not change in Science; consequently, neither do the warnings that may avert a student's downfall. But the higher the spiritual demand, the more watchful one must be, lest anything prevent his fulfilling what God expects and demands of him.

Thus, today, the Directors must still maintain a unity of spirit with the Leader, and to carry on her Cause as she would have them, they must study her correspondence. Only in that way will they be able to see the consistency of her mental attitude, and carry out her wishes. If they admit that she was always successful, then they must see that they can have the same success only as they carry on as she did, by clinging steadfastly to God and His idea, and by letting His wisdom completely govern them. As they do this, the opinions of men will become obsolete, and be recognized as having

no place or part in the Christian Science organization.

This line of reasoning proves that in this letter Mrs. Eddy was endeavoring to send back to the Directors some insight into the spiritual significance of what they had given her. If they could profit by the instruction, they would see that the unity of spirit which she was calling for, could only be gained by reflecting the same God she reflected -- the same Mind. This effort would exclude the human mind.

"May this mirror . . . oft remind me, not of age and personality, but . . . of God's goodness." She hoped that by holding the mirror as a spiritual idea, it would enable her to see in it God's idea of herself reflected, instead of signs of advancing years. In that way she would circumvent the human and reach the divine. All students should perceive what a mirror stands for spiritually. Then they will never forget that reflection means man in the image and likeness of God, rather than the human belief of age and personality. Every experience -- even war -- would thus indicate God's great goodness made manifest.

How can a student regard war as a sign of God's goodness, when Mrs. Eddy declares on page 278 of Miscellany: "War is in itself an evil, barbarous, devilish"? In some countries women wash their soiled clothes in natural pools, using the rough stones on which to rub and to slap the clothes clean. The clothes receive rough treatment, but they come forth clean and unharmed. It is possible to regard this human experience as God's laundry, where, when He cannot purify His children by gentle means, He violently slaps the dirt out of them. Since to get their clothes clean at any cost is the purpose back of all that the women do who wash their clothes in the pools; whatever they do to that end, that does not harm the clothes, is legitimate. Anything God does or permits (if one can make such a statement without departing from metaphysics) is legitimate, if it results in the purification of mankind.

The Bible speaks of a vine being purged, "that it may bring forth more fruit." Is not the holy purpose back of many of our human experiences, a pruning, that we may bear more fruit? Then should we complain at the divine wisdom that permits such experiences?

Pleasant View,
Concord, N. H.
August 29, 1898

Dear Brother Johnson:

Mother requests that you have this adopted immediately.

Fraternally,
C. A. Frye

Church By-Law

If a weekly newspaper shall at any time be published by the Christian Science Publishing Society, it shall be owned by The First Church of Christ, Scientist, in Boston, and shall be copyrighted and conducted according to the By-law relating to The Christian Science Journal.

It may be inferred from this letter that the church membership should feel responsible for the publications of the Publishing Society, by way of giving our periodicals the necessary mental support. Each member is part of The Mother Church, and should work to support its every activity. Subscribing for and reading the periodicals alone does not fulfill this obligation.

Every Science activity needs mental support; it needs to be tied up with God. Otherwise, such activities are as sounding brass and tinkling cymbals, -- they are the letter without the Spirit. Those who are faithful in working daily for the Monitor, for Science and Health, the Bible, for the Publishing Society, do so by knowing that God's healing power always accompanies them and that this power cannot be lost nor obscured by any action of suppositional evil.

How can our Christian Science missionaries be expected to fulfill their mission, unless they are sent forth with the support from God that they need, in order to heal and to bless mankind?

A wise and alert student also does such daily work on the matter of food, and this, not only for his own sake, but for the sake of the whole world. As he relates food to God, by taking it out of the grasp of matter, he thereby spares himself and others much discord and suffering. One of the wiles of animal magnetism is to take that which students need at the present time, and to attach beliefs to it that cause it to become a medium for inharmony and fear; whereas it should be a channel for the manifestation of God's love and care.

It is a deduction from Mrs. Eddy's teachings, that God is never separate from the blessings He bestows. Therefore, if one makes a demonstration to relate food to God, he will feel God's presence when he eats, and will gain a blessing through the human necessity for food. If he neglects to do this, how can he expect to avoid the effects of the manifold false beliefs mortal mind has attached to food?

Everything in God's universe must be turned back to him, since it was created by Him, and so belongs wholly to Him. In reality one idea is as much a channel for infinite good as another. The beauty of the flower, for instance, is not in nor of matter, but in and of Spirit that created it. Its fragrance is the odor of God. Even through material sense one gains a faint hint of what God is, as the Author of such loveliness.

We grow spiritually in proportion as all things become representatives of God to us. Then the consolidation of all created things, including man, and all the good that they bring to us, will be seen to constitute the whole

of God expressed; and since God embraces no ideas that are not expressed, man can gain an understanding of God through each idea. The Master declared, "If ye have seen me, ye have seen the Father."

It is part of the work of every student, to know that everything and everyone is a channel for good to him, and for nothing else. Even the Bible, which has been appropriated by belief, or rather, by unbelief, superstition, fear, and scholastic theology, until as the expression of Truth it has failed to convey the true idea of God, man and the universe, must be freed. The true idea, of course, has never been lost; it has merely been hidden by the mesmerism of reversal. As this is detected and handled, the healing power of the Bible will once more shine forth, and be conveyed to the people. In this effort, truth is not restored to the Bible, since it was never lost from the Bible; it is brought into activity. This same line of reasoning is a rule in Christian Science.

Mrs. Eddy started the Christian Science Sentinel as a right idea emanating from Mind, and this By-law was really part of her effort to link this new project to the spiritual support she required her followers to give all the activities of her Movement. It was evident to her that only as we know that these activities were supported by God, would they convey His healing power, and hasten the coming of the kingdom of heaven.

It would do our Cause no good to publish a newspaper unless it was done through demonstration. Just because we believe in demonstration means nothing at all unless we use it, and unless we do use it "we can do no more for mortals than can moonbeams to melt a river of ice," as our Leader says in the textbook. She further states that "the error of the ages is preaching without practice." True growth in our denomination can be noted only as the use of demonstration increases and broadens; and this growth will not come until the students recognize and handle the claim of animal magnetism which would tend to stop it.

Mrs. Eddy clearly recognized this deterrent. In fact, it would appear as if the main part of her mission was to uncover the secret action of evil, as an addendum to the Master's unfoldment of the nature of good. She learned that, if possible, error would secretly strike a blow at the vital part of her discovery, -- as it did in the earliest days of Christianity, when the healing power of Truth was lost for over fifteen hundred years. Once Mrs. Eddy wrote to William D. McCracken, "The thief is ready to rob and to steal all treasures. But our Master saith, 'Had the good man watched, his house would not have been broken open.' I beg you to watch and pray to this end. You are in danger unless you do. The more useful and prominent you become, the harder the mental robbers will work to rob you of good thoughts, a strong purpose and wise efforts to do God's will."

Rightly viewed, there is nothing so desirable, peaceful, and easy as to bring God to earth, and restore Him to that which has apparently lost Him. In reality, He is here already, and everything belongs to Him as His creation; but before one can gain the joy and unlabored motion that attends the understanding of this truth, the suggestion must be uncovered and cast out, that it is hard, if not impossible, work.

The recognition must be constantly renewed in our Movement that its activities can only be sustained by demonstration; otherwise we are liable to

lose our fruitage. Then, the effort to do this must be seen as unlabored and refreshing.

This new By-law requiring that the coming newspaper be owned by the Church, put the full responsibility for supporting it metaphysically upon its members, and, by implication, this obligation extends to all the ramifications of the Cause.

Pleasant View,
Concord, N. H.
September 12, 1898

C. S. Directors

My dear Students:

I am informed that the experience meeting flags. You are directed to advertise through the C. S. weekly and monthly that the Wed. Evening meeting will be changed to a meeting of interest on other subjects as well as personal experience, and will hereafter be called the Wed. Evening Meeting. Also a member of the Board of Lectureship will lecture at these meetings as often as once in three months annually and the Directors will select the lecturer and request him where and when to deliver his lecture within the boundary of his section or precinct.

With love,
Mother
M. B. Eddy

This letter reveals Mrs. Eddy's larger purpose for the Wednesday Evening Meeting. While it was to be confined to matters pertaining to Christian Science, at the same time she wanted it to include some evidences of demonstration in directions other than merely the effect of truth in healing the sick. As she writes on page 51 of Science and Health, "(Jesus') purpose in healing was not alone to restore health, but to demonstrate his divine Principle."

Mrs. Eddy was able to gauge accurately the growth of her students as well as of her church. When she wrote that she was informed that the experience meeting flagged, she did not necessarily mean that there was a dearth of testimonies, since to flag, means to grow spiritless. In other words, there was a lack of demonstration of the spirit of God in the meetings.

Any testimony that is filled with the Spirit is impressive and carries healing. In fact, should a Wednesday Evening Meeting be held in which the students worked faithfully and rightly for that hour, if it was filled with the Spirit, it would heal the sick and thus bear fruit, even though the testimonies were few. The burden of mesmerism would lift, and this would satisfy the strangers; thereafter they would attend gladly.

A practitioner treats a patient silently as well as audibly, and if the patient is healed, he is satisfied. Mrs. Eddy knew that if the thought in the meetings was carried on the side of God, the meetings would be a success, because the sick would be healed, and all would feel an uplift.

Then the question arises, why did Mrs. Eddy handle the matter in this veiled way, instead of stating the trouble plainly? She knew that those with spiritual insight would see the real need, while mortal mind would be none the wiser. In Christian Science, mental work to be efficacious, must be the spontaneous outgrowth of desire as well as understanding, the natural inclinations of those who recognize that, because they have freely received, they should freely give. The effect is not apt to be scientific when mental work is forced, when it is done through zeal without knowledge, or from a selfish motive.

Nothing will ever be more interesting to the stranger in our meetings than the record of the sick having been healed in Christian Science. Hearing such testimonies, they go away satisfied. Then the only question that comes up, is, can they believe them? Are they true? It is helpful for them in this direction to observe the calibre of the persons who give them. They must realize that such meetings could not be supported by lies very long. Unless healings took place as stated, the lies would soon catch up with the organization, since the penalty for lying is that people do not believe you, when you tell the truth.

When a pump fails to produce a suction, it is necessary to prime it. It was evident to her, that if a stranger could be induced to attend the meeting, that would open the way for him to come again; so she endeavored to make the meetings as interesting as possible.

There may be times in the future of our Movement when such pump priming will become necessary, if congregations fall off, or the interest wanes. One way to do this would be to stimulate a renewed interest in our Leader, to set forth an understanding of her life and mission. People's hunger for Christian Science is not something that has to be injected or induced in them; they have it naturally, and it appears when thought is freed from ignorance on the subject. Yet this hunger for the truth includes a hunger for the one through whom the truth comes. It has been the privilege of the writer to note the renewed interest and activity that many advanced students have shown in the organization, when they were given a clearer insight into the life of the Founder of Christian Science!

If students of many years standing who have grown lukewarm, can be brought back to their first love of Christian Science, and to expressing a fervent activity, by being given more truth about our Leader, it follows that if the interest on the part of the public wanes, even though we continue to heal the sick and set forth such healings in our midweek meetings, it is possible that a renewed interest will be aroused, by setting forth the fact of her life, her sacrifices, her self-denial and consecration.

When Mrs. Eddy stated that the experience meeting in The Mother Church flagged, she knew that this was happening because animal magnetism had caused the members to forget and neglect the necessary spiritual support. Hence more mental work was the real remedy; yet her letter proves that there are human processes that may be adopted that will temporarily aid a situation.

Furthermore, by writing the letter in this form, she safeguarded the situation, lest mortal mind discover the secret of our success.

Pleasant View,
Concord, N. H.
Wed. September 21, 1898

C. S. Board of Directors

My beloved Students:

Please give Rev. Mr. Tomlinson a call to lecture before the Boston audience at the Wed. Evening meeting next week and notify all you can to be present. Also call Mr. Carol Norton to lecture at the Wed. Evening meeting at Mrs. Frame's church the 1st Sabbath in October.

With love,
M. B. Eddy

In the evolution of the organization Mrs. Eddy discovered that the mere giving of testimonies of healing at the Wednesday evening meetings proved so satisfying to the public, that attendance increased without an occasional lecture being given. This working out was similar to that of the Sunday services, when Mrs. Eddy inaugurated the Bible and Science and Health as the Pastor of the Church. It was asserted that such a sermon would provoke little interest. Yet, under this impersonal preaching, congregations increased everywhere.

An unpublished statement by Mrs. Eddy in regard to the inauguration of these impersonal Pastors, conveys her thought relative to this important step. "Friends, I have little to say to you, since I have already written all there is to be said of genuine truth until the last trump is sounded. The time cometh and is not far off when the Czar of Russia, the Emperor of China, the Queen of England, the Mikado of Japan, the Sultan of Turkey, the King of Italy, the presidents of France and United States, and all potentates, together with every mortal man and woman within their domains, shall bow before the little book whose right foot is set upon the sea and his left foot on the earth, and whose hands compass the universe. And wherefore? Because it is the Word of the one God, the one crowned Head of the universe, the Mind, Spirit, and Soul of man. It hath the words of eternal life; it giveth health; it destroyeth death; it hath victory over the grave; it is the unction of Spirit; it hath the law of the spirit of Life which through Christ freeth men from the law of sin and death; yea, it interpreteth the divine Principle of all that is real and eternal, and giveth the divine rule of the application of this Spirit and its demonstration with signs following. Let this book and the Bible be forever the Pastor of The First Church of Christ, Scientist, in Boston."

Evidently the lectures that were given at these mid-week, meetings, temporarily bridged a gap for those who believed that the public would not be interested simply in testimonies of healing.

It was as much part of Mrs. Eddy's reflected wisdom to be able to guide wisely the members of her church as it was to direct public thought. In fact, it was not difficult to meet the needs of those who were hungering and thirsting for something they did not have -- those who were lost in a maze of fear looking for help -- not as difficult as it was to lead students to discern the wisdom of the moves which God prompted her to make.

Logic informs us that the staunchest supporters of materia medica, are the healthy people who have never needed the help of a doctor, but who believe, if they should ever be seriously ill, that he could help them. It is those who have called in vain for such help, who have had their faith in material methods shaken. In Science the reverse is true for it finds its supporters among those who have tried it and proved its healing efficacy.

The mid-week meeting is designed to draw those who have never had any experience with the healing power of God in Christian Science, but who hope that what they are going to hear is true. The main desire of the stranger is to be healed, or to find that which will heal him, when he is in need; hence to feed him with anything but cases of healing in our meetings is largely superfluous. He does not care to know how the sick are healed; he only wants to know whether they are healed, and can be healed. Mrs. Eddy is credited with once having said, "It is a mistake to give your methods in a Wednesday evening meeting, saying, 'I realized this and that.'"

Thus the mid-week meeting is primarily designed for the stranger who is seeking help. In fact, no matter how large an audience of Christian Scientists we may have in our meetings, the size of the congregation should be measured wholly by the number of strangers present. Strictly speaking the members do not constitute an audience, since they are the workers -- so they are part of the performance. The waiters in a restaurant are not patrons, but part of the organization.

Since this letter mentions Rev. Irving Tomlinson, it will not be amiss to discuss some phases of the lecture work that were touched upon in letters written to him by his Leader. In passing, it may be noted in his book, Twelve Years with Mary Baker Eddy, that he was the first to lecture under the auspices of the Board of Lectureship as it now exists. In an undated letter Mrs. Eddy wrote to him, "Beloved: I must call your attention to the tautology in your lecture in Lawrence; it is grand but for this weakening comment. In 15 lines 'Christian Science' is repeated 4 times and so throughout the lecture. Pardon me; but the lecture is too good and useful to be so dimmed. Eliminate that word sufficiently to give the high-toned sentiments a hearing and not stoppage every few lines."

It is surprising to find Mrs. Eddy criticizing a lecture for a too frequent use of the words, Christian Science. Ordinarily a lecturer might feel that it was essential to repeat those words fairly often, in order to give his lecture the proper force; but Mrs. Eddy implies that a continual reference to Christian Science was a barrier to the flow of clear logic the lecture was striving to impart to the public. The reason for this is that there is an underlying prejudice against the truth in human thought, even though one is unconscious of this fact. There are people who would eat frogs' legs and consider them delicious, if they did not know what they were eating. A wise host will not name them when he serves them. It is the purpose of a Christian Science lecturer to lead the thought of his audience

along lines of metaphysical logic, and to unfold the fallacy contained in their previous beliefs. Thus he sets forth how much common sense as well as logic is contained in the teachings of Christian Science; but if he continually draws attention to his purpose, he is apt to defeat it in a measure.

The first effect of Mr. Tomlinson's words would be to quiet the bull of mortal mind, to sooth it, and to make it feel friendly; then suddenly to cause it to stamp and snort in opposition, and this would go on throughout the lecture. Mrs. Eddy's clear sense anticipated this effect and so she counselled him to revise his lecture, in order that it might not over-emphasize that which the strangers in his audience might be prejudiced against.

We can thank Mr. Tomlinson for having made this error, since through it a necessary precept was laid down. Had he not made it, a procedure which was out of harmony with God's wisdom might have become customary.

In a letter dated April 11, 1899 Mrs. Eddy wrote, "Dearest Parson; Christ, the idea of Love, is more to you than mortal's ipsi dixit. I enclose in pen marks what must be left out. You can thrust in the sickle and reap the grain, but spare the oil, the balm of repentance, and the wine, the newly inspired love for C. S. The press was just returning to us, and this untimely present sharpness cuts some old Christians to the heart and turns away others. With changing the lecture a little and removing the marked passages, you can repeat it."

In calling Mr. Tomlinson "Parson" Mrs. Eddy no doubt was letting him know that what she was going to write, was a criticism based on the remnants of scholastic theology that still clung to him. In a class that she taught in 1888 she said, "Theology is the most bitter enemy of all the schools that Truth has to fight against - it will crucify the hardest and be the last to yield - it is worse than medicine." Another recording of the same words by another pupil in the same class reads, "Scholastic theology is Truth's most bitter enemy. It would crucify Truth and will be the last enemy to yield. It is far more obdurate than materia medica."

It is possible, had we known Judas, that the trait which finally caused him to betray his Master -- his unhandled belief in value and necessity of money -- would not have seemed very offensive to us. I doubt if he gave any outward indication of an inordinate love for it, other than what would seem a normal desire and appreciation for it, as a medium of exchange whereby the modest needs of the Master and his disciples might be supplied. His error was not a serious one, humanly considered, even though the Bible calls him a thief. But students who came to Mrs. Eddy's home cherishing human traits, even though these were not considered serious errors humanly, were convicted of sin.

Any leaning toward materiality becomes a serious error as one progresses spiritually. Errors which in the beginning of our career of demonstration may not seem serious, become so as we ascend. A man who was slightly intoxicated might be able to drive his automobile, yet he would stumble and fall, if he was required to climb a steep cliff.

When, in I Kings 13, the man of God followed his desire to eat with the

old prophet, he merely followed a natural inclination, but it was a disobedience to God which cost him his human life. It is not considered wrong for one to eat when he is hungry; but when one is making a demonstration when he is required to handle every human inclination as an effort to throw him back under the control of the human mind, any failure to do so spoils the entire problem. To whom much is given, of him shall much be required.

The conclusion is, that for Mr. Tomlinson to harbor remnants of theology on a lower plane of thought might not have been a serious deterrent to his growth; whereas as he ascended in thought, it might have betrayed him. For her to call him "Parson" therefore, was an implication that the errors in his lecture for which she was going to criticize him, were the result of his early training for the ministry, the remnants of scholasticism which he had not cast out.

The common conception of a minister is one to whom mortal's ipse dixit means more than Christ, since he must preach his salary out of the pocketbooks of his hearers. There are two extremes in the way ministers deal with sin. Either they soften their sense of it, so that sinners to whom they preach will not be offended, or they make a grim reality of it, preach hell-fire and damnation, and pay little attention to the offices of love and forgiveness.

In Christian Science the spiritual idea of love must outweigh mortal's ipse dixit, and yet this attitude does not mean a disregarding of sin's claims. It means to uncover them, but to do so with love. Mrs. Eddy saw the need of probing sin; at the same time she was wooing the stranger with love; hence she warned Mr. Tomlinson against that sharpness that might cut some old Christians to the heart, -- that effort to bring men to repentance by preaching the awfulness of sin, as well as the error involved in hypocrisy and ritualism.

The mission of Christian Science is to uncover the claims of error, but in so doing, to see to it that one does not hurt the oil or the wine. Christian Science uncovers animal magnetism, not to make it real, but to make it unreal, and to turn thought to the realization of God's allness, and of man in His image and likeness.

It is possible that in his lectures Mr. Tomlinson was not pouring out enough of the oil of love to heal the wounds truth was making. The object of our lectures is to bring forth in the stranger a love for Christian Science. He was failing a little in this respect, although Mrs. Eddy's criticism is not very harsh. But she wanted him to thrust in the sickle with love. Her ideal of a lecture was one that was so filled with the oil of gladness, goodness and love -- of inspiration and consecration -- that instead of chemicalizing over the sharpness of the sickle, the stranger would welcome it. We can summarize her criticism of Mr. Tomlinson by saying that it was occasioned by the fact that he did not put enough sugar on the bitter pill. Christian Science is a bitter pill to material sense. The sugar coat is needed in a lecture in order to make the pill acceptable.

Mrs. Eddy attached an "N.B." to her letter to Mr. Tomlinson as follows:
"When I speak of men or women afraid to meet the defence, I mean afraid to come out in open noble loving rebuke to certain secret crimes or immoralities

-- uncover them and show the remedy. By this I do not mean mental or audible attacks, but kind strong rebuke that will heal and not wound the good folks."

There is a "Parson" thought in each one of us that must be overcome, that tends to attach sin to person, and to make a reality of sin when it rebukes it. In Science the uncovering of evil is always to help the individual to escape from it. In this way the Scientist wounds to heal.

On January 7, 1898 Mrs. Eddy wrote to him, "My dear Brother: You can lecture occasionally as you see the need thereof, if not called upon to do thus by the churches. Be careful and not berate any religion; be charitable towards all men. Make a strong point showing the practical excellence of Christian Science. Arm yourself with divine Love; then when you 'are lifted up you will draw all men unto you.' My New Year gift."

There was a rule contained in this "New Year gift" to Mr. Tomlinson, but it was a gift from God, and so held the purpose and power to bless him. If one had a piece of silver that was tarnished, the best gift he could give it, would be to polish it. Through her relationship to God, Mrs. Eddy was polish to tarnished silver.

One who is naturally loving does not have to be warned not to berate any religion. This lack of love on Mr. Tomlinson's part was not a real lack of love. It was the tarnish of human belief which she knew could be wiped away.

Christian Science is the best religion, not because it exposes other religions, but because it makes men better than any system can -- makes them more Christlike and more loving. One who delivered a lecture on Christian Science in which he berated another religion, would really be attacking Christian Science itself, since he would be failing to practice the kindness and consideration he was preaching.

Mrs. Eddy could rebuke in love without offending. Her concept of a rebuke is set forth in her article Love, as it first appeared in the Journal for May, 1885, as follows: "Sometimes this gentle evangel comes to burst the pent-up storm of error with one mighty thunderbolt, and clears the moral atmosphere, foul with human exhalations. It is a born blessing at all times, either as a rebuke or benediction."

On February 14, 1898 Mrs. Eddy wrote to Mr. Tomlinson, "My dear disciple: I was glad to know you were called to Bethlehem of Mass., and am waiting to hear from you again on this subject so near to my heart. The first called to lecture on the basis of the Lectureship and to one of the most important fields in the vineyard of our God! Well, it is ominous, full of promise. Once that city resounded with my cures. But if there is a hope eternal I feel it. God bless you, prosper the seed you sow, make you a light that is set upon a hill that cannot be hid."

Mrs. Eddy's abbreviation for Massachusetts reminds one of the Christ mass, which represented the first step in the birth of the spiritual idea of man on earth. This beginning of the recognition of the Christ, represents what should and must be the birth of Christ for all.

Lynn was the place where the spiritual idea had come to our Leader; so it is the Bethlehem of this age. The attendance at a lecture such as Mr.

Tomlinson gave might be small; but she wanted him to feel the significance of what he was doing, in spite of the small number present. Lynn presented a place that was very near to her heart. She knew that if he would remember that Lynn was the place where Christian Science was born, he would appreciate the honor conferred upon him, and learn that a small attendance -- if it was the result of demonstration -- would be as significantly metaphysical as a large one. Then he would put into his lecture the same unction that he would if he was lecturing before a large audience.

Pleasant View,
Concord, N. H.
September 28, 1898

C. S. Directors

My beloved Students:

I told Laura when here last she must not call on you to help us; you have all you can do.

I send a list of names for you to consider in your choice of missionaries according to the By-law last sent. Please do not let people know that I selected them. You will be perhaps puzzled to know why one name is on this list. But you will learn in future why.

With love,
Mother,
M. B. Eddy

Missionaries
Prof. McKenzie
John F. Linscott
Mr. Ira O. Knapp
Mrs. Ellen B. Linscott

I leave the purchase of either building to the decision of your own good judgment. No, it was not Mrs. K. Yes, I do.

M. B. E.

Possibly, at this time, there was a severe situation at Pleasant View which called for help, and Laura Sargent felt that the Directors should be notified to take hold; but nobody was competent to do any work for the situation at Pleasant View who did not understand it thoroughly, and who was not spiritually on his toes, at the time. Even in the home, when a worker like Calvin Frye needed help, Mrs. Eddy looked over everyone, and delegated the work only to the one who was spiritually ready to do it.

Mrs. Eddy knew that the Directors had been appointed, not necessarily because they were outstanding metaphysicians, but because they had a certain degree of understanding of Christian Science, and above all would be obedient

to her directions. She reflected wisdom from God, and it was necessary that this wisdom be obeyed. Furthermore, Mrs. Eddy made it plain that the spirit that animated her must always animate the Directors in the future. This is set forth in the Manual, where she calls that which enabled her to be guided by God's wisdom, the Pastor Emeritus. The implication being that the Cause must be perpetuated by demonstration.

Laura Sargent may have regarded the Directors as representing the leading thought of demonstration in the Field; therefore she would very naturally feel that they were the ones to call on for help in an emergency. Mrs. Eddy declared that Laura must not call upon them, since they already had all they could attend to. What she really meant was, that as a rule they were not up to doing such work.

When help was needed at Pleasant View, Mrs. Eddy was the one capable of determining who was up to the mark. If she was guided to seek help from one in Boston, she might find a member of the Board of Directors ready to give such help; but, the fact that he held such an exalted position would not necessarily have any relation to his spiritual status at the moment.

Why would the Directors be puzzled by one name on this list? The missionaries were mental workers, and Mrs. Eddy had named one of their own number, one who perhaps showed the least ability in this direction of any of them. Mr. Knapp was a fine metaphysician, but he did not appear to have as alert and active a thought as the other members of the Board.

Two reasons came to mind that might have been back of this appointment. Mrs. Eddy might have wished to have one member on this committee through whom she could direct the work of the whole, and also through whom she could learn the value of the work of the rest. She might have appointed Mr. Knapp because, more than the other Directors, he needed training in daily mental work. It would be natural, therefore, for her to give him outside work to do, in order to turn his thought more actively to demonstration and its value, in order to get it into what might be called a demonstrating groove.

It is no criticism of the spiritual status of the Directors to declare that in general they did not know how to work for, -- to meet,-- the error at Pleasant View. Perhaps by appointing Mr. Knapp to this committee of mental workers called missionaries, Mrs. Eddy hoped that he might discover his shortcoming in the direction of mental activity, and so become aware of why she found it wise not to let Laura call on the Board for help. They had a great desire to help their Leader in every way possible, as well as a great willingness to do so. Yet, the situation at Pleasant View demanded a quality of mental help that their spiritual status at that time prevented them from giving. Even those who lived with her and worked mentally for hours each day under her close supervision, were often found unfit to do the work she required of them.

Pleasant View,
Concord, N. H.
September 30, 1898

C. S. Board of Directors

My beloved Students:

I call your attention to an important point. Mr. Metcalf gave us the church organ; he is dissatisfied with the organist's playing. Now it is but just and right that we satisfy him if we can. To this end and to show him our appreciation of what he has done for us, I direct you to call a meeting of your Board and appoint a Com. of one (and that one Albert Metcalf) to engage for our church, the organist. Then at the expiration of this present one's term of service, he can suit himself to the man that shall play our church organ. After your appointment of him on Com. write a kind respectful letter to him informing him of your appointment, and that it was my request.

With love,

Mother

M. B. Eddy

We should never be lax in showing appreciation for what other students do for the Cause. Such an attitude costs nothing, and does a great deal to bring forth a willingness to do more. The cold-blooded attitude that accepts gifts, sacrifice and service, and gives only criticism in return, has no place in our organization. It is a travesty on Science for students to give their all to the Cause for years, and then for other students not only to fail to show the proper appreciation, but to assume the right to criticize, and even to persecute. Yet it must be said that no organization, as such, has a heart.

Here was a wealthy member who had made a gesture of generosity to the church, and Mrs. Eddy declared that they owed him something as a result, --consideration and gratitude. If he was not satisfied with the way his gift was being played, it was a small matter to do everything possible to appease him.

Once a wealthy man named William Slater who lived in Norwich, Connecticut, did a great deal for his home town, and gave generously to its beautification. Finally he offered to donate land for an academy, with the reservation that he be consulted as to where it should be located. The committee for the town felt that it was generous of him to give the land, but that he should do so without attaching any strings to the gift. They flatly refused to give him the courtesy of consulting with him as to where to school was to be located. The result was, that he withdrew the offer and never gave anything more to the town, and finally moved away. Had the town fathers been wise and humble enough to grant him this slight consideration, his benefactions to the town might have continued for many more years. As it was, they killed the "goose that laid the golden eggs", and the town was the loser.

When Mrs. Eddy wrote in this letter that she was calling the Directors' attention to an important point, she knew that she was setting forth a procedure that would influence future boards, since it is quite natural to expect that those who do a great deal for our Cause, will desire to have some say as to how matters in the organization shall be administered.

Mrs. Eddy might easily have taken the opposite stand, and asserted that if a man was not willing to make a gift to the church without attaching strings to it, it were better to refuse it; but she did not. Here was the gift of an organ to which no strings had been attached; but the donor was dissatisfied with the organist. It was the duty and office of the Directors to select the organist. Yet Mrs. Eddy saw fit to let Mr. Metcalf take entire charge of selecting another. In this way she established a policy which is destined to be far-reaching in its effects, since situations of this nature are constantly arising in the Cause. Evidently Mrs. Eddy felt that when a man or a woman makes a generous contribution to our Movement, he or she is entitled to some consideration; since it may help to keep alive an active interest, and to encourage more gifts.

Mr. Metcalf was undoubtedly a man of good taste, and one who was as competent to select an organist as the Directors. At any rate he would seek the advice of some recognized musician, thus insuring a satisfactory choice. The chances were very slight that he would hire an inferior artist. As a matter of fact he might have selected one who commanded more than the Directors felt they could pay. In that case, being a wealthy man, it was possible that he would pay the difference in salary out of appreciation for the consideration shown him, and in this way the church would enjoy music of a higher grade than otherwise. Such a situation might occur in a branch church, with the same possibility of good.

It is obvious that this policy approved of and followed by our Leader, would operate for the benefit of our organization, and result in a larger measure of generosity being shown our churches by those interested. Mr. Slater might have continued to give to the town of Norwich for many years, had it been followed by the town fathers. Yet, it is a procedure that Mrs. Eddy would never have recommended being carried to an extreme. It might be argued that it would have done the people of Norwich more good to have had to pay for their land and buildings; yet in the long run, they never would have been able to afford such artistic or enduring structures as Mr. Slater donated; nor would they have had the interest to do so.

Mrs. Eddy's policies were always plus demonstration. She might recommend a workable and intelligent human policy; yet students might make mistakes in following it, -- mistakes which she never would have made, since she never acted in any direction without demonstration.

Once a wealthy member of our local branch church came to my son confidentially, and declared that she wished to contribute five thousand dollars toward the redecoration of the interior of the edifice. She said she would make the gift on the condition that she be permitted to decide the color scheme. Instead of chiding her for putting strings on her gift (which he felt tempted to do), my son thanked her in behalf of the church. Then he prayed to make a demonstration of the matter, with the result, that when the recommendation of the committee formed to confer with the decorator, was presented to the the Board of Trustees, it was found to agree exactly with

the color scheme stipulated by the donor. Thus demonstration worked out a very delicate situation to the satisfaction of all. Had the Trustees known at the beginning of the limitation that accompanied this member's offer, they might have turned it down, feeling that her attitude was an infringement on their province; but when the recommendation of the committee was found to agree with what the donor desired, the entire matter worked out harmoniously.

The possibility existed, that this lady without being put under the action of demonstration, might have selected a poor color scheme; whereas under it, both her taste and the taste of the committee were good. Man's taste is fundamentally good until it temporarily becomes bad under the action of animal magnetism. When that is handled, his good taste returns to him.

Mrs. Eddy did not make the policy set forth in this letter a matter of a By-law in the Manual, because it was not one that could be followed on every occasion; but by following it in this instance, she made sure that future boards would know how her thought inclined.

Another wealthy member of our local church gave generously to the treasury and made it known that he would like the church to contribute to the support of certain indigent members. The church refused to do this, because such action would have established a precedent which was out of harmony with Christian Science. In an emergency a branch church may give temporary financial aid to its members, but no branch church should ever assume to support poor members merely because they happen to be members. This wealthy member was offended, however, because what he thought was a reasonable request was refused. It would have solved the problem, if he had been appointed to distribute funds as a temporary measure.

Mrs. Eddy left a pregnant example in her loving consideration for others. Here was a member who did something for the church; he gave the organ. She felt that the church owed him consideration. Therefore, she had him made a committee of one to select an organist, and she directed that he be sent a kind respectful letter.

Mrs. Eddy was punctilious in taking her limited time to write with her own hand, letters of appreciation to those who bestowed gifts on her and the church. Often she received things that she cared little about; students did things that only added to her burden. Yet, she appreciated the love that motivated them -- the desire to support and cooperate with her. So, in the midst of pressing duties she took time to write letters of gratitude such as this one.

Had students understood Mrs. Eddy's situation, they might have refrained from doing many things and from making gifts, lest they obligate her to write even one unnecessary letter; yet, so all-wise is the law of Love in compensating for human woe and toil, that today these thousands of letters remain to constitute a supplementary teaching to Science and Health, and to give a knowledge of the practical application of its instruction as our Leader applied it, that is of such priceless value as to cause one to feel that the precious moments she spent in writing such letters each day were not wasted. In one such letter written to Mrs. Nixon, dated December 21, 1892, she writes that she could trust God to guide her poor pen. If this be true, today we can trust that the comments of these letters remain as inspirational

teaching from God. She wrote, "I know not why I write as I am writing . . . But I can trust the God that succors me in battle against all the world, to guide my poor pen."

Mrs. Eddy's letters reveal as nothing else could, her thought processes, and they will remain to bless students down through the centuries, just as have St. Paul's epistles. A sample of such a letter was written on December 3, 1897 to Mrs. Harriet Betts, and Mr. Sim, the Readers in Troy, N. Y. They presented the letter to the church, and today it may be read by all, since it hangs framed on the walls of the edifice.

It is as follows: "Beloved Students: Your excellent letters were duly received, and each day thereafter I tried to find moments in which to answer them. Today is my very first opportunity. I rejoice to read a notice of the dedication of your chapel pending the erection of a church.

"Your quiet, efficient labors specially commended themselves to me. I hope the Church shows are now over. I saw the advantage of giving emphasis to the Chicago dedication; beyond this I recommend to all Churches to give no publicity and particularly no public pictures of their Churches. It is too commercial, too cheap looking, too little like things that come in the course to stay, and too like a surprise that one can have a church edifice. These have always been my views on this subject. I feel so even in regard to The Mother Church, although that is an exception to all others.

"In His light you have all models, all example, and this light is for the illumination of all taste, culture, scholarship, morals, physics, and metaphysics. A Christian Scientist is as much perfected in the above whole, or in any part of those. My desire and prayer is, 'Father, make them perfect even as thou art perfect.' Give my love to your dear church, lead thou its members into light. With love, Mother, M. Baker Eddy."

This letter finds a parallel in Mrs. Eddy's remarks to her household on May 21, 1903: "The true Science -- divine Science -- will be lost sight of again unless we arouse ourselves. This demonstrating to make matter build up is not Science. The building up of churches, the writing of articles and the speaking in public is the old way of building up a Cause. The way I brought this Cause into sight was through healing; and now these other things would come in and hide it, just as was done in the time of Jesus. Now this Cause must be saved and I pray God to be spared for this work."

Man's ability to tap the divine source of all knowledge, represents all that man knows or ever will need to know, that is real or important. Mrs. Eddy's rebukes to her students were not so much for acts of commission as omission. She did not rebuke material activity, but spiritual inactivity. She rebuked the building up of churches through human ways and means, because it showed the absence of the spiritual modus which is through healing, when she wrote, "I hope the church shows are now over," she was indicating that growth in numbers, in the amount of literature distributed, etc., is not growth. Spiritual growth alone commends itself to God. Material activity may be the expression of spiritual activity, or of spiritual inactivity. Mrs. Eddy encouraged spiritual activity; and then she knew that the expression of that would be right, and not deceptive.

In her home Mrs. Eddy told students that Christian Scientists should be

the best in every direction, because under demonstration one reflects divine Mind. Mrs. Eddy's letter to Mrs. Betts and Mr. Sim tells us that under demonstration one will express good taste in all things, show forth the best culture, represent the finest scholarship, and the highest standard of morality. The implication is, that demonstration should provide a student with a preparation for being a Reader that would satisfy the most critical listener, without recourse to instruction from elocution teachers. While it is important for a Reader to read in a way that will not cause criticism from the public, the finest and only consistent way for a Scientist to attain such proficiency, is through the method taught by his religion.

This letter to the Readers in Troy sets a high standard for students, and shows what good will become theirs, under the illumination of metaphysics. It carries demonstration beyond the narrow limits of its application to sick folk, and answers the question of whether students who feel a lack of culture should take courses with human teachers to supply that need. A right demonstration of divine Mind will bring a student a well-rounded experience, and enable him to bring forth a standard of scholarship, culture, taste, etc., that will measure up to what the world believes to be the best. In fact, it should surpass it! Thus, in this letter Mrs. Eddy puts the mark of a lack of demonstration on those who feel that it is essential to use human means to attain proficiency along these lines. Yet, where the spiritual way is not employed, human means should be used to meet the lack.

(Rec'd October 29, 1898)

I hereby appoint for Lecturers for the Pacific Coast F. W. Fluno, M.D., C.S.D., of Oakland, California, and A. A. Sulcer, M.D., C.S., of Riverside, California.

Mary Baker Eddy

When Mrs. Eddy made appointment of any kind with a sure touch, it was proof of the breadth of her utilization of demonstration. It is to be expected, that as her followers learned of such incidents in her life, they would be impelled to follow her example. This would be the case, were it not for the fact that animal magnetism erects an obstacle to prevent it. This obstacle is the suggestion that leadership involves certain natural qualities and abilities that followers neither possess, nor can they ever develop. Those who accept such a suggestion are blinded to the fact that a leader is merely manifesting the larger possibilities of a correct demonstration of Truth that is given to all.

Unless this suggestion of error is met, which puts forth a sense of hopelessness and discouragement as far as following Mrs. Eddy in her demonstration is concerned, her life will fail to be the strong impulsion to everyone to go and do likewise, that it should be. It would help to meet this error, if the world of Christian Scientists was alert to appreciate, that in all her ways Mrs. Eddy was manifesting her conscious demonstration of Christian Science based on the methods set forth in Science and Health, rather than her natural reflection of it.

There have been blind pianists who were "naturals"; they appeared to be

born with the ability to play. Yet, if such a one should strive to forget all that he knew naturally, and study some approved method, it would be difficult for another to determine whether he was playing according to his natural ability, or the approved method he had learned. To listen to him as a "natural" would discourage anyone from attempting to attain a similar ability. To listen to him, as to one who has learned through an understood method, would encourage another to believe that he might follow in achievement.

It was a hindrance to Mrs. Eddy as an example for her followers, to have been a natural Christian Scientist; but she made it plain that what she brought forth through demonstration, we can and must bring forth, and that in her relation to us as our example, she was the demonstrator; hence we have no excuse for not following her.

There was another point involved in being the example that she had to take into consideration, and that was the possibility of students failing in demonstration in certain directions, and then using her seeming failure in the same direction as their excuse or alibi. Specially there was the question of age which she admitted that she had not met successfully. It was to Irving Tomlinson that she wrote on April 15, 1889, "I see His hand resting in this hour, and that my need, not the church's, is what should be regarded, till I have overcome mental malpractice and age, but which I am not given time sufficient to attend to as I need."

Also on April 26, 1905, she said to Calvin Hill: "The first thing I do in the morning when I awake, is to declare I shall have no other mind before divine Mind, and become fully conscious of this and then the evil cannot touch me. I have done it, but am a poor specimen of preservation. But the greatest miracle of the age is that I am alive."

When Calvin Frye was President of The Mother Church in 1916, his address at the Annual Meeting was a beautiful tribute to his Leader. Among other things he quoted her as having said to him, "Tell my followers that this is not a natural result with me (referring to the effects of age), but this is the work of malicious animal magnetism which I do not seem to have overcome."

There were students who, hearing these words, were troubled because they believed that they were an admission of failure in demonstration on the part of the Leader of Christian Science, and should not have been made public. Actually in these words she was giving encouragement to her followers, so that they would not feel downhearted in their work against the claim of age, merely because she was not more successful herself in the one direction. She wished to indicate to the Field that the results of age which she manifested were not the natural effects which would appear in the life of an ordinary mortal, but a condition which came from the error of the world arrayed against the Truth, which she was unable to banish completely.

If a student should feel discouraged in his work against age, as if to say, "How can I expect to make this demonstration, when one like Mrs. Eddy, who was so far beyond me spiritually, was unable to make it?", he would surely fail, since his work would lack that expectancy which alone makes successful demonstration possible. Practitioners do not heal, when they do not expect to heal. We accomplish that which we expect to accomplish.

Mrs. Eddy did not wish her experience to have such an effect on her followers, so she made an explanation, as if to say that God did not permit her to take the opportunity to work for herself exclusively, because there was so much else that had to be done in the short time at her disposal. It was the amount of malicious thought aimed against her, which made it seemingly impossible for her to take enough time to overcome age. To paraphrase the matter we can think of Mrs. Eddy as saying, "My children, as I endeavored to cut out my paper patterns, it rained on them, and made it difficult for me to do what otherwise would have been a simple task. I beg you not to let my experience in this direction discourage you, since you will be privileged to cut out your patterns where it is not so wet."

The weight of outside error that was constantly knocking at Mrs. Eddy's door, gave her all she could do. The Cause took so much of her attention, that she did not have the time to care for herself as she should. She was like the proverbial shoemaker, whose children go around barefoot. He is so busy making shoes for the children of others, that he has no time to make them for his own. Mrs. Eddy was so busy protecting the Cause from animal magnetism (which she did successfully with God's help), that she had to neglect herself to some degree; but that was no reason for her followers neglecting themselves, even as they work for others.

Mrs. Eddy made the explanation in regard to age so that her followers would not be deterred in their own efforts. She did not want a suggestion of discouragement to enter their minds because of her experience, and so prevent them from making a demonstration which they would and should make. In like manner, when she taught the Primary Class in November, 1888, she made an explanation as to why she found it necessary to wear glasses at times, so that her followers would not submit without resistance to the demand for glasses, with the excuse that she had to wear them. It is but fair for me to state, that more than once, during the year I lived at Pleasant View, Mrs. Eddy called us to her and showed us that she could read the fine print in a magazine without her glasses. We were always very much gratified at this exhibition of her demonstration. Once she said to my wife, "I have three pairs of glasses, but when I have my spiritual sight, I do not need them."

In 1888 she made the explanation that when she was healed in 1866, she was healed of the need of wearing glasses. Before that time she had worn a pair, the weakest that could be made. Later she was caught by a trick. Her naturally sensitive thought shrank from facing the public; so one time when she was asked to speak in public, Satan tempted her to resort to a means of saving herself. She found by putting on glasses that they shut out the public, and made speaking easier for her. Then suddenly she found that she could see through them as she had done before she had been healed; and from that time on she found the need of using them at times. In this class of 1888 she declared that glasses were a double lie; that the trouble was back of that -- that we used the eye to see at all. But she said that it was the lesser of two evils to use them and to do one's work well, than not to use them and to slight one's work. She said, "If anyone in this room believes that he has good eyesight and is seeing with his eyes, he is in a worse position than the ones who are having to prove their spiritual sight -- that the eye really does not see at all. Sight made the eye -- the eye did not make the sight! Every Scientist should dispense with glasses."

Mrs. Eddy's appointment of Dr. Sulcer and Dr. Fluno as lecturers is an

interesting touch. By referring to the list of the members of the class of 70 taught on November 20, 1899, we find Dr. Sulcer's name included.

Dr. Fluno was a member of Mrs. Eddy's household during part of the year I was in her home. One interesting incident I recall is, that when he was seventy years old, he sent Mrs. Eddy three lectures for her approval. She turned down one of them, declaring that the public was not ready for it. She said that he might give it in twenty years. The question assailed him as to whether he would be lecturing when he was ninety years old, but he did not doubt. He gave the lecture as Mrs. Eddy directed him. It was called, "Christian Science: Pure Metaphysics," and was printed in pamphlet form in 1917.

Mrs. Eddy's commissioning him to give his lecture twenty years hence, helped him to prolong his earthly span of usefulness, since it created in him an expectancy of a long and useful life, by realizing that his Leader knew he was going to live and be useful such a long time. Whatever creates in us an expectancy of doing a thing enables us to do it, since in Science we do what we know we can do. What we cannot do, is only that which we fear we cannot do.

Mrs. Eddy saw that it was impressive to have a man who was thoroughly versed in medical practice, turn to Christian Science. In the early days the impression prevailed that Christian Scientists were a crazy lot. Hence when a reputable minister or doctor adopted it, it was a great help in creating public respect for its teachings.

A doctor is supposed to be one who can diagnose disease, and really determine when people are sick, as well as when they are healed. The public are not apt to believe that a doctor would give up a practice where he occasionally healed the sick, for one where no healing was possible. Neither would he adopt a method of healing like Christian Science, if it healed only minor ills or those wholly imaginary, the sort of things which would disappear, even if they had no medical attention.

Both, ministers and doctors, are known to be highly educated men. Hence, wherever it was possible, Mrs. Eddy included them in such a way, that the public would see that Christian Science appeared to these professional men, as well as to the laymen.

Mrs. Eddy knew that when a doctor investigated a case healed in Christian Science, and accepted it as veritable, his verdict would satisfy a layman. A layman might believe a case to be healed, when it was not, but a doctor cannot be fooled in this way -- such is the popular thought.

So the ministers and the doctors served our Leader well, even if they might not have always been as spiritually minded as she wished. What they declared had weight with the public, and that was the important thing.

Pleasant View,
Concord, N. H.
October 30, 1898

My beloved Students:

The Missionary Board is to be dissolved and the By-law annulled at your next meeting and left out of your Manual. Why? I saw at a glance on receipt of proceedings how it would be prolific of discord. Missionaries are needed in the field but Mother had better recommend the ones adapted to it -- the work-- to go where they are needed, and then leave it to them to decide whether or not they are willing. "God loveth the willing cheerful comment." Your prompt kind return to Readership I appreciate.

With love,
Mother
M. B. Eddy

Under the By-law relating to Missionaries, students could be arbitrarily moved from place to place, and Mrs. Eddy saw this procedure as a possible opening for error. She realized that it required the greatest delicacy in demonstrating, to let wisdom determine who was ready to be appointed for this post, because of his preparedness and willingness. Even though the By-law required that the Directors appoint these missionaries in consultation with Mrs. Eddy, still she saw that many students would be far more willing to go if she directed them to, than if the Board informed them that they must go.

Mrs. Eddy was building up an appreciation in the Field of the fact, that her demonstration of an appointment meant that the candidate was selected by God. When God gives the word, one will let nothing stand in the way of obedience, if he is wise; but if he is appointed by the Directors, and doubts if they have made a demonstration, what is he going to do? Must he cooperate with human opinion? Yet, obedience to the Board is a discipline enjoined by our heavenly Father for the good of every student.

Christian Scientists must follow where God leads, or make a shipwreck of their faith. Had Noah not built his ark at the divine direction, he would have been destroyed. Yet, on the spot where he built it, there seemed to be little possibility of a flood. We save our lives by being obedient, not by "kicking against the pricks".

When Mrs. Eddy instructed a student to go out as a missionary, it was not a question of personality, but of recognizing her appointment as God's demand. Hence, if a student felt that the Directors, in appointing him to some post, had made the same demonstration to hear God's voice that Mrs. Eddy did, he would go with the same obedient willingness and alacrity, that he would show toward her demand.

When Mrs. Eddy proved that her guidance came from God, most students were willing to obey her orders. When the Directors were able to give to the Field a measure of the same proof, there would be no question on the part of the majority of students of a willingness to obey. Hence, it was important for them to refrain from moving, until they were convinced that God moved them, in order to bring forth willing obedience from the Field.

Mrs. Eddy knew that the missionaries, in order to be successful, could

not do their work merely as a matter of form or compulsion. To be effective, missionary work must spring from the heart. If the mental work one does for a community or the world is done perfunctorily or unwillingly, it is not effective. It requires the attitude on the part of the worker, that springs from the realization that he has a wonderful gift which he desires to share with the needy, and to use to free the world from error.

The conception of missionaries in Christian Science is an important one, and points to the very pith of its teachings; but like all great ideas, it is subject to abuse. Workers in any branch church would rebel at having a stranger come into their midst, and tell them how to function properly, unless such a one was impelled by the spirit of our Master. The workers who needed a missionary to straighten them out, would be in a rebellious and touchy mood by the very nature of the error to which they had yielded. Had they been more amenable, they would not have been so apt to fall into the error in the first place. There should be enough good workers in any branch church, who know enough correct Science to be able to help the whole membership to function properly. Therefore, if the situation reaches a point where it calls for a missionary, it is plain that the correction will require much tact and love. For an outsider to come into such a situation and assume authority in order to straighten it out, might make matters worse. It is not possible to believe that a branch church falls into error innocently, when one realizes the amount of instructions Mrs. Eddy has provided for her followers, and the fact that members have teachers, practitioners and the Directors to appeal to for help; and in 1898 they had Mrs. Eddy to write to for instruction.

The work of a missionary was to assume to correct a very delicate situation. Hence, one not selected by wisdom would make the situation worse. It was not a question of feeling that it would be better to have God select the missionary; but of realizing that if He did not, things would be made worse.

The idea of having missionaries was an excellent one. Mrs. Eddy had many fine ideas come to her through demonstration, but the Field often failed her, because they did not do the work necessary to select their candidates through inspiration.

Mrs. Eddy never failed to emphasize at all times the need of demonstration in selecting candidates. I often repeat the practical lesson she taught me in this direction, when she rejected a list of candidates for First Reader sent her from Boston, with the comment, "Entirely unsuitable." She did not consider one single name. This indicated that she had nothing against any one on the list; but recognized that none had been selected by demonstration. Hence, they were not acceptable to her, nor should they have been acceptable to the organization.

The importance of this lesson becomes apparent when it is learned that, unless they are constantly reminded or driven to make selections of candidates for membership and office, by demonstration, students are apt to fall into slack ways, and to content themselves with human judgment.

Let us consider a man as a candidate for the position of First Reader. He dresses well; he has had a good education; he gives clear and helpful testimonies in the midweek meetings. The membership assumes that he is the

proper man for the position. Why is it necessary to go to God to find out whether he is the right man? Yet any judgment of his suitability that is merely superficial, does not fill the bill. The important point in God's sight is, is he right mentally? Do the meditations of his heart correspond with the words of his mouth? Mortals judge by externals, but the Lord looketh on the heart, as the Bible says.

In order to have the candidate the right one, the inside as well as the outside must be right. So it becomes necessary to gain a knowledge of the inside from God, since He alone can judge the heart. He alone knows if man's thoughts are what they should be.

Mrs. Eddy's letter concerning the Missionary Board merely illustrates another of those sad experiences that came to her, when she realized how slack her students were apt to be, in carrying out what she had so faithfully enjoined upon them, regarding the only way to select candidates for a position.

It would sadden Mrs. Eddy at any era of her Cause, if the Directors should assume that they could select students for office, merely by knowing the words of their mouth, without finding out from God the nature of the meditation of their heart. Let us assume that an individual was elected to the Board of Directors whose thought was not right concerning Mrs. Eddy herself and her place in the Cause. One who was prejudiced against the Founder would never strive faithfully to follow her design. He would strive to follow out what he thought was best, and to influence his fellow members to do likewise, without sufficient regard for what Mrs. Eddy laid down as the way. No one would honestly seek to follow out what she wished or demanded, unless he was convinced that what she enjoined came as orders from God. Under a cloud of prejudice against Mrs. Eddy, no Director would honestly believe that she constantly functioned under divine wisdom, so he would not strive to learn and to follow her plan in full.

If selection of candidates by demonstration could not be brought about more successfully than it was, with Mrs. Eddy present, -- teaching, admonishing and insisting upon it, -- certainly when she is no longer present, her followers need to be exceedingly watchful, lest they fall down on this essential point. Here in 1898 we find her giving up an important activity, because the Directors were not to be trusted to recommend suitable students.

It would cause a serious deterioration in our Leader's standard, if the custom should ever prevail of appointing candidates, without ascertaining from God what the meditations of their hearts are. It may be assumed that her followers will always want to do right, and to follow what she desired. Therefore, an effort must be made constantly to set before the Field through admonitions and articles, what her standard was. If her standard is kept before the people, they will be without excuse, if they fail to follow it.

Future generations must know what the Founder wanted, since the Cause, to be successful, must carry out her wishes, for without exception she desired only God's will.

To sum up, why did Mrs. Eddy direct that the By-law in regard to the Missionary Board be annulled? Because the appointment of the members of the

Board was not made through demonstration! This simply means that the Directors did not appoint those whom God told them to. The situation was a delicate one, requiring tact and love on the part of the one moved into the Field that needed help. If animated by these qualities, the Missionary could be of enormous help; but if man's selection was put in rather than God's, he or she would be an influence for bad rather than good, since no one is to be trusted unless God so indicates.

Thus it came about that Mrs. Eddy had to reserve for herself the appointing of the Missionaries. They had to have an individual willingness to take up the work, since one accomplishes nothing for God, unless what he does, he does willingly. When the meditations of one's heart are right, he is willing to do what God asks of him.

Sometimes the fear of being unable to do what God demands of one, rises up to limit endeavor. It should be recognized that when God calls upon one to perform a service, He can be depended upon to take care of him in the doing of the task. God never sends His child away from Himself!

When God gives the word to go, error argues either an unwillingness on the part of the individual, or a fear lest he cannot accomplish the task assigned. Thus, Mrs. Eddy had to watch that those whom she selected were willing to go where she directs them. The perfect combination is God selecting and man being willing. When that combination is functioning, only good can result.

Pleasant View,
Concord, N. H.
December 19, 1898

C. S. Board of Directors

Beloved Students:

This question of churches opening up around Boston is one to be deeply considered, and you should look to God for guidance in its sacred interest.

If The Mother Church is full in the A.M. on Sundays and the dear little churches would relieve her of this surplus so she need have but one service -- would it not be a good thing, provided, the churches in the suburbs of Boston only take from our church those that come from the suburbs to attend it?

Be careful and not monopolize the reading of our textbooks, the Bible and Science and Health. I want to encourage the building of all the church edifices that can be built; and the organization of as many churches as do not interfere with each others' interest, but rather promote it. Read this letter in your church meeting called for discussing this subject.

With love,
Mother
Mary Baker Eddy

Here we learn exactly how Mrs. Eddy regarded the Sunday afternoon or evening service. It was her demand that the second service in a branch church should always be an overflow from the morning service, as the Manual indicates. Old theology would argue that if one person wants to attend the second service, it should be held, since it holds that the church is a place where souls are saved; hence, if one soul is saved, the holding of the service is justified. The matter of a second service, however, was something Mrs. Eddy had to leave each church to decide for itself.

Children play the game, hunt the thimble; the mother plays a piano and directs a child by loud or soft playing. When the child finally finds the thimble, it feels quite happy; yet, it is the mother at the piano who is really responsible for the thimble being found.

Mrs. Eddy wished her church to follow our God's plan in all things. At the same time, in order for the members to grow, they were making decisions based on their own reflection of wisdom, rather than Mrs. Eddy's.

Mrs. Eddy could know at any point what God's will and plan was for her church. Hence, she knew the answer to the question as to churches opening up around Boston. Furthermore, the final plan established would be her plan. Yet, behold her wisdom in dealing with the students! She stood by, encouraging them to listen for God's guidance, and greatly approving as they approached the right plan or decision.

It was possible for the students to tell how near they were to the right action, or how far from it, by regarding Mrs. Eddy's words of approval or rebuke. One might assert, therefore, that it was she who was really making all decisions. At the same time it was God's wisdom that guided her to handle the students in such a way, that they had the impression that they were responsible for much that was done that was wise. It was necessary that the students feel this way, in order for them to give wholehearted support to all that was done; otherwise they might sit back and criticize what they did not approve of. Had all the decisions obviously emanated from Mrs. Eddy, -- such is the perversity of the human mind, -- they would not have been given the wholehearted support they needed.

One might think it strange that students were tempted at times to believe that Mrs. Eddy could be trusted in spiritual matters, but that when it came to matters of business she was lacking. Yet even today her followers have need to guard against this temptation, lest they fail to perceive that in all her ways she was divinely guided.

In her memoirs, Julia S. Bartlett relates the following: "In the year 1889, when our teacher had decided to close the Massachusetts Metaphysical College at the height of its prosperity, there were those among her students who did not see the wisdom of this move, and three of the number consulted as to what should be done. One of these was considered a successful business man, another was a general of Civil War fame, and the third was our pastor. They said as far as spiritual things were concerned there was no question as to our teacher's judgement and ability, but in matters of business it was not expected she would understand; and to close the College when a large number were only waiting the opportunity to enter, was to them a great mistake, and they decided it was their duty to go to Concord, and advise her what to do.

"Accordingly on the day appointed the three men went to 62 North State Street, where Mrs. Eddy then resided, and asked to see her. They were told she was busy, but would see them soon. When she entered the room, she sat down with them and had a few minutes conversation with them, which opened their eyes and their understanding. When she was through, she turned to one and asked what it was he wished to see her about. He hesitated, not knowing what to say, and replied, 'Oh, nothing in particular.' The other two said the same thing. When they related this occurrence to me, they said that they would have been glad, had the floor opened and let them down out of sight. Their own lack was uncovered and they were ashamed of the step they had taken. Surely 'the wisdom of this world is foolishness with God.'"

Mrs. Eddy no doubt knew that these three men had come for a purpose that was not in accord with the divine plan. She also knew that scientifically speaking, everyone on earth is amenable to God's plan, recognizes it, and wants to see it fulfilled. Hence, if there was a disagreement, the dissipation of the mist, or darkness of error, would be all that was needed. She saw the situation and applied the remedy. The result was that these three men immediately found themselves in unity with their Leader in a desire to have the Cause governed in every direction by the wisdom of God, rather than by the experienced judgment of men.

Mrs. Eddy perceived the temptation on the part of students to believe that her business judgment was not sound, as though God was not a God of business -- not a smart God. So from time to time she did what she could to prove that God was a smart business God, that her followers might perceive that the reflection of God carried the best possible business judgment, and understanding of legal matters.

The lesson to be learned is that when human opinion disagrees with inspiration (as it always does), it must be dissipated by inspiration, since it is an impersonal claim that belongs to no one. If a friend should come to your home followed by a strange dog, you would cast the dog out. Just because the dog had attached itself to your friend, would not mean that it belonged to him. Thus the opinions of animal magnetism, no matter where they were voiced, or by whom, are never part of man. If you are alert to realize this, you will do as Mrs. Eddy did in this instance, and use demonstration to send such opinions into "limbo" from whence they came.

No definite explanation by Mrs. Eddy as to why she closed her college has ever come to my attention. Perhaps it was revealed to her that it was not the easiest thing for a student's growth, to have the work that would enable him to understand the deep things of God done in his behalf by a teacher, -- a work which he had not done for himself. The rule in Science that must obtain is that each one is required to lay his own foundation. Then he can build on that foundation; but what use is it for one to build on a foundation that another has laid for him?

Mrs. Eddy's teaching in the college proved, that there was a mode of demonstration that would open the minds of students to the higher revelations of Science, which they had not grown to perceive through their own efforts. After she had proved this, she may have hoped that there would be no more such teaching, since it does not represent the best growth for the Field in the long run. She saw the need of primary teaching, however, since through

it a student gains a certain standing in the Field that enlarges his opportunities for service, and also an association with a teacher and other students which becomes mutually helpful. Primary teaching helps to point the right path, and to foster the incentive to walk in that path.

When one learns that Mrs. Eddy was governed by inspiration in all her ways, he knows that whatever matter came under her attention, whether it was the closing of her college, or the building of churches in and around Boston, it received inspirational handling. Each item was directed by the intelligence of God rather than of man. Thus, our Leader proved that all the ways of a good man are ordered by the Lord. When she sat down to write a letter, even if she made no specific demonstration at the moment, the letter came from God; therefore it had an application, use and purpose that will extend throughout time.

It is said that grains of wheat found in the tombs of the Pharoahs will germinate, even though they were grown thousands of years ago. The material from our Leader's pen that has been preserved in the archives will never lose its power to bear fruit.

When Mrs. Eddy wrote, "Be careful and not monopolize the reading of our textbooks, the Bible and Science and Health," it was, of course, with the recognition that the smallest churches had the same service as the largest. This being so, the temptation to attend a service in a large church because one might gain more good from it than from attendance in a small church, would have no weight, provided the small church had devoted consecrated readers who made the demonstration to put inspiration into their reading. There was an important point, however, which Mrs. Eddy must have considered, and that is, that numbers count as far as the public is concerned. They believe that numbers indicate success, and they always want to be found following what is successful. When a movement appears to be successful because of numbers, many people flock to it, merely that they may partake of its prosperity, and be in style.

The Mother Church has an import that no branch church has. It represents the dignity and center of our Movement, as well as its growth and success. Hence, it would not be desirable for small churches around Boston to make inroads on its attendance, since Mrs. Eddy wished it always to be well attended.

On the other hand, she warned the members against the supposition that The Mother Church could put forth a service, that in point of excellence could not be emulated by a small branch church. One excellent feature of the organization Mrs. Eddy founded, is that the same service in all its high quality may be found in every branch, where the demonstration is made to have it so.

It is significant for Mrs. Eddy in this letter to call the Bible and Science and Health, our textbooks. There was a point in the development of Science, when many students were tempted to conclude that Science and Health replaced the Bible, since in the textbook was contained the sure and complete way of salvation. Actually these two textbooks corroborate each other. They are like two wings on a bird, or the two candlesticks mentioned in Zechariah. Both are essential.

Mrs. Eddy stated that she wanted to encourage the building of as many church edifices as could be built. She knew that each branch would comprise a group of students who would have every opportunity to broaden their use of demonstration, in the various ways that an active member is given work to do. At the same time, remembering that the church is what we put before the public to indicate the growth of and interest in our Movement, she did not want poorly attended services to be held anywhere.

Mrs. Eddy knew the correct answers to the questions propounded in this letter, but she desired the Directors to give them free discussion, with the hope that they, of themselves, would arrive at the right conclusions. If they did, she would know that thought was being carried on the spiritual side, and that the demonstrators in her church were alive and awake to their obligations. On the other hand, if their deductions were not scientific, she would know that it pointed to a deadness of thought which would call for further effort on her part to correct.

A father will place his son in the family business, hoping that the boy will learn to carry it on, so that the father may gradually retire. Every indication of sound judgment on the part of the son, pleases the father; whereas he is sad when the boy indicates that his judgment is still infantile, since it means that the father still has work to do and responsibilities to meet which he had hoped soon to lay upon his son's shoulders.

Mrs. Eddy watched her Boston students who held responsible positions, in much the same way. She moved to Concord because she felt that the students could carry on without her. She returned to Boston because she found that this was not the fact. I feel that she passed from our sight without having gained the actual assurance that her demonstration would be perpetuated in the Cause.

Pleasant View,
Concord, N. H.
January 1st, 1899

C. S. Board of Directors

My beloved Students:

Have Mr. Johnson call a church meeting and read this to the brethren, as my special desire. Make no refusals to reasonably advertise C. S. Churches for loyal Christian Scientists. Explain to them the reason for not having too many societies and but one church in small towns, and the churches not too near The Mother Church. Ask the applicants for advertising to consider this. Then at your church meeting decide the distance to be maintained between The Mother Church in Boston and the churches outside of Boston proper. Have all done in love, unity and fellowship with each church. This is Mother's request.

With love,
Yours in Christ
M. B. Eddy

At no point could Mrs. Eddy function without divine guidance. One reason for this lay in the fact that the whole plan is known only to divine Mind; the individual never sees more than a part of it at any given time. Since we cannot hope to know the whole plan until our individual task is completed, it follows that in order to work successfully, we must continually refer to the One who does know the whole, just as workmen on a building must receive instructions from the foreman, who has a complete set of blueprints

Did Mrs. Eddy make a distinction between the demands of God and her own highest judgement, when she stated, "This is Mother's request"? Surely she never put forth anything of her own intentionally. If she sent a request to the Board about which there was any doubt, she continued to work over the matter until God's way was unmistakable. What she was writing in this letter, however, was something to be executed without the Directors having the privilege of deciding whether it was wise or not.

Mrs. Eddy considered nothing too insignificant to employ divine power in its inception and promulgation. She was set against the use of the unaided human mind in any direction, because of its limited capacities, and because of the fact that it is the enemy of God. She recognized that it costs no more to use divine wisdom in whole, than it does in part; although to use it even in part means that one must pay the price. Did she not write in Science and Health (p. 6), that "God is not separate from the wisdom He bestows"?

What is the price that must be paid for the use of divine wisdom? God demands of man service, in exchange for the use of His power. The only legitimate motive in employing demonstration, is to use it as God requires, namely, as part of the campaign to overcome all evil, and to set the world free. To illustrate: A pilot is trained to fly a plane, in order that he may protect his country from invading foes; but when he uses the plane for his own conveniences, -- which he may be permitted to do in practice, -- he must not forget that it is part of his training. Students have the privilege of using divine power in practice; but before long they must enter the great battle where they use it to help free humanity from the illusion of evil. Mrs. Eddy never forgot that it cost something, for the privilege of using divine intelligence and power. If one does not pay this price of service, he may ere long lose the privilege.

In this letter Mrs. Eddy says, "Have all done in love, unity and fellowship with each church." These are qualities every student must manifest, if he desires to call himself a Christian Scientist. One who accepts an office in the organization, must call himself by that name; therefore, he is obligated to measure up to Mrs. Eddy's standard, which is set forth in the three words: "love, unity and fellowship".

The incident covered by this letter, is not important in comparison to the precedent that it establishes for the way all church officers, as well as members, should function. The necessity for this precedent is made impressive by the fact, that Mrs. Eddy does not suggest that it might be advisable if the matter was done in "love, unity and fellowship." She writes, "This is Mother's request." It was something she as God's representative wanted done.

Mrs. Eddy, knowing the characteristics of the human mind, foresaw that jealousy would have to be handled among churches as well as among members. A

small group might envy a large one, while a large one might look down upon the small one. Even if the large group did not intentionally malpractice on the small one, it might regard it as having little worth, because of its lack of demonstration or prestige. Mrs. Eddy did not want such a condition to exist in her Cause. She once declared, "When the Christian Scientists stop shooting at each other, the Cause will make some progress." She knew that "love, unity and fellowship" were the antidote for the error that would claim to enter the picture, for the purpose of separating the brethren.

Protestantism has many weak churches which ought to unite, since they do not differ on fundamental doctrines to a point of irreconcilability; but they cannot unite, because they know nothing of the error that prevents "love, unity and fellowship". In Science, we understand this deterrent; so we are without excuse. Yet, this letter indicates that in general Mrs. Eddy's followers could not be trusted to demonstrate in church matters; she knew that gathered into groups they would not always manifest the Christian Science spirit. Therefore, she had to make this request, establish this precedent and give this antidote as the remedy. Had she felt that her more or less tried and true students could have been trusted to make this demonstration of oneness and love, she would not have considered it necessary to step into the picture; but she realized that they could not, and that their failure would be largely due to the old theological thought which they had not cast out on coming into Science.

Children are often sent to a school to learn to dance. This is done in order that they may acquire deportment and good manners. Mrs. Eddy through simple letters such as this one, taught her followers the general practice which would entitle them to stand before the world as Christian Scientists.

Mrs. Eddy's awareness of the method of error, which would strike at the "unity, love, and fellowship" within the ranks of her organization, is evident in the following words which she spoke to a reporter sometime in the year 1901: "The method of error, to divide and conquer, prevails like an epidemic in the Field, and no office is high enough to be beyond its reach. That is why I have taken a hand in church affairs and intervened. I have been called a pope, but authority had been forced upon me by necessity. Why, the Board had five dear churches under discipline at one time, and to what end? Good people do not change at once from good to evil, any more than bad from evil to good. And who of us can cast the first stone? Our organization is made up of members, and if we do not understand this, must it not disappear from the face of the earth? Is it not simple? When one sees that Christian Science is the Way and the only way, he is ready for church membership, and there is no other requirement. Then one's ability to heal the sick through Christian Science, and this alone, shows his position as a Christian Scientist. Not the cries of Lord! Lord!, not the bowing to ecclesiastical despotism; but by their fruits ye shall know them."

Pleasant View,
Concord, N. H.
February 6, 1899

To the C. S. Directors

My beloved Students:

The call from Littleton, N.H. for a lecturer is not a breach of church By-laws, when you carefully study all of them.

This call must be met, and in this manner. Have our brother fill one of Mr. Tomlinson's appointments in Mass. and send Rev. Tomlinson to Littleton. As he has gone to the capitol of our state to work for C. S., he should do the lecturing in N.H. This will be best for our cause.

With love,
Mother and teacher,
M. Baker Eddy

P.S. Write to Mr. Tomlinson this that I have written to you and inform Mr. McKenzie also of it at once,

Eddy

The Cause grew so quickly that it was not possible to continue the procedure started by Mrs. Eddy, namely, of meeting a call for a lecture with one especially fitted to the need of the community in question; but it was a good idea.

Another custom of our Leader's which might be well to emulate, was her consideration for small communities. Apparently she gave this call from Littleton more attention than she would have a call from a large city.

Mrs. Eddy herself was born in a small community. She knew that people in rural sections have a more positive attitude toward religion, than the inhabitants of the big cities. The latter become careless about such matters. It was evident to her that a man like Mr. Tomlinson, who had been a minister and then turned to Christian Science, would have a great deal of influence in a town like Littleton, even if he was not as brilliant a lecturer as another might have been.

Mrs. Eddy was interested in small places. Our Master worked in small localities. There people are more individual, and less swayed by mass thought. Yet, the day came when Mrs. Eddy wrote the advice found on Page 82 of Retrospection and Introspection, "At this period my students should locate in large cities, in order to do the greatest good to the greatest number, and therein abide." She knew that in the long run large cities offered a bigger field for action and greater opportunity for healing the sick; despite the fact that when those in small communities became interested in Christian Science, they were apt to be more steadfast and ardent than those from crowded areas.

Many of the great men in the history of our nation have sprung from small communities. Their early upbringing may have been a contributing factor to their greatness, in which they had less in the way of distracting amusements, and more need of assuming responsibilities at an early age.

It is helpful to find Mrs. Eddy so aware to call for a lecturer, considering all the aspects of the situation, and checking it with the By-laws, that she was willing to change the schedules of the speakers, in order to send to a small town the one best fitted. The lecturers should know of this aspect of Mrs. Eddy's thought, lest they be tempted to look with more or less scorn on the urban, unschooled communities which comprise such a large portion of their itinerary. Our small communities are important, and they should be furnished with the best lecturers we have to offer. The very people in small towns that they are tempted to look down upon may make the better Christian Scientists in the long run, than dwellers in large cities, who are more sophisticated and highly educated.

It is also good to know that apparently there was a strain put upon the By-laws, to meet this call for a lecturer, but that Mrs. Eddy declared that there would no breach, when they were all carefully studied. Our By-laws must be taken as a whole. One cannot be selected to operate without reference to the rest. It was a helpful precept Mrs. Eddy laid down, namely, that each By-law must always be taken in conjunction with the whole. In this instance she stated that what appeared to be a breach of one, was not contrary to the intent of the whole.

Mrs. Eddy said in my hearing that the Manual was not intended to obstruct the work of the Cause, but to help and to forward it. The essential and important part of any By-law is the spirit of it. It is an offense against God to use His By-laws without the spirit. Such a misuse belongs in the same category with the use of human laws, -- that were passed wholly to restrain crime, -- to enable criminals to avoid punishment.

The hord of lawyers that make a fat living interpreting law, would not be necessary if people followed the spirit of the laws of our land. It is a literal interpretation of the letter of the law, that enables many who deserve punishment, to go unpunished.

Mrs. Eddy wished the spirit of her By-laws followed out, and this letter makes it plain, that in order to do so, one must have a knowledge of all of them. He must carefully study them as a whole. Had her students done so, she would not have needed to have written this letter, which implied that even if they had read them, they had not studied them all, nor yet gained their spiritual import.

Mrs. Eddy recognized her By-laws as having come from God. Whatever comes from God needs not only to be studied, but pondered. One cannot gain a correct interpretation of what comes from Him without both studying and pondering it.

Pleasant View,
Concord, N. H.
February 16, 1899

C. S. Directors

My beloved Students:

At last I have found a few moments in which to write my old "body guard" with whom I have fought many a battle. But better late than never, is it not -- to thank you for my Com. on Help? At present I am provided for. Dr. Baker has named a florist and sent for him. The Com. is needed all the same, for the next blow that foils the m.a.m.'s may take him away from me. But they cannot take away my God.

With love,
Mother
M. B. Eddy

In this letter Mrs. Eddy writes to her old "body guard." There is only one battle in Christian Science, -- the battle against animal magnetism. So she includes all that she has had to write and say to the Board, the instruction, warnings and rebukes, as part of the great warfare Christian Science is waging against animal magnetism, in which she sought their help. We are all Christian soldiers, and everything that we do correctly, is part of the fight to put down the hold that the so-called enemy of God has on mortals.

This letter also touches on what might be called the reprisal. When Mrs. Eddy had foiled the m.a.m.'s, there was a reprisal, which in this case she said might rob her of her new florist. In wartime when an enemy has been routed, they sometimes leave behind what have been named "booby traps," set to catch the unwary. A fine-looking gun or camera on a dead soldier, when grabbed as a souvenir, may set off a land mine. This trap is a reprisal. Mrs. Eddy once directed Maria Newcombe to declare, "There is no rebound of hatred, after the baptism of Love. Destroy hatred."

When one accomplished something by foiling animal magnetism, animal magnetism stirred to make a reprisal. So Mrs. Eddy declares that, while the m.a.m.'s cannot take away her God, they might handle one who had been sent to help her, so that he might leave, or have to be sent away. Perhaps the florist in prospect was not a Christian Scientist, or at least, a beginner. He could not be expected to understand the problem at Pleasant View, until Mrs. Eddy had instructed him.

It is necessary to learn that a blow successfully applied to animal magnetism, is followed by a reprisal. After one has done yeoman service in the destruction of animal magnetism, he must watch lest this so-called law begins to operate, namely, that one must suffer for the good he does. The impression should not prevail that one has to pay so heavily for doing good, that it were safer not to do it. It is true that every advanced step is

followed by persecution, but it is possible to make the demonstration to render this persecution harmless, by knowing that it helps rather than hinders one's progress.

Mrs. Eddy had to do much fault-finding with her students, such as rebuking the Directors for lethargy and a failure to see what was sometimes going on right around them. When a person's sight is not normal, it is often alarming and ever irritating, to see him walk right in the path of passing automobiles. When you realize what the trouble is however, you seek to help and heal him. At first, however, you rebuke him, so that he will be more careful; you realize why he was careless. Could he see as you do, he would be aware of the danger, and guard himself against it.

This letter might be named, interlude between rebukes, in which Mrs. Eddy expresses the confidence she has in the Directors because of what they have done to guard her and the Cause. Yet, her desire and determination that they measure up constantly to a higher standpoint, caused her to continue to rebuke them, when it was necessary.

The attitude with which she rebuked students, was made plain in the illustration she gave me in 1905, when she said that it seemed a shame to whip a fine pair of horses which were doing their best to pull a load up a hill, but who would fail to reach the top without using the last ounce of energy which the whipping brought out.

The whip of sickness is often needed to drive students of Science to a higher standpoint. There are records of instances where Mrs. Eddy rose to a lofty state of thought after some severe experience. For instance, in 1881 a group of her students -- her nearest and dearest -- united to write a letter of false accusations against her, which one of their number read at a meeting of the Christian Scientists' Association. After a night of sorrow she rose to a state which bordered on transfiguration. Julia Bartlett described it as follows: "I found Mrs. Eddy . . . talking with a power such as I had never heard before. They were wonderful words she was speaking, while we young students were receiving of the great spiritual illumination which had come through her glorious triumph over evil. Just before I had entered the room, she was sitting with the others, and the burden was still heavy upon her, when all at once she rose from her chair, and stepped out in the room, her face radiant, and with a far-away look as if she was beholding things the eye could not see. When she was through speaking, she put down her hand and said, 'Why, I haven't any body,' and as she came back to the thought of those about her, they were so moved by what they had seen and heard, their eyes were filled with tears, and one was kneeling by the couch sobbing. When she was through, she said, 'I want you three to stay with me three days.' Those three days were wonderful. It was as if God was talking to her, and she would come to us and tell us the wonderful revelations that came."

We learn from this account that Mrs. Eddy rose mentally to a standpoint, which might have been unattainable without the shock which drove her there. In the illustration of the horses, the driver thoroughly appreciates the effort that they are putting forth, but he whips them because it is essential that they make the grade. In Science students must make the grade; yet the question is, whether they can do so, until they are driven by circumstances.

Mrs. Eddy did not hesitate to lay the whip on the Directors. Then when

they had made the grade, she commended them, just as the driver might pat his horses and tell them what a splendid job they had done, in pulling the load up the hill. At times Mrs. Eddy explained why she whipped students. On January 5, 1892 she wrote to Julia Field King, "As it is, let me say, surgery in Science I do dread and suffer from performing my part; but it has fallen on me to do this many long dreary years, cheered only by the approving love of God and the gratitude and growth of my students."

It is evident from her words in her letter to the Board that Mrs. Eddy had learned by experience, that the moment she found one who was able to help her in her home, the devil would plot to remove him. She found that one way to foil this attempt, was to have another worker ready to step into the breach. Error would be less active in its effort to rob her of a helper, if there was one to take his or her place.

Mrs. Eddy had so imbued the household with this point of view, that Joseph Mann, when he saw signs that her horses were becoming unmanageable, took steps to have another pair to fill in the breach. Thus it came about that, when the need suddenly appeared for new horses, a suitable pair was already in the stable.

Now we find Mrs. Eddy inculcating this same point of view in the Directors. Had they lived at Pleasant View, they would have learned by experience how important it was to keep alert at all points, and to plan ahead, in order to thwart what error might attempt to do. Under such foresight, error is less able to produce discord; its plans are foiled.

Why did Mrs. Eddy end the letter with the statement, "But they cannot take away my God"? She foresaw that, when she disclosed the situation at Pleasant View, -- in which unless the students were alert and foreseeing, she might find herself in a difficult position, unable to function as she should, -- it was liable to start malpractice against her. All thought that is turned toward you that does not recognize the truth about you, is malpractice. For this reason she counteracted all that she had written, by affirming the truth about God and her relationship to Him, and showing that she realized she had a court of last resort which would never fail her. While it was the duty of the Board to do all they could to care for her, -- and in so doing they would profit by growing spiritually, -- at the same time she knew the truth of the Bible statement, "When my father and my mother forsake me, then the Lord will take me up," (Psalms 27:10). In other words, when those who by reason of their human relationship and connection with her, were expected to do their spiritual duty by her and didn't, she knew that she still had God's help at hand.

In this brief statement Mrs. Eddy gave a valuable precept. She wished her students to avoid any impulse to malpractice on her by holding her in thought as bereft, or without help, unless they make their demonstration to help her. Thus she indicated that it always helps to restrain malpractice, and to make demonstration easier, when a helper feels that if he fails to do his part, God is still on the Field to help the needy one.

In making this statement, Mrs. Eddy was putting forth the thought that would neutralize any tendency on the part of the Board to malpractice on her, by holding her in a sense of limitation or danger, unless she received proper help.

Pleasant View,
Concord, N. H.
February 26, 1899

C. S. Directors

My beloved Students:

I thank you for your kind invitation to be at the Hall in Boston. But I have not the time to give myself this opportunity, as I think it would be better for me to see you all and speak to my dear church whenever I can visit Boston.

With love,
Mother
Mary Baker Eddy

It was orderly and fitting that the Board should ask Mrs. Eddy to attend the annual meeting in Mechanics Hall and speak, and she takes the time to write and thank them for the opportunity, as well as to state the reason why she cannot come.

The relation between Mrs. Eddy and the Cause, namely, that of Founder, Discoverer, Leader and teacher, was permanent. In this relation was included the opportunity to come to the church occasionally to speak to her people.

There was always a great desire among the members to see and hear her in person. At times they journeyed to Concord to try to catch a glimpse of her. After 1895 she was guided to come to the church to speak a few times, but no more. If one desires to know the reasons for these visits, he may discover them whenever he tunes in to the same inspiration that prompted her to make them.

She had a reason for everything she did, albeit she herself could not always tell what it was at the time. But all her reasons bulked together, spelled demonstration, -- the will of God, -- the way by which she was able to recognize that she was divinely led in all her ways. Once that conclusion is reached by anyone, her entire life is seen to transcend criticism.

It is essential for the growth of every follower of Mrs. Eddy, to acknowledge that the results of her life indicate that she attained a loftiness that proves the consistency of her entire Science life. If one hears stories about her that point to inconsistency, and believes them, the unfortunate result of such an attitude is, that one fancies that he himself could be inconsistent in his life with the teachings of Christian Science, and at the same time accomplish things of great spiritual portent -- which is manifestly an impossibility. The rule in Science and Health is, "To begin rightly is to end rightly." Consistency is essential. Mrs. Eddy once said to her household, ". . . consistency is especially most desirable in dealing with nothingness."

If one believes that Mrs. Eddy was at times inconsistent with her teachings in her own life, yet made a magnificent demonstration, what is there to prevent one from believing that he may do the same? But the rule of the Bible is that all things work together for good to them that love God. So if you do not love Him, -- which you do not if you live inconsistently even in part with His instructions, -- then you cannot accomplish what the love of God alone can accomplish.

When a horse has just won a race over a field of wonderful runners, that is not the time to begin to pick his gait to pieces, and to criticize it. The very fact that he won is enough to silence all criticism, since it is proof that his gait must have been consistently correct. Spiritual sense will bear testimony to Mrs. Eddy's consistency. What more is needed?

In this letter Mrs. Eddy writes of "form." By this term she was making a distinction between a spiritual demand, and conforming to custom, or what the worlds would look upon as the proper and right thing to do. And yet from my own experience with Mrs. Eddy, I state here that I believe she was using this word to hide the actual situation.

The higher one goes in his demonstration of truth, the more the action of the human mind as malpractice becomes evident to him. He realizes that it is all about him, although the active thought -- the busy mind -- is the one least likely to indulge in it. But tired minds, lazy minds, empty minds, and minds with nothing to do, are the ones most apt to think erroneously about themselves and others. There were hardly any lengths to which Mrs. Eddy would not go, to keep students from malpracticing on her, since more than any other error, malpractice claimed the power to darken her thought and to rob her of God. She also knew what an erroneous effect it had on those indulging in it.

Had she accepted the invitation of the Directors to speak in Mechanics Hall at the Annual Meeting, it would have been impossible to keep the news a secret. It was inevitable that it would leak out in advance, and then the unwitting malpractice which she sought to avoid, would commence. Yet, when the time came in June, she appeared at the meeting, unannounced.

The conclusion should never prevail that Mrs. Eddy feared malpractice, or animal magnetism. Furthermore she knew that its discordant effects were less dangerous than its alluring features. If a man is in jail and his only hope of escape is to plan a jail break, the one thing that would be most effectual in diverting his efforts, would be to make the jail seem so attractive that he would forget that he was being punished, and the sooner he broke out, the better.

Mortal existence is punishment. Matter is mortal man's punishment for having turned away from Spirit. So-called existence in the flesh is hell. When animal magnetism claims to affect the thinking of mortals to the point where they do not realize that they are being punished, and feel fairly well satisfied in this material world, then all incentive for escaping from hell is taken away. If a criminal was locked in jail, and then hypnotized so that he believed that he was being rewarded for his sins, and was in a place where he could be happy, such an experience would illustrate the action of mesmerism in its most devilish aspect. No one should feel contented or happy in hell.

Mrs. Eddy discerned the action of mesmerism in both its alluring and discordant action; but she did not fear it. Yet it was the part of wisdom for her to move in such a way, that she would avoid as much malpractice as she could. I believe that every student who lived in her home and then left, immediately received a letter from her in which she directed him in strong language not to malpractice on her, but to keep his thought away from her. She knew that carelessness or neglect might cause a person to let his thought continually return to her and the home, to mull over the situation and to wonder what was going on. She did not want to be in a position where she would be the recipient of error, the origin of which was unknown to her; so she sent letters that were pointed and strong, so that those who received them determined that they would not be guilty of any such interference. At times it requires a strong argument to bring students to a point, where they are ready to forsake lines of thought which they consider harmless.

Mrs. Eddy hoped to be able to come to Boston to her church without anyone knowing in advance, not even the Directors. She might indicate that she would probably come during a certain period, but that would not be definite enough to give anyone a chance to be notified, so that general thought would be focused upon her. When she was in a sensitive condition, curious thought would have the effect of throwing her thought off, if at the time she was under the pressure of error.

I am convinced that this letter in regard to her coming to Boston, was written to prevent the Directors from concluding that she was afraid of animal magnetism, because she was so watchful lest her coming be known in advance. She calls it better "form." What she really meant was, that when she came, she wanted to have a free sense, and she knew she was more apt to have this, if the students had no foreknowledge of her coming. Then there would be no expectancy, no curiosity and hence no interference. When people know in advance what you are going to do, that gives error the opportunity to do something about it that is not agreeable.

Pleasant View,
Concord, N. H.
March 4, 1899

C. S. Board of Directors

My beloved Students:

I thank you for appointing a committee on Pleasant View and especially for the one named for Superintendent. At first I felt a touch of memory, and afterwards saw that has nothing to do with the present, and would engage him at once; but we are so unsettled now and have no gardener or florist and no definite state of things, and all the help we need of till things are arranged, I concluded to wait till we get things ready to be superintended. Then I shall apply again to you and if I can get him, be pleased to have you send him here and settle his terms and take charge of my real estate.

With love,
Mother
Mary Baker Eddy

It is certain that no one ever took charge of Mrs. Eddy's real estate apart from her daily supervision. Her personal business came under the same category as that of her church, and she was as punctilious and faithful in looking out for one in the right way, as the other. She directed what was to be planted on her estate, what flowers were to be put into the various beds, and did not neglect a single detail. Everything about her home had to be kept up to the highest pitch of order and repair.

However, while she loved flowers, she yearned to be able to turn over the entire care of things to one who could be trusted to superintend them. We learn this from her letter to Julia Field-King, dated August 7, 1897, "My life is a perpetual slavery to the world and it is a hard matter. So much the students demand of me and yet I need help above all persons on earth in everything but Christian Science. But the law is not yet broken by them, -- that they 'can do nothing for me.' So I have the care of my house, my grounds, my clothes, my entire mass of what I despise, and want to lose sight of."

When one has a reputation to uphold, he must maintain his house and grounds at a certain standard of excellence. If no gardener is available to help him, he may have to do some of the work himself. The Christian Scientist likewise has a standard to maintain, since the public expects a good follower of Mrs. Eddy to be consistent.

The public is apt to criticize a Christian Scientist when he is sick. While he may be going through an experience of inharmony wherein he is being tested and trained, it is just as well for him to keep out of sight, since mortal mind is liable to misunderstand. Outsiders expect Christian Scientists always to be well, since their religion teaches such a possibility.

Mrs. Eddy's home had to be kept up to a certain standard of orderliness, since people came from all walks of life to see it. As they observed her grounds, they expected to see that which would indicate the metaphysical importance of the owner. Thus, the condition of her grounds was something she could not ignore. When she was unable to find someone to look out for them, she had to do what she could herself despite the fact that her time was too valuable to waste in material directions.

Why did she not retreat from such a necessity, and let her grounds run to grass, when it is certain that she outgrew her love for gardening? Her attitude toward flowers by the time she moved to Chestnut Hill, was expressed in a letter she wrote to her coachman, Adolf Stevenson, March 17, 1908, "I hereby tell you that no garden or flowers shall be cultivated on my place. Make no road for one to see such things on this place; the road to heaven is not one of flowers, but it is straight and narrow; it is bearing the cross and turning away from things that lure the material senses, denying these and finding all in Spirit, in God, in good and doing good."

Yet she could not ignore what the world expected of her. Her home had a unique significance, and there had to be embellishments which indicated this fact. People came from all over the world to see it, and its famous mistress. She could not let anyone go away with an incorrect impression of Christian Science, because the home lacked paint, the grass needed cutting, or the flower gardens needed to be weeded. She knew that the moment one

becomes a public servant, things are expected of him that private individuals may ignore. So she was forced to cultivate flowers at Chestnut hill, in spite of what her letter above stated.

Even at the expense of her time and peace of mind, Mrs. Eddy had to care for her home, and try to make it as attractive as possible. At one time she wanted a pair of century plants for the driveway. It was difficult for me to locate two that matched, but I finally found them in Boston and sent them to her. Later I inquired how they were thriving, and I was told that they had died, because someone had neglected to water them. This incident illustrated to me Mrs. Eddy's difficulty. She wanted something to grace her driveway, yet she could depend upon others so little, that these rare and costly plants were neglected. Yet the reason was never personal. It was always animal magnetism lurking in the background.

Without a windshield wiper, one cannot see to drive his automobile in the rain. The handling of animal magnetism corresponds to that which clears one's vision, so that he sees the way clearly, when otherwise his vision would be obscured.

Men who dig tunnels under rivers, are required to spend enough time in a pressure chamber, before going to work, so they will be able to endure the increased air pressure that has to be maintained in the tunnel. When intelligent and faithful students came to Pleasant View to work for Mrs. Eddy, they were called to work under an increased urgency which was unnatural. Unless the demonstration was made to enable them to function under this accelerated activity, they could not be consistently depended upon to serve in a trustworthy way. Mrs Eddy herself had learned to work successfully under a pressure that other students could not have endured. That is why she could say to Adam Dickey, "I am now working on a plane that would mean instantaneous death to any of you." Yet everyone who came to her home had to work under that same pressure, at least to a degree. If they were not adjusted mentally to be able to do this, they did not remain. This pressure was the need to keep ahead of error.

Mrs. Eddy kept her home up to a high human standard in order to avoid malpractice and criticism. Had people found nothing to distinguish her home from other homes, they might have harbored a criticism that would have amounted to malpractice. She went to great lengths to avoid thought being arrayed against her, for reasons that have already been set forth many times in these pages.

When the Queen of Sheba came to visit Solomon, because the fame of his wisdom had reached her ears, she expected to see in his home that which would accord with his great mental attainments, and she was not disappointed. Yet, the one thing that made him great was his wisdom. While she did not see his wisdom, she saw that with which his wisdom had provided him. In that way she caught some glimpse of the man himself, and went away greatly impressed in his favor.

Mrs. Eddy was willing to take time which was valuable, to interest herself in matters, which she would have preferred to forget, and to turn the care of them over to others. But the need was too great. Those who under ordinary circumstances could have done such work satisfactorily, were unable to do so at Pleasant View without Mrs. Eddy's watchful care.

We learn that Mrs. Eddy regarded such matters as the care of her grounds, as so important, that if she could find no one to take charge, she would do so herself, rather than let them be neglected. Those who are seeking to follow in her footsteps and carry on her work, must heed this lesson, and order their lives as befits representatives of God on earth.

Mrs. Eddy could have found hosts of students who were competent to heal the sick, had she been seeking a healer; but there were few to be found whose ability to demonstrate had extended to those ways that were important in Mrs. Eddy's home. There she required an all-around demonstrating ability. She expected her food to be made a matter of demonstration; her clothes; the care of her grounds -- in fact, all the minutiae of her daily existence. She wanted everything to manifest the glory of God and His healing power. As His representative, she assumed the right to make laws for herself, in the sense that she sought to have God's will done on earth as it is in heaven. This she did on the basis of her own teaching, that prayer avails nothing on earth, unless one utilizes the power of God in an active and practical way. In fact she once defined prayer as the practice of the presence and power of God.

Mrs. Eddy made a law that when people read her textbook, they would receive healing and she left her followers to perpetuate and to accentuate this law. She taught them that they had a right to do this, since God is the lawmaker, and man represents Him. She wanted them to realize, that there is no limit to the extent of the spiritual law that man may emphasize, and bring into activity.

All of this unfoldment leads up to the fact, that Mrs. Eddy was so consistent, that she wanted her very estate and home to carry healing with it, to manifest the atmosphere of God to such an extent, that those entering her grounds would feel it and be healed. When she invited the notables of the city of Concord to come to her home, and view the beautiful flowers which had been sent her by her church, her purpose was, that they might "taste and see" that God was present there, that they might become conscious of the fact that He dwelt in her home.

Mrs. Eddy was aware that when one makes the demonstration to open the eyes of people to important facts, such as the presence of God, they know it. They cannot be deceived. Even a Roman Catholic girl who came to interview Mrs. Eddy, felt God's presence, and saw Him manifested to such a degree, that her whole life was changed in an instant. Her name was Sibyl Wilbur. She entered the home as a pert and aggressive reporter, having scant regard for the feelings of others, if she could only get a story, take it to her paper and receive her pay. She was so impressed by the atmosphere of Mrs. Eddy's presence as indicating the reflection of God, that she knew what it was. Nothing, not even her religion, could have argued her out of her conviction. She had an experience to which I was a witness, which she was never to forget as long as she lived.

The privileges of making laws is a very sacred one. To be sure, all real laws are already God's laws, but the inhabitants of earth are unconscious of them and so fail to be governed by them. It is the business of the student of Science to make those on earth conscious of them, even as are those who are in heaven.

Obviously, Mrs. Eddy was not interested in flowers as matter; but she hoped to find a florist who knew enough to invest her flowers with healing properties, which real flowers always have; just as she wanted her cook to invest the food served her with what real food always has, namely a healing, regenerating and refreshing blessing. Had this work not been done, the food served Mrs. Eddy would have been on the same level as food served any mortal -- carrying all the mortal laws and beliefs that good matter is supposed to carry.

"There is nothing either good or bad but thinking makes it so." This motto from Shakespeare printed in our textbook, covers the whole ground. Mrs. Eddy wanted those who served her in her home, to accompany all that they did with good thinking. Only when they did so, did they fulfill Mrs. Eddy's hope and expectation. There is only one kind of thinking and that is God's thinking. When the students associated everything they did in her home with right thinking, then Mrs. Eddy knew that it would be a place dedicated to the Most High, where God indeed dwelt on the very earth, and that the value of such a demonstration would be limitless.

It was the "pressure" in Mrs. Eddy's home that made this effort difficult. There are students who are successful in right thinking, until they find themselves under the pressure of sickness, for instance. They do not realize that one's ability to think right is not worth much, until he has proved that he can maintain it under affliction, fear and distress. Advancing students need to be tested, to enable them to develop to the point where they can declare that none of these things move them. When they can think as correctly under the pressure of sickness, as they do under health, they will find themselves well.

Students must learn to maintain right thinking under pressure -- when the going becomes rough, as it were. Those who went to Mrs. Eddy's home, had the chance to learn this lesson, since her home furnished pressure for those who lived there.

An advancing student of Science comes to regard sickness, not as something to be disposed of, but as an opportunity to prove to God that his ability to think right is so stable, that he can exercise it under stress, and so he comes to regard everything as his enemy that attempts to interfere with, or to destroy this ability.

Why did Mrs. Eddy write in this letter, when the Board named a superintendent for her grounds, "At first I felt a touch of memory . . . ?" Perhaps her thought went back to the days when she first came to Pleasant View, where she took entire care of her flowers, and gained a great deal of pleasure in so doing. She might even have remembered the days when she lived in Tilton. Sara Kimball, who was one of the children who attended Mrs. Eddy's infant school, writes of those days, "It was the fashion at that time to make herbariums, and I remember Mrs. Eddy working over hers for several years. The flowers were pressed, tabulated, dated, and pasted in an album." Mrs. Eddy may have felt a pang to realize that she had reached the place, where it was necessary for her to hire someone to tend to this part of her home, when it might have still been a pleasure to her to have done the work, if she had had the time, -- despite the fact that she had outgrown any personal satisfaction in flowers.

She realized that her place must be kept up to the standard expected of a person in her position. A king may not like to wear a crown, but he does it at those times when it is necessary, because it is a symbol of his relation to the people. He may be very simple in his tastes, yet he yields to necessity.

Mrs. Eddy knew that the more Christian Science was recognized by the world as being what it is, the more visitors would expect to find her home a place in keeping with her position. No longer could she have the pleasure of amateur gardening. She had to have a professional florist care for her place. She was no longer a free agent to do as she wished with her home, and this realization brought a pang of memory, when she looked back at the pleasure she had taken in raising flowers in her early life.

Pleasant View,
Concord, N. H.
March 24, 1899

C. S. Directors

My dear Students:

I want you to give the notice to the suburban C. S. churches around Boston, inviting them to attend Mr. Tomlinson's lecture in Music Hall, Boston, April 6, 1899. We want a good large audience; he is a remarkable expounder of Christian Science, and these lectures do much good.

With love,
Mother
M. B. Eddy

Mrs. Eddy knew that the success of Mr. Tomlinson's lecture would be ensured, if the students rallied to his support mentally, but she could not issue a call for such support, lest students incompetent to do so, should undertake this work and make matters worse. So she endeavored to ensure their attendance, by stating that he was a remarkable expounder of Christian Science, knowing, as she did, that when they arrived, it would make little difference to them what they heard, since they would recognize their obligation to support the lecture mentally, and would do so.

Mrs. Eddy was correct in stating that Mr. Tomlinson was a remarkable expounder of Christian Science, since every lecturer can be so characterized when the mental work is done that silences animal magnetism's arguments of limitation, boredom and fear. We should not become so accustomed to hearing our doctrine explained, that we forget that any lecturer who refutes the false testimony of the senses with the arguments of Science, and yet causes the public to like what he is saying, -- when it is calculated to drive all evil from the earth, -- is a remarkable expounder.

It is an interesting sidelight to know, that there were those who

considered that Mr. Tomlinson's lecture in Music Hall was well nigh a failure, because Mrs. Eddy had to run to his defence, when the Boston Herald criticized it. This defence may be found on page 338 of Miscellany.

First let it be said that if there was any failure, it was largely on the part of the students to support the lecture mentally. Yet advanced students often criticize a lecture, where the beginner gains a great deal of good; and then commend the substance which is over the heads of the public.

Mrs. Eddy's letter to Mr. Tomlinson dated April 9, 1899 tells an interesting story. "I had not read your lecture when I saw you last evening. Read it in bed after retiring. Laughed aloud at your Unchristian Beatitudes." Throughout it is self-evidently Divine logic, clear-cut as a diamond. Here is an instance of God's care! Had I seen or heard that lecture before you delivered it, believe might have asked you to tone down its sharpest points. But I was led to deny myself this opportunity. Hence the world has it and probably not too soon. I can see why the Herald referred to it as it did. With Love for my modern David who meets the Goliaths."

Mrs. Eddy wished this lecture to be well received, so she drew an audience by declaring that the lecturer was a remarkable expounder of Christian Science. She wanted to fill the hall, but above all she wanted the lecture given the right mental support.

Those who know the history of this lecture, should not feel that God failed in His wisdom as expressed through our Leader, because of the stir the lecture created, which would have been averted, had she corrected it beforehand. Who knows but what it was His purpose to create the opportunity for Mrs. Eddy to put forth the authorized statement of her doctrine in the Herald? The rule is that "all things work together for good to them that love God."

Therefore, even if the lecture created a stir, her demonstration turned it to good account, and took advantage of an opportunity to set forth her views to the public. In passing it is interesting to note that this lecture was the occasion of Mrs. Eddy writing the By-law on page 41 of the Manual, Christ Jesus the Ensample, as is proved by page 78 of the Christian Science Journal, Volume 17.

Pleasant View,
Concord, N. H.
March 30, 1899

(To Rev. I. C. Tomlinson)

My beloved Student:

I had not time to write you. I am trying to attend to my book, but do not get over one hour in the day to read proof. I should have said, have Mr. Farlow read the letter to you.

This was in substance its contents to Board of Directors and Pub. Com.

Do your duty mentally for the press. Break the spell of W. on it; defend the constitutional rights of ours. See if you cannot do as much good as others evil. The first plan included to work mentally; if this has been carried out, are the best and leading Scientists showing by their works they are unequal to so small a task mentally? And if it has been neglected, why is it? More mental work for the field must be done.

With love always,
Mother,
M. B. Eddy

N. B. The letter I sent to Mr. F. was not addressed to you and did not include you. He is a gem of character, so is the Judge; but they are not watching with me in this crucial hour. I am as usual alone.

Again,
Mother

This letter belongs to this series, since it includes a summary of the contents of a letter to the Board which does not appear in its original form, and it is valuable, since it inculcates the importance of mental work for the Cause. For two thousand years the effort has been made to establish Christianity; but as a whole has humanity progressed? The reason for this lack is that thought needs to be set aright, and until the advent of Christian Science, little was known about the correction of thought.

The world's effort to put down sin, resembles the group of zealots so eager to have a church edifice with a beautiful exterior, that they spent all their money ornamenting the outside, and had none left with which to beautify the interior. The world attempts to regulate sinful action, and so neglects sinful thinking, which is the seat of all action.

Mrs. Eddy writes to Mr. Tomlinson that, as usual, she is the only one who is doing mental work for the Cause as it should be done. She admits that the students who have been taught by her, are good students, but that they fail, when it comes to co-operating with her in working for the Field. We learn from this letter that, if there is any lack of progress in our Cause, it may be directly traced to a lack of group mental support by its adherents.

That the Directors do mental work for the Cause, should go without saying; but they cannot do it all. In fact, they have time to do only a small portion of it. They have a right to expect the Field to do their share in carrying the thought of the Movement, and the day will come when they will not hesitate to take measures (as our Leader did) to remind students of this obligation. Mrs. Eddy went so far as to write a By-law requiring students not to forget nor to neglect this sacred duty.

One phase of error lurking back of this neglecting and forgetting mental work, is the suggestion that it is work. Singing presents the same problem. It should be easy for everyone to sing. One should be able to sing as tirelessly as he talks, but it becomes tireless only after one has had years of training. Spiritual thinking should rest and not weary one; and this will be the effect, when this error that suggests that it is work, is handled.

Surely if one finds himself disliking to sit down and do a half hour of mental work for the Cause, seeking to think with God and to relate, in his thought, God's children to their heavenly parent in a scientific, healing way, that student should know that something is wrong. He should recognize that error is striving to make him believe an impossible supposition, namely, that one can be wearied in thinking God's thoughts. If such a proposition were true, then those who gain heaven, are destined to be the weariest people possible, since the whole of heaven is embraced in the maintenance of spiritual thought.

When this false argument of work in regard to right thinking is handled, one will find complete rest and great joy in thinking with God. It brings a wonderful uplift and illumination to think God's thoughts after Him!

Back of the failure of students to do more mental work for the Field, is an induced disinclination, part of which is the suggestion that it is too much labor. When this is handled, one's mental work becomes a spontaneous expression of love, and no longer seems like work.

In citing to Mr. Tomlinson that the Directors should do their duty mentally for the press, Mrs. Eddy shows that she considered the office of Directors and Committee on Publication, to include the obligation to work mentally when the occasion demanded, for whatever problem was presenting itself.

Newspapers have a potential power for good. They should, therefore, be found advocating what is right, and welcome the opportunity to herald the coming of a doctrine which, when followed out, will mean the salvation of mankind. Yet, such is the nature of the carnal mind, that it causes newspapers to attack the world's best friend, namely, Christian Science; that is, unless this influence is handled. That such work was part of the obligation of the officials in Boston, is proved by Mrs. Eddy's letter.

Mrs. Eddy sought to groom students to be mental workers, in order that en mass they might meet the resistance of the carnal mind with the powerful recognition of the allness of divine Mind; the fact that there is no other mind, that this Mind is universal and eternal, and that it is the only Mind that exists, or can be voiced, expressed or used by man. Such group work spreads the good news, and helps to bring salvation to the world.

While Mrs. Eddy taught a doctrine whereby all evil is separated from one's sense of man, we find her apparently personalizing it in this letter, in which she instructs the students to break the spell of Josephine Woodbury on the press. When a soldier is being trained, he learns by aiming his gun at specific targets. A general error is expressed through individual channels, and these channels must be taken care of, even though the error itself is impersonal. A student must learn to aim at the error that an individual is expressing, without personalizing it.

When a man detonates a charge of dynamite, he does not question the result. The student must learn to have faith in the power of God to which he has access, and to know that in its operation, it is as dynamite against evil. He also must have faith in his own ability to accomplish the purposes of good, because of the power that he reflects.

An important statement in Mrs. Eddy's letter is, "See if you cannot do as much good as others evil." Surely if one has faith in God, he ought to believe that at least His power equals the claim of evil in the world. Such a conviction would be a step toward the final recognition of good as all, and evil as naught.

Her statement, "More mental work for the field must be done," must have included all the activities of the Organization. It would include the daily recognition that the world is ready for Christian Science, and that no induced prejudice can blind the eyes of people to the presence of their friend, namely, the Christ Truth as set forth in Christian Science. Our field is really the world, and so work for the world that will speed the universal acceptance of Truth by all mankind, is surely a necessity.

The N. B. of this letter to Mr. Tomlinson contains an important lesson. Mrs. Eddy tells him that her letter of rebuke to Mr. Farlow did not include him. If there is poison in a dish, whatever is put into the dish, no matter how sweet and good, will be poisoned. Metaphysics shows all poison to be mental; hence the neutralizing process must be mental. Mrs. Eddy was calling Mr. Farlow to account for not doing his mental duty in neutralizing the poison of prejudice, for which Josephine Woodbury was the channel at this period. The lesson is found in the fact that our Leader did not condemn individuals, but error. She took pains to speak of Mr. Farlow as a gem of character; and also the Judge. She admired the man, but condemned the error, which is the Science rule.

(Written on back of letter from Ira O. Knapp, President, dated April 8, 1899)

My beloved Student:

You, the C. S. Directors, must attend to this matter of missionaries according to your own best judgement. Hire a hall for the annual meeting, if necessary.

With love,
M. B. Eddy

N. B. I write on your page to save time; please explain it. Please call a meeting of your Board and elect Judge Ewing of Chicago as one of its members and inform him at once of this election.

Again,
Mother

Here we find Mrs. Eddy willing to instruct the Directors just what to do about the Annual Meeting, and yet calling upon them to use their own best judgment, when it come to the matter of the missionaries. In this wise way

she mingled her demands upon them with the necessity for using their own demonstration. If they were tempted at times to be afraid, lest they do something that might bring them under the displeasure they could always fall back on the realization that she would never criticize them for what they did under God's direction.

Mrs. Eddy inaugurated a committee unique in the history of the world, when she established the post of missionary. Its primary purpose had to be more or less secret, even from Christian Scientists at large. One interesting thing about it is, that even though Mrs. Eddy was wholly responsible for it, yet she turns around and requires the Directors to attend to it according to their own best judgment! But once more she was using the device of which she was so fond, that of placing students in a position where they would be forced to demonstrate, in order to fulfill her demands. Thus she wisely took care of the spiritual growth of students.

Under the classification of Missionaries, students were to be sent into towns and cities, that needed someone well grounded enough in Science, to bring out a better sense of it than was being expressed in that locality. The establishment of this office carried the implication, that it would never be wise for the Directors to attempt to correct the errors in a branch church, from their vantage point in Boston. The remedy should always be to send a good student to become one with the members of that church, in order that he may exert a good influence upon them -- yet never divulging that he had been sent by authority of headquarters. In that way there would be no feeling that the Field was being dominated by The Mother Church.

Above all, however, Mrs. Eddy considered the Missionaries to be mental workers, who, if they developed sufficient understanding of the scope of the mental work in influencing the thought of the world, would be able to introduce the thought of truth where one might not be able personally to do so. She knew that if a committee of mental workers were sufficiently skilled and faithful, they could straighten out an erroneous church situation, from a distance, as well as one could who was personally present -- and perhaps even better.

By having the Missionaries perform this dual office, Mrs. Eddy indicated that we are greatly interested in the missionary spirit. Our real missionaries, however, are mental; they bless those who are receptive, honest and ready for the blessing. Yet, who is to say who receives the greatest benefit from such missionary work? Those who do it, or those who are the recipients thereof?

It is possible that Mrs. Eddy named this Missionary Committee, as a concession to those who, coming into Christian Science from the old church, still believed that old theology is good, but that Christian Science is better. For the sake of such individuals she would strive to embody in her church everything that she could from the old church that was considered good. Many of the ramifications of our organization exist, because of the demand on the part of the old Christian for that which he has left behind in the way of church activities, committees, and the like. These help to satisfy him, until he outgrows the suggestion that such things of themselves are necessary to one's salvation. Then he settles down to the task of living Christian Science.

One who is not outgrowing the need of the outward activities of the organization, is not progressing spiritually. Yet, this point needs to be touched upon with great wisdom, lest it be misunderstood by young students. A supporting fence is placed around a sapling, in order that it may grow straight and to be protected in its early stages. But the time comes when it outgrows such a support. While young students need the protection of the organization, more advanced students must learn that while their first growth is out of materiality into spirituality, their second growth is out of human organization into God, into the wise law of God that never restricts growth, but offers measureless progress.

Pleasant View,
Concord, N. H.
April 30, 1899

C. S. Board of Directors

Beloved Students:

Appoint at once Judge J. R. Clarkson of my last class and residing in Omaha, Neb. a member of the Board of Lectureship. He is not a First Reader but a first and grand man.

The lectures are doing much for our Cause but the Readers must not be called so much away from their churches; hence my putting the new candidate in to fill the appointments that the dear Readers give up of lectures on file.

With love,
M. B. Eddy

The purpose behind our lectures is to stimulate interest in Christian Science. How successfully this is done depends largely upon the demonstration with which the lecture is given. Then comes the demand upon the local church to sustain this increased interest through further demonstration. If a large company should spend five thousand dollars on an advertising campaign in a city, in order to stimulate local business, and then the local business houses offered inferior merchandise, the whole campaign would be wasted. Likewise, if an evangelist should conduct a two week's campaign in some city, to reawaken interest in a church, and then the church did not strive to hold the interest of the new people he had brought in, his campaign would have been in vain.

Should the time ever come when Christian Science lectures were no longer necessary, it would be because the healing had become so universal and successful, and the prejudice so swept away, that people would require no extra stimulus to draw them to the truth.

It may be said that too frequent attendance at lectures by students who

go merely to receive, breaks the spirit of the By-law that forbids attendance at Sunday-School for those twenty and over. The Sunday-School is planned so that pupils may gain some knowledge of Christian Science, with a minimum of effort on their part; but as one becomes of age, the Truth must be studied, pondered and then demonstrated, in order to be retained, and have a lasting effect upon his whole thought and life. Mrs. Eddy knew that the habit of going to Sunday-School and being taught by another, would retard one's spiritual growth, if it was carried beyond the point where one is expected to work things out in truth for himself.

Does it not break the spirit of Mrs. Eddy's By-law, when Christian Scientists attend every lecture that they can, for the purpose of receiving all the good possible? When I lived with our Leader, she indicated that she deplored advanced students attending church services merely for the good they might get. Her standard was giving. She hoped that the advancing pilgrim would become more and more dependent on God for his Spiritual good, and his own demonstration rather than on that of others. It was her thought that mature students attend church services and lectures in order to help to supply the healing thought.

It may sound somewhat like a fanciful proposition to say that those students who break the spirit of Mrs. Eddy's By-law by trying to gain a knowledge of Christian Science through the selfish attendance at the lectures, may gain an abundance of the letter through the hearing of the ear, but they will have no enduring knowledge, nor will they gain the spirit. One who fancies himself to be a working Christian Scientist because of the numbers of lectures and services he has attended, is misled. The student becomes such, and progresses, only by working things out for himself. Our Leader writes in Science and Health (pp. 495 and 457) that one must "study thoroughly the letter and imbibe the spirit. Adhere to the divine Principle of Christian Science and follow the behests of God, abiding steadfastly in wisdom, Truth, and Love . . ." and, that "Christian Science is not an exception to the general rule, that there is no excellence without labor in a direct line."

It is interesting that at all times Mrs. Eddy withholds the explanations that would make her letters to the Directors class teaching, lest in any way they interfere with the student's necessity for demonstrating an understanding for themselves. She had more regard for the growth of her followers than for anything else, even her own comfort. When she required me to bring her luncheon tray each noon, she could easily have told me that she desired me to make a demonstration that would infuse the food with the spirit of God, since otherwise it would not be acceptable to her, for it might be a channel through which the fearful sense of the cook would reach her; but she left me to find it out for myself, at the risk of her personal comfort.

A copy of a great painting, while correct in every detail, may lack the spark that makes the original great. Matter is a counterfeit, because it is a copy of the creation of God, with the inspiration left out. So, as we restore inspiration to every part of this mortal seeming, it loses its mortal nature, and appears once more as it really is, the perfect creation of Mind.

Had Mrs. Eddy made this explanation in regard to the food I carried to her, she might have had a pleasanter time, but I would have lost the opportunity to grow spiritually through discovering this point for myself,

and demonstrating from my own convictions.

Mrs. Eddy could have filled her letters to the Directors with precious spiritual teaching that would have supplemented that in Science and Health; yet how scanty of spiritual pearls they appear to be. Without doubt she did not intend to make her Directors helplessly dependent on her. She knew that artificial feeding belonged only to the infant stages of one's growth.

Once a man undertook to raise a baby robin. For one year he fed it worms by hand. Then when he was called away for a few days, he left the cage well stocked with worms. When he returned he found that robin had not eaten one, and was almost starved. It had never learned to forage for itself.

How much growth do students gain by the artificial feeding in our organization, where, for instance, a lecturer drops spiritual truth into their minds? It takes individual study, determination, the handling of fear and evil, and a consequent effort to reflect God, to enable a student to demonstrate his own spiritual food. Only as he does this, will he gain a growth that is genuine. True growth is not in acquiring the letter, but in imbibing the spirit. See Science and Health, 451:8.

Mrs. Eddy withheld an explanation of her rebukes, lest they fail of their purpose, and the good effect be lost; although on January 2, 1895, she wrote to Mrs. Philbrick, "This is not scolding; it is only showing you your duty, and claiming for once my own individual rights, even as I would do by others whom I ask not to do my work for me." Also, to Helen Nixon on October 1, 1892, "I have to probe many hearts to heal them; but love, love only, drives me to do this . . . and I have to talk and write what God bids me, often when I feel myself praying that this cup might pass from me, yet I yield lovingly, or try to, to the Divine will, -- and do and write and talk as I understand God would have me. This, dear one, is my mission, even if it is a cross under which one may faint as did our Master, yet say -- 'not my will but thine be done.'"

A mother hiring a maid to care for her children, might set a trap for the applicant speaking to her harshly. If the maid lost her temper, it would prove at once that she was not a suitable person to care for children. If the test was explained in advance, the good effect would be lost.

It requires love for one to risk being misunderstood, misrepresented and often persecuted, for the sake of probing error and inculcating righteousness. A music teacher might hesitate to rebuke a pupil who has learned to play a piece perfectly, because it is being performed mechanically and lacks feeling -- the soul or inspiration that is needed to make it art. The child, not understanding, might feel baffled, resentful and aggrieved; but nothing is achieved, no matter how much effort is expended, unless the music is played with expression.

It was a cross for Mrs. Eddy to have to rebuke students, when they had put heartfelt zeal into their efforts. Nevertheless, reproof was necessary, for they were omitting the essential ingredient, namely, God. To Mrs. Eddy nothing was good, no matter how humanly commendable, that did not include the spirit of God.

Because of human resistance, it was a cross for Mrs. Eddy to pull down

the ideals of mortals. With the Master she had to declare, "One thing thou lackest" (Mark 10:21). This was a hard thing for the Master to say, since the young man to whom he said it represented the acme of religious attainment. It was a cross for the Master to set up a standard which the human mind could not comprehend, since he thereby risked being misunderstood. A rebuke of human good, and of material harmony, will always chemicalize those who do not understand. As long as Mrs. Eddy healed human discord, her work was welcomed. It was when she began to be a healer of human harmony, that she came to know persecution and misunderstanding. In a letter to Helen Nixon dated May 23, 1893 she wrote, "My task to lead this 'peculiar people' is inconceivable; it gives me no respite from the cross . . . I seem to be the only one who understands yet what Christian Science includes." On page 214 of Miscellaneous Writings we read, "While Jesus' life was full of Love, and a demonstration of Love, it appeared hate to the carnal mind, or mortal thought, of his time."

When we learn that the cross Mrs. Eddy had to bear was the necessity laid upon her to condemn endeavors that seemed humanly satisfactory (because they lacked the inspirational thought of good), let us remember Martha, of old. Jesus rebuked her burdened housekeeping endeavors, not because it was outwardly unsatisfactory but, because it lacked spiritual thought, or discernment. Martha's work was not done from the standpoint of demonstration, or putting God first.

If puppets should fancy that they operated independently of the operator, the only step necessary to correct this notion would be to get them to perceive and acknowledge their connection with an outside intelligence, which causes them to manifest activity. What value is anything to a Christian Scientist, unless it becomes part of his attempt to return to his recognition of his relation to God, and of his complete control by God? "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8:36). In this case soul might be defined as one's spiritual consciousness of himself in his relation to God as source or Principle. What is service, action, success worth, unless one uses it as an opportunity to restore his soul, -- to gaining his perception of reality?

In her rebukes, Mrs. Eddy never lost sight of the fact that the prime work of a student, is to place himself under the control of divine Mind, by recognizing this control as a present reality. How could she commend any action that neglected this essential effort?

If a cook omitted salt in her cooking, should she not expect to be rebuked, even if the food was perfect from every other standpoint? Mrs. Eddy knew whether what was done for her contained the essential ingredient of demonstration or not, since she had developed spiritual sense to the point where any lack of God could not hide itself from her, by appearing in the guise of good. The more one becomes acquainted with the perfume of roses, the more readily he can detect an artificial rose odor. When one has sensed the odor of divinity, he gradually learns the undesirable nature of all the products of mortal mind; whereas those who have never experienced a true demonstration, may be deceived by the activity of the purified human mind calling itself good. The moment one tastes the fruit of the Spirit, however, all else is seen to be deserving only of being cast out as fast as possible.

Mrs. Eddy was the hardest person in the world to please, and at the same

time the easiest. She could not be pleased with the finest product of the human mind; yet the simplest and humblest manifestation of Spirit was dear to her.

Because this letter of April 30 appointed Judge Clarkson to the Lecture Board, the following bit of history must be included at this point, since a talk he had with our Leader was the occasion of her writing one of her unpublished works, Man and Woman, the title for which was copyrighted December 19, 1900. Under the date of December 7, 1900 in Calvin Frye's diary is the following memorandum in his handwriting: "Judge Clarkson dined with Mrs. Eddy today and after dinner tried to convince her again that she was mistaken, and the Cause was going to ruin, and that men were essential to take the lead of the Cause of Christian Science, and to assert their rights without her dictation. He declared that he and she must come together."

Mrs. Eddy felt at once impelled to write a work, in which she declared: "God is All-in-all. He is masculine, feminine, neuter. He is the Father and Mother of the universe. What need, then, of procreation or sex, since God is the only creator, and all is made that can be made quite unconsciously of sex or gender? Herein we show no usurpation of power on the part of woman, either in the Principle, the rules, or the organization of Christian Science. The equality of man and woman is established in the premises of this Science. God made them male and female from the beginning, and they were in His image and likeness -- not images, but image. In the divine Mind there is no sex, no sexuality, and no procreation; the infinite Mind includes all in Mind."

Judge Clarkson failed to discern that the Cause was being run by a man, but this man was Mrs. Eddy's reflection of the fatherhood of God, and this reflection contained all the wisdom necessary to lead the Cause successfully.

Pleasant View,
Concord, N. H.
May 10, 1899

Christian Science Board of Directors

My beloved Students:

One thing has been delayed for months owing to so much else I have on hand. It is this: to have my hymn "Shepherd, Show me How to Go" either taken out of the Hymnal, or set to better music. It must not be sung again with that tune. When Miss White sang it to me in Concord a few weeks ago in the music, or rather, no music, published in your Hymnal, I was shocked. The spirit of the words was gone.

This is another special order. Remove it from your Hymnal or give music that I will approve. It may be sung as arranged on the sheet music if you desire to have it.

With love,
Mother

N. B. Have this matter attended to in time for your next edition of the Hymnal. I have not heard my other hymns sung according to the music given

them in the Hymnal, but if it is not better than the one I have referred to, they shall all be served in the same manner -- left out of your Hymnal Book -- which certainly would be a disaster to The Mother Church.

Mother

Above all, Mrs. Eddy's hymns contain the spirit of God or inspiration, that heals the sick. So it was essential, that she watch lest error claim to rule out this vital element, by arousing a sense of discord over the tunes.

One might conclude that Miss White herself did not like the tune of "Shepherd", considering it trivial from a musical standpoint, and that thought was what Mrs. Eddy detected when she heard it sung, but could one individual rule the healing spirit out of any of her hymns merely through a dislike of the tune, and in spite of her demonstration to put it in?

The conclusion is, that Mrs. Eddy recognized Miss White as a channel for the opposition to her hymn through an induced prejudice against the music, which was sufficiently widespread that she had to take action against it, lest it prevent the healing effect of the hymn.

It was Mrs. Eddy's task to make a highway for our God, and to keep this highway open; and she has passed that same responsibility on to her followers. In this case, however, she saw that it was not possible to get the students to handle the prejudice against the music; so she had to meet the situation by demanding a new tune. As usual error was endeavoring to place an obstacle in God's highway.

Today, one can gain no hint of this episode by playing the old tunes, since the error was not in the tunes. As a matter of fact students were fond of them, and never gave them much thought. I myself could see only healing in the hymn; and that was what we all were supposed to see and feel.

The musical settings for her hymns provided Mrs. Eddy with a means whereby words that healed were made part of the service. They were beautiful words and they carried a healing message. Without the music, however, they could not have found a place in the service. For this reason the music became important, and Mrs. Eddy had to watch that it fulfilled its function. When she found, through Miss White's rendering of one of the tunes, that error had claimed to possess the music in its attack on the spirit of the hymn, she had to take immediate action.

It is possible to imagine Mrs. Eddy applying this same proposition to Science and Health. Let us suppose that she discovered that error was attacking the book through criticism of the binding as not being in good taste, so that peoples' dislike of it was causing the contents to fail in its healing mission. She might issue a call for students to return all their copies to the publishing house to be rebound; using such a method to circumvent the action of error's opposition to the spirit of her book, as it endeavored to stay its healing influence.

Error's opposition to all that comes from God, as evidence in its action against her hymn, would have ruled it out by attacking the music. She had to

watch lest this prejudice develop to the point where those individuals whom the hymn would bless, were deprived of it; so she corrected the situation by sending the Board this letter in which she made known her wish for a new setting.

Mrs. Eddy's wishes were far from whims. They were edicts based on divine wisdom. The moment a student felt free to disregard them, he became a disloyal student. That is why she said in the Class of 1898, "My children, if you had not seen, I would have had to teach you this. I could not have avoided telling you, that when my students become blinded to me as the one through whom Truth has come to this age, they go straight down. I would have had to tell you."

This same test for loyalty holds good today. It would be animal magnetism that would tempt students to give an outward appearance of conformity and obedience to their Leader, while their hearts were not in harmony with her actual wishes for the Cause. Loyalty requires that a student's thoughts as well as his actions conform to what Mrs. Eddy set forth as the right way.

Because her students in Boston were not always awake to the wiles of the devil, Mrs. Eddy had to take account of any antagonism to her teachings and writings, and wherever it was possible, to silence, or circumvent it. She knew that her hymn, "Shepherd", was a valuable contribution to the hymnal. In fact her hymns constitute the vital part of our hymnal. If even one was omitted, somewhat of their healing influence would be lost. Next to the Lesson-Sermon itself, her hymns are the greatest factor in spiritualizing the thought of the congregations. For that reason she wrote the letter of March 3, 1903 that has been frequently quoted in the Sentinel, to the effect that it would be a good thing to have one of her hymns read and sung about every Sunday. "It would spiritualize the thought of your audience and this is more needed in the church than aught else can be." Yet it must not be overlooked that she wrote the Directors on March 11, "Be ye governed by your own convictions and wisdom in the use of my Hymns," thus throwing the responsibility for the use of her hymns squarely on the demonstration of her followers.

Mrs. Eddy desired the Directors and her students to make their own demonstrations, but she hoped that they would always coincide with hers; and she trained the first Directors in this attitude, until the lesson was well learned. Proof of this may be found in an experience which I had, where on a certain day I received a letter from the Directors, sending me to Tennessee to watch over the shipments of stone for the extension of The Mother Church, and requesting me to stay until the stone had all been shipped. In the morning of the day I was to depart, I received a letter from Mrs. Eddy, inviting my wife and me to Pleasant View for a week's visit. At once I telephoned the Directors and informed them of this letter, asking their advice as to what to do. The reply was, that Mrs. Eddy's invitation superseded their orders.

Here is proof that the Board recognized what they owed their Leader, when they told me that her invitation had precedence over their commission. In this statement they laid down an axiom to serve all Boards for all time. No Board can ever be said to be loyal to Mrs. Eddy, if it turns away either in the letter or spirit, from her, or her wishes. In fact, rightly

understood she is the spirit of Christian Science! The spirit of God was manifested through Mrs. Eddy and came forth as Christian Science. Hence, when one turns away from one of this triad, he turns away from the other two.

When Miss White sang Feed My Sheep for Mrs. Eddy, our Leader saw that she was merely expressing the opposition to her hymn that error was endeavoring to establish, by arguing a dislike for the music. Wisdom told her that the best way to circumvent this would be by demanding a new setting for the hymn, and starting afresh.

A husband may love his wife; yet he enjoys seeing her in a new dress. At times students may enjoy the teaching of Science and Health presented in a new dress, as we find them in Mrs. Eddy's many letters and unpublished articles and books. The teaching is the same but the phraseology being different, is refreshing. In like manner Mrs. Eddy called for a new dress for her hymn, knowing that in that way students would have a fresh appreciation of it. If her people believed that they were getting a little tired of the hymn in the old dress, they would gain a renewed interest in it, especially if the new dress was more attractive than the old.

One might argue that the words of Mrs. Eddy's hymns should carry the music, so that it would make little difference what the music was, since there was healing in all of her poems. But Mrs. Eddy knew the good that a new dress would do, and so Miss White became the immediate excuse for an action that the Directors should always bear in mind. As she so often did, Mrs. Eddy made a move that was occasioned by some small incident or need, which laid down a precedent for the future. Directors may learn from this incident, that one way to keep ahead of the devil, is to put new music to Mrs. Eddy's hymns from time to time in subsequent editions of the hymnal.

It would be absurd to interpret this incident, as merely Mrs. Eddy's effort to have music for her hymn that would please her, or Miss White. Her acts always had a universal interpretation and implication.

Proof that Mrs. Eddy's move had to be interpreted is found in the fact, that if one plays and sings the original tunes in the 1898 edition of the Hymnal, they sound attractive and musical. In fact, one can discover no musical basis for Mrs. Eddy's dislike or denunciation of the setting of her hymn, but her condemnation was not based on anything that formed an intrinsic part of the music.

If one should break an inexpensive vase in a friend's home, and say, "Never mind, I will purchase a new one for you exactly like it," the friend might reply, "But you can never replace it, since it was given to me by my mother who has passed on." The vase was estimated by your friend, not according to its intrinsic value, but by the love and memories associated with it. This illustration should be borne in mind, when one undertakes to understand Mrs. Eddy's point of view. Error was endeavoring to rob her hymn of its precious association with the healing power of Mind, and she discovered it in time to thwart it.

When she condemned the editorial by John Willis that appeared in the Sentinel of September 16, 1905, she criticized it, not for its lack of intrinsic quality, but for this fact that he had not associated it with the spirit of God sufficiently to give it that healing power, which all things must have in order to be truly Christianly scientific. One proof of this

contention lies in the fact that later Mrs. Eddy said to Mr. Willis, (according to the testimony of his wife), that the article was "probably all right". No doubt she saw that Mr. Willis had gone over the article with a "fine tooth comb" and found nothing wrong with it. He had scrutinized his whole Science thought, and found nothing wrong with it, and was tempted to be confused, feeling that either he was off in his Science and did not know it, or that Mrs. Eddy herself was wrong in her denunciation of his editorial. So, to comfort him, she indicated finally that the article was all right intrinsically, which it was. Nevertheless it was the letter without the spirit, preaching without practice.

Pleasant View,
Concord, N. H.
May 30, 1899

C. S. Board of Directors

Beloved Students:

I request that under the present circumstances you suspend the church by-law and without the preliminaries permit Lord and Lady Dunmore's son, Viscount Fincastle, to become a member of The Mother Church -- The First Church of Christ, Scientist, in Boston, Mass.

With love,
Mother
Mary Baker Eddy

There are those who believe that the By-laws in the Manual are irrevocable as far as the letter is concerned, and that under no circumstances should they ever be abrogated; that they came from God and therefore are as permanent as the everlasting hills. Yet no law which appertains to what man does in this Adam dream can be permanent, since the dream is not permanent.

Is it not the spirit of the Manual, rather than its letter that is irrevocable? Mrs. Eddy once said, "The real Christian Science compact is love for another. This bond is wholly spiritual and inviolate. It should never be violated in thought or action even for the sake of maintaining the purity of the letter of Christian Science. For the spirit, the reflection of divine Love, is always more important than the letter."

The spiritual law of God, or Mind, is irrevocable; but the human application of that divine law cannot be said to be eternal or inflexible. Young students in Science feel that any violation of the letter of the Manual would be sacrilegious, and it is well for them to feel this way; yet in this letter concerning Viscount Fincastle, Mrs. Eddy sets a precedent for overruling the minor provisions of the Manual, when circumstances warrant it.

Lord Fincastle was eager to join The Mother Church. As an army man, he was dependent on a leave of absence to come to the Annual Meeting. At the time he was with His Majesty's troops in India, and he made the long trip to Boston merely for the sake of attending the meeting, stayed three days, and then returned. By suspending the By-law, Mrs. Eddy made possible his attendance, which was what he desired.

The Bible warns us that "the letter killeth, but the spirit giveth life." The spirit is always greater than the letter. Mrs. Eddy gave me two commands when I was with her; one to go home and teach Christian Science; the other to write her life. While I have never felt that it was God's plan for me to obey these two commands in the letter, I believe I have obeyed them in the spirit. I have never held formal classes in Primary Class Instruction, but I have taught in a broader and more impersonal way, which bears the same relation to individual teaching that general mental work for the world, bears to individual healing.

In writing these pages I feel that I am obeying both of Mrs. Eddy's commands to me. If I merely wrote the human facts about her life with no effort to interpret them spiritually, one might conclude that I was writing her life. I might be doing so from the standpoint of the letter, but not the spirit. If I did no more than that, I would feel that I was failing her, since her true life and history was mental, not physical, cause and not effect. I have endeavored to obey her commands from the standpoint of cause. Had I written her life from the standpoint of effect, as many others have done, I would have left readers to furnish their own cause, which would be erroneous if supplied from a human standpoint of reasoning.

It required twenty-five years of spiritual growth after I left Mrs. Eddy's home, for me to discover that her true life was a mental one, the nexus of which was a spiritual purity and selfishness of motivation which ennobled all she did, and made it definitely and infinitely wise.

The request to write her life was made to other students, and I believe that by it she meant among other things, that she desired loyal students to record all they knew about her. Even if such writings were never published, the effort to write them would be spiritually helpful to the writer, especially if he therein included an effort to understand her spiritually.

Perhaps Mrs. Eddy was calling upon the Directors to make Lord Fincastle a member of The Mother Church before he had dissolved his membership in the Church of England, which was contrary to the provisions of the Manual. In seeking to understand this move on Mrs. Eddy's part, it is necessary to hold in mind the fact, that she always regarded what was best for her organization in its relation to the public at large. She expected the activities of members to touch the public in a way that would best help them to become interested in Christian Science. She knew that God had given her the truth of salvation, which did not need to be corrected, improved, or doctored-up to suit people. What was revealed to her when she discovered Christian Science, was as correct and metaphysical as what she reflected when she had later attained her highest spiritual sense, and this demonstration occupied her attention all her days after her discovery.

Viscount Fincastle was the son of Lord and Lady Dunmore. The Dunmore family had served in the King's household for over three hundred years, and bore one of the proudest names in English history. Fincastle was the heir of his lordship. Mrs. Eddy saw the great help it would be to Science in breaking down prejudice, to have such a man a member of The Mother Church.

That which stands in the way of the public accepting Christian Science, has nothing to do with its actual truth, utility or value. It is induced prejudice. For this reason Mrs. Eddy was always watching to see how she

could bait the hook of Christian Science, in order to catch more people. Did she not bait her hook with Lord Fincastle?

One value of studying this correspondence of our Leader's, is that in it is revealed her policies, which enable us to know the legitimate procedure when such matters come up again. If a matter is going to be of definite value and to help to bring people into Christian Science, it is legitimate, even if it temporarily runs contrary to established usage, or the minor provisions of the Manual.

The Field must come into an appreciation of the motive back of all that Mrs. Eddy did. A prejudiced and critical thought might feel that in overriding a By-law in order to accept Lord Fincastle into membership she was catering to royalty; whereas one who understands her life, knows better than that. She was using royalty as bait to catch the masses, which was a legitimate move, since the great work of Science is intended for humanity. Jesus indicated this when he declared that he came, "not . . . to call the righteous, but sinners to repentance." (Matt. 9:13).

Thus it came about that Mrs. Eddy was willing to suspend a By-law and establish a precedent, in order to inculcate this vital point. It is plain that God raised up people like Lord Fincastle in order that Christian Science might be given an impetus. His adoption of Science helped to break down prejudice and to encourage many people to join.

The First Church of Christ, Scientist,
in Boston, Massachusetts,
Cor. Falmouth and Norway Streets.
June 23, 1899

Our Beloved Mother:

Your letter to the Directors received, and the work is now being attended to.

Shall we report progress from time to time or wait for you to ask for information?

I ask this because we do not know how mortal mind is working as well as you do, and we do not want to lose the fruition of our labors by any unnecessary act on our part.

Your loving student as ever,
William B. Johnson

Beloved Student:

You alone as students must do this. God demands of me other duties than these. And you must seek wisdom for those occasions - and with faith you will find it. You may report occasionally.

Never report through mail and do not report often. Work out your own salvation.

Mother

Mrs. Eddy's letter to the Directors which is referred to by Mr. Johnson, was undoubtedly one of those destroyed by him at her request, as is described in the introduction to these pages. According to Johnson's recollection, the

letter called upon the Directors to make an investigation into the moral character of Josephine Woodbury, by interviewing those who knew her well. It was necessary to do this work with the greatest care and secrecy, since it was to form part of Mrs. Eddy's defense in the suit for libel, which had been brought by Mrs. Woodbury.

Mr. Johnson's letter must have pleased his Leader, since in it he admitted that the Directors had less knowledge of the workings of mortal mind than she did, which was the fact. Also, he showed that he had thoroughly learned the lesson which Mrs. Eddy so carefully enjoined, of keeping one's plans a secret from mortal mind, lest error thwart them.

Mrs. Eddy was placing definite signs along the path she was traveling, which would enable her followers to walk more surely in that way. Every sign might be said to carry the burden of this refrain, "Reflect wisdom from God; turn to Him for wisdom." In this letter she writes, "You must seek wisdom . . ."

Then she writes, ". . . with faith you will find it." Faith is expectancy, and expectancy makes all things possible in Science. When a practitioner is able to bring expectancy to his patient, the healing is certain. Mrs. Eddy was able to make them this promise because she knew that when the Directors sought wisdom with expectancy, they would surely find it. That they did in this case, is probable, because in 1901 Mrs. Woodbury withdrew her suit.

Part of Mrs. Eddy's great labor was her effort to keep alive to what error was attempting to do, and to meet and overthrow the action and intent of animal magnetism, as it claimed to limit, misrepresent, and prevent truth from reaching its goal, and fulfilling its beneficent purpose on earth. She showed that it is not enough to send out the reflection of God into the world, but that it is necessary to direct it to its finale, so that it reaches its object and accomplishes its purpose, without being reversed, misunderstood, or interfered with.

When she directed Mr. Johnson not to report to her on this secret matter through the mail, she was anticipating what error might claim to do. She once expressed this point in these words, "We should anticipate error; otherwise error will get the advantage. How shall the Christian Scientist guard himself in advance? Ask yourself what mortal mind would do to prevent Truth's appearing in the project about to be undertaken, and then destroy the belief in its power to do anything." She saw that it might endanger her winning this libel suit, if these secret findings by the Directors as to Mrs. Woodbury's moral status, were to fall into the hands of the enemy, and be made public.

Mrs. Eddy's attitude toward all that God gave her to do, was expressed in her own words as follows: "Keep in your own hands the work that God has entrusted to you, and all will be well; for you will, can, hear His voice and none can pluck you out of His hands." It was her resolve to keep under her control all that God gave her to do, and at no point let it fall into the hands of the enemy, mortal mind. For instance, if she had an obstetric case, her way would not be to let mortal mind take charge, while she stood by with the truth, ready to apply it if anything went wrong. She would use the truth to control the entire case, and to rule out mortal mind in every way, so that nothing could go wrong.

In her home Mrs. Eddy insisted that every one of her letters be followed to its destination mentally. She would not permit students to feel that in sending her letters by mail, they were sending that which belonged to God, by a conveyance over which He had no control. Her purpose was to have His will done on earth -- the whole earth -- as in heaven. So she instructed students to put the entire machinery of the postal service under God's control.

I was tempted to feel that she called for a more or less unnecessary protection for her letters. I could not visualize anyone in the Post Office daring to tamper with her letters, or even being interested enough to do so, especially when that one knew the penalty if he was caught; but experience had taught her that when a letter is functioning in God's service, it must never be permitted to get out of His control.

If one cannot conceive of the possibility of animal magnetism operating to divert mail, so that it is tampered with or lost, he will not be able to conceive of how animal magnetism can divert spiritual thought and neutralize it, unless one protected it. Mrs. Eddy hoped that her students would have faith to believe what she said about the mail, and be faithful in following her letters with the realization that they were under the protection of God, and that error could not divert, tamper with, or cause them to be lost; neither could it prevent them from reaching their destination on time and accomplishing the intent for which they were sent. A student who was conscientious in this regard, would be ready to take the same stand in regard to mental work for patients or the Cause, with the result that he would do the same protective work, and thus render his effort effectual and efficient.

It was Mrs. Eddy's wise way to withhold the fact that the training she was giving us was an instruction and preparation for a larger work, and that if we were faithful over a few things, we would be made rulers over many, -- since had we known it, it would have lessened the good effect; but it is evident, that if a student was faithful to her instruction, and obedient to what she told him to do in regard to the mail, he would be preparing himself to be made a ruler over many things in the mental realm. When it came to important work for the Cause or for the world, by neutralizing falsity, or the effort of animal magnetism to hold mankind in mesmerism, such a one would be able to send forth messages of good, and protect them, so that they would accomplish that whereunto they were sent. Therefore, even if the mental work to follow Mrs. Eddy's letters was not too essential, if it was done faithfully, it would prove a blessing to those who did it as well as a training for more important duties.

An interesting incident in connection with Mrs. Eddy's mail occurred when she once wrote a letter to Mrs. Helen A. Nixon. For some reason the date and signature are cut off the original letter, but the envelope is postmarked July 30, 1901. Enclosed with the letter was a slip of paper on which she had written, "Please let me know if you receive this. My letters have been tampered with of late." Then in the body of the letter she wrote, "I want to say your article on that flying visit to Concord does you honor. The good folk of this city are staunch. They are just what they appear to be, New England's genuine stock. I have not had the time to receive calls from them or to return them and their goodness to me is spontaneous. I would dearly love to be with them in society, had I not duties that call me away . . ."

Here is evidence of Mrs. Eddy's wisdom, and also of her strategy. One may believe that this letter was sent as a device, since the people of Concord had treated her with scant respect. Instead of appreciating that she was humanity's benefactor, and had come to put life into religion and to give

reality to a scientific sense of God, they had persecuted her, and made life hard for her. The little slip of paper in the letter tells the story. She expects the letter to be tampered with, so she writes one she would not mind having read, since it was calculated to soften the heart of any Concord resident toward her, to find out how she felt about them, even after the treatment she had received at their hands.

Later it developed that Mrs. Eddy was not wrong in her suspicion that her mail was being read, since I was called to Concord to be present, when Joseph Mann accused one of the employees of the Post Office of such activity, and endeavored to point out to him the serious nature of his error.

One opening and reading this letter would realize that any suggestion that Mrs. Eddy did not like the people of Concord, was false. So it would help to destroy any sense of prejudice, that had resulted from animal magnetism's effort to make the townspeople believe that she held them in disrespect, which would have been a normal reaction, after the way many of them had treated her.

Mrs. Eddy's demonstration of love would not permit her to harbor aught but a forgiving thought. On January 29, 1904 she said to her household, "Wrongs are done to me, and yet I turn right around and do them a kindness; not because I intend to do so, but I cannot help it; I do it without thinking."

Here we have our Leader revealing a great metaphysical point about herself, in a way that to the thoughtless might seem merely a declaration of sentiment, or of an inherently sweet nature. In reality it was her declaration that she functioned under God, so that whatever she said or did by way of treating people in a kindly way, was not because she was a good woman, moral, unselfish and sweet-tempered, but because she had demonstrated God's government to such an extent, that it had become second nature; whatever God required her to do, she had to do it.

To think of Mrs. Eddy as doing good because it was an inherent human instinct, was not the right conception of her. In Christian Science students should not express unselfishness and share with others, just because they believe they have loving natures of themselves; but because they are governed by God. To be sure, they should always act in a way that will call forth human commendation and regard, but they should do it wholly as Mrs. Eddy did.

She made a law for herself that she could not help being kind, because she was governed by a kind God. Christian Science does not merely engender the development of human virtues; it requires one to reflect God. Mrs. Eddy claimed no self-derived virtue. She did not express love from a human motivation of unselfishness and kindness, but from the basis of obedience to God. She did what He told her to do. So when He told her to be stern, she had to be stern, no matter how much she might have wished to be otherwise.

In her famous class of '98 she was asked if Scientists ought to reprove error in others, or if the realization of Love would destroy it without an audible rebuke. She answered, "One of the hardest things I have had to do was to deal with this very question. I would rather at any time dwell on Love alone, and get away from error; but that would not do. It would allow error to increase. Jesus rebuked sharply. I must do so until I arrive at that place in Mind where I cannot see error, where God, Spirit, is All-in-all."

It was wise of Mrs. Eddy to answer the above question, by giving the class a page out of her own experience. The answer thus resolved itself into one of the application of demonstration, where a Scientist would rebuke error in another only when God told him to, but do it always with the love of God back of it. Otherwise it would only make matters worse. One who goes around rebuking error in others, apart from divine impulsion only makes trouble and accomplishes nothing.

No surgeon should attempt to perform delicate operations until he has gained great skill. Otherwise he will only be taking human lives. In Science the necessity to probe sin in order to help mortals, is one that requires even more preparation and devotion to the task, than a surgeon requires to gain his skill.

If we would be followers of Mrs. Eddy, we must follow her in all her ways. We must be guided by God to know when to commend, when to rebuke, when to speak forcefully or when to give the soft answer that turneth away wrath.

Our Leader's own inclination was never to rebuke -- but God required it of her, and it was a cross she had to bear. What she said to the class of 1898 indicates that she wished to open their thoughts to the possibility of God calling upon them to rebuke likewise. If their thoughts were closed to this possibility, they would say, "I will leave rebukes to another. I am not perfect myself; so if I rebuke another, he will only try to retaliate by showing up my faults."

Mrs. Eddy's rebukes did not come forth because she was irritated, or because her pride was hurt. Such a motivation only widens the breach between people and accomplishes nothing constructive. Students should have known how much Mrs. Eddy loved them, and how difficult it was for her to rebuke them; that she did it only for their good. Such an attitude would have enabled them to take her rebukes, and to profit by them. She was scientific enough to rebuke students not for the wrong they had done, but for yielding to the error which made them do it. It is yielding to animal magnetism that inevitably causes one to depart from God's demands. The student is never wrong; it is what he lets in that is wrong.

It is interesting to think that perhaps Mrs. Eddy wrote this letter to Mrs. Nixon as a stratagem, as you might write a letter to a husband whose wife was estranged from you. You would write it in such a way that, should she happen to read it, it might soften her thought, and destroy her prejudice against you.

How alert Mrs. Eddy was to write this complimentary letter, and send it through the Post Office in Concord! If she had had a letter of criticism of the townfolk to write, she would not have trusted it to the mail; but here was a letter, which, if they read it, would cause them to feel that Mrs. Eddy was telling a friend just how she felt about them; so there would be no further curiosity to open her letters.

To return to a discussion of the letter of June 23, one can draw a parallel between what Mr. Johnson wrote Mrs. Eddy, and what every wise patient should ask his practitioner. He should say, "I know that you are turning away from material evidence, in order to rebuild me spiritually. You are restoring to my consciousness the recognition of my perfect selfhood. So I want to ask you, 'How much information do you want me to give you in regard to my human progress? Do you want to know when I feel better or worse? How

often should I bring you down from your spiritual building, to consider the human expression of that building?"

When Mr. Johnson asked, "Shall we report progress from time to time . . ." he knew that Mrs. Eddy's part in building up the Cause was spiritual. She was erecting the spiritual structure. Yet it had to have its human expression that could be seen by the people. It was as much demonstration to bring forth the human expression as it is to heal the sick, in which the world unites in perceiving the exchange of a false sense of man for a true sense.

Thus Mr. Johnson wanted to know how much Mrs. Eddy could touch the material side of the picture without losing her demonstrating thought, since she was the one who was making the demonstration in connection with Mrs. Woodbury. How much could they report and yet not disturb her demonstration?

"And you must seek wisdom . . ." In these words Mrs. Eddy showed that when wisdom governed them, they would consult with her when it was necessary without harm to her thought, and when it was not, they would let her alone.

"Work out your own salvation." Why did Mrs. Eddy end her letter with these words? She knew that every demonstration that confronts students, if properly worked out, becomes a step in their salvation. If the Directors were able to listen to all the testimony and gossip against Mrs. Woodbury, and still know that the error was animal magnetism, while Mrs. Woodbury was in truth a perfect child of God, that would be a powerful influence for good in their lives to forward their growth.

How full of spiritual teaching are Mrs. Eddy's few words to the Directors! Mr. Johnson, as their spokesman, had asked a very natural question, one that is asked often in Science. For instance, a nurse might say to a practitioner on a case, "I know you do not recognize any phase of the patient's error, since in order to heal him, you must make nothing of it. So how much do you want me to tell you about the progress of the case, in order that your scientific thinking may not be affected?"

The patient believes in the reality and existence of disease; and he does not realize that he has an hypnotic effect on all with whom he comes in contact, to influence them to believe in his insanity. In the realm of materia medica it is probable, that there is a greater hypnotic influence exerted by the patient upon the doctor, than vice versa. For this reason a practitioner has to be watchful that he does not come under his patient's mesmerism, and find himself believing in the latter's insane attitude toward himself. It is important for him to decide just how much he wants to be told about the human side of the picture, just as Mrs. Eddy had to decide how much she wanted to be told about the findings in the Woodbury case. She had to be willing to be told certain things that were important to help her, and yet close her thought to any attempt to materialize or hypnotize her thinking.

So-called devil doctors or medicine men have a record of curses among primitive people higher than that of our medical experts. It is evident that their performance is calculated to draw the sick man's thoughts away from his body, so that it is at once relieved. They diagnose the disease as being caused by evil spirits, which must be cast out. This attitude hints at metaphysics, for it explains the cause of disease as being thought laden with fear and false belief turned in. Hence whatever turns thought away from the poor body, relieves it immediately.

The point about the medicine men that has a bearing in this discussion is that they put on a performance of dominant activity that is calculated to prevent the sick man from hypnotizing them with his mesmeric beliefs. Through their frightful appearance and dancing they command attention, never giving negative sympathy to the sick one. A valuable lesson may be drawn from this mode of practice. It hints at more than sheer superstition.

The practitioner must regard each patient as a hypnotist, who will cast a spell over him, if possible, to make him think that to be real which has no existence. The healer's task is to put his weight into the scale of Truth to such a degree, that as light dispells darkness, just so will the mesmerism holding his patient be broken. In order to do this, he must take a stand mentally that is so positive, active and firm, that this reflection of God is found controlling the entire situation.

Pleasant View,
Concord, N. H.
June 24, 1899

C. S. Directors

My beloved Students:

At last I am driven to protect myself with a by-law in order to save our Cause from a new means of destroying it by disgracing Christian Scientists.

Once when I referred to a mistake made by a student he would see it, and kindly apologize. Now he or she does not see it even after again and again being reminded of it, -- hence he does not excuse it. This sad fact indicates a certain downfall for this church. In a quarter of a century I have never seen one failure in this sign. Three years almost I have had no rest from defending our Church and Cause from the blows of two students. But now instead of exposing them and W. specially, I am the one you refer to before the public in a manner that foreigners deem disrespect to Leaders, and such it will appear, although I know it is not intended for that.

With love,
Mary Baker Eddy

My dear Student:

Read this letter in public meeting and please say to Mr. Nunn that I thank him for his kind article in reference to me published in the Boston paper. It is best to have this By-law, but do not publish it in our periodicals. Put it in the Manual. So many students yield to the tempter and forget my warning voice, this By-law is all that can save them on this important point. When another comes up then we must have another by-law! Alas for the Sleepers and for me!

Mother

In all countries are found dissatisfied individuals who endeavor to overthrow the established order, and laws have to be passed to restrain and punish such subversive activities. No human laws can be passed, however,

that will punish or correct wrong thinking. In Science we learn that wrong thinking is the wellspring of all wrong action. Mrs. Eddy came forward with divine laws to punish and correct this thinking.

In Science, just as every yielding to mesmerism is sin, and every thought that excludes God is fear, so, every deviation from the truth about man, is malpractice. Hence, the only possible way by which a Christian Scientist can be loyal and faithful to God, is to daily protect himself from malpractice. Mrs. Eddy had done her best to call for such protection from students; but their indifference finally compelled her to write this letter, and to frame the By-law, Alertness to Duty.

What was Mrs. Eddy referring to in this letter but indications of unhandled error? When someone with a physical problem finds it aggravated during a church service, that is an indication that the church members are lacking in demonstration, since in the atmosphere of God such a result could not possibly take place. The Mind of God always sustains, improves and heals. It is the Healer of disease, and never the producer of it.

In this epistle our Leader gives a little pen picture of a situation which was new in the history of the world, namely, reasons for making of a law that would remind students to protect their thinking from aggressive suggestion, so that such error would not be able to gain entrance to the point, where they would find themselves acting upon it.

There were lies about her and her students being aired in public at this time, which Mrs. Eddy deplored. The old Quimby controversy was being revived, as well as accusations being made that she had issued certificates of the Massachusetts Metaphysical College which were illegal. Gossip had it that she was afraid to set foot in Massachusetts, lest she be arrested. She knew that whatever reflected upon the consistent living of a Christian Scientist which the teachings to which he professedly adheres, would bring disgrace to the Cause. Christian Scientists are not supposed to squabble among themselves; they are not supposed to have bickerings. If the public should learn that such things ever took place in our business meetings, it would bring shame and reproach on Christian Scientists. To Mrs. Eddy all such matters spelled unhandled error. All that takes place in our organization that is not right, is unhandled animal magnetism, which has for its purpose the disgracing of Christian Scientists, and the belittling of Christian Science, so that instead of being recognized as the way of salvation, it will be thought of as another "pipe dream", -- that does not fulfill its extravagant promises.

In writing this letter, Mrs. Eddy was outlining the evidence which had proved to her that there was a lack of watchfulness and demonstration on the part of the students in Boston, and she hoped to make this clear to them. She perceived that the object of animal magnetism was to disgrace students in the eyes of the public. Up to this point, when students made mistakes and had them called to their attention by the one who was capable of recognizing them, they apologized. But now they were not doing so; therefore, she knew that they were not normal. This indicated that they were under the influence of a claim that made them a danger to the Cause, since no one could foretell what they might do.

Today the Cause is so large, that the loss of one branch would have little effect on the public, since it assumes that the Movement is prosperous as a whole, and that in general its adherents are living up to its demands.

Outsiders are easily deceived when everything appears to be prosperous externally. The disgrace which Mrs. Eddy speaks about in this letter might be an actuality in the Cause today; yet because it did not appear, non-Scientists might believe that all was well. In its formative stages, however, error in one branch might have had a serious effect on the whole plant.

Thus when our Leader wrote, "Three years almost I have had no rest from defending our Church and Cause from the blows of two students," she might have said that there are two branches on the tree, the actions of which threaten the harmony of the whole. Today the error that used those two individuals, has evolved into an impersonal claim of opposition to the truth, which must be met daily by all faithful members.

Mrs. Eddy lived close to God, so that she was in touch with Him constantly. This is illustrated by the planes whose pilots keep in touch with their commanding officer through a radio connection; it seems almost a fulfillment of Psalms 139:7-10.

Mrs. Eddy knew that the world's attitude toward her would be more or less influenced by that of her own followers. If her church considered her to be all that she should be, living a consistent life that was close to God and governed by Him, the public would know this. Contrariwise, it would also know if her followers questioned the Leader's authority and wisdom.

Mrs. Eddy was never defending herself; she was defending that which God voiced through her. Therefore, when the students failed to support her, when they did not accept what she said as coming from God, or refused to believe that her inspiration and nearness to God made possible a wisdom that alone could bring success to her great church, she knew that they were turning away from God. The most serious effect would be for the public to discover this, since as a result they would attempt to defame and dethrone the Founder.

No country can be any more prosperous than its ruler's ability to make it so. No church can be any wiser than its leader. Therefore, when the students doubted Mrs. Eddy, it was a blow that struck at the very heart of the Cause.

One trouble was that the divine direction differed so much from the students' human opinion as to what should be done, that they often endeavored to over-ride what God told Mrs. Eddy to do. Today it is difficult to appreciate what she endured, in her attempt to establish the importance of embodying in the organization everything that God said to her.

Mrs. Eddy knew that she was right, because she tuned in to Principle, that is always right. She also knew that students, freed from the adverse influence of animal magnetism, would recognize the divine nature of her leadings, and be avid to embody them in the Cause. The great obstacle in the path was animal magnetism. What was more logical, therefore, than for her to write a By-law that made the handling of animal magnetism obligatory? What else was there for her to do, when the situation reached the point that, when she accused students of being handled, they challenged her and refused to acknowledge what she said?

At this point it was essential for Mrs. Eddy to pass a By-law requiring that students protect themselves daily from animal magnetism, on the basis that if they do not, they are handled by it. Certainly it is true that a

student who does not protect himself daily from this influence, is handled by it, and when he does not know this fact, he is in the very depths of its control. To be under its claim, and not to know it, prevents one from doing anything about it.

Mrs. Eddy saw that if the students would accept and believe that this new By-law came from God and so must be obeyed, then even those who did not know that they were handled by animal magnetism, would discover this fact when they took up work against it, because of the change in thought which would take place in them as they were successful. If one should know the circumstances that led up to the passing of this By-law, as touched upon by Mrs. Eddy in this letter, he might feel that they were not sufficiently aggravated to warrant her being so stirred, and to assert, "Alas for the Sleepers and for me." But the axiom is true that straws show which way the wind is blowing, just as accurately as does costly scientific apparatus.

Had we been present at this time, we might have felt that what the students were doing, was not erroneous enough to explain Mrs. Eddy's attitude. It might have appeared to us as if she were exaggerating and inflating error. Yet, it would never be so asserted that an Indian was exaggerating when he pointed to the way his enemy had gone, with nothing more than a bent twig or a bit of pressed turf on which to base his deductions. His knowledge of woodcraft would enable him to gain direct and important information from simple signs.

Mrs. Eddy was skilled in what might be called mental woodcraft. Therefore, the signs which she described in this letter were enough to tell her much, and required of her immediate action, in order to prevent further disruption. She was like a cook who did not wait for a pot to boil over, before she turned down the gas. The history of Mrs. Eddy's founding of the Cause is full of instances which when translated by understanding, indicate her awareness of what might have taken place of an unhappy nature had not something been done to prevent it. So she applied the antidote and saved the day.

If one reading this letter should undertake to delve into past history, in order to discover the enormity of the error Mrs. Eddy was describing, he would doubtless be unable to do so. She did not wait until error got out of hand before she took action. She took it in its incipiency, while she could handle it. She tossed the egg of animal magnetism out of the nest before it had a chance to hatch! For this reason little things meant much to this one who was well versed in the craft of Spirit. Once she said, "I pray and watch in the little details; someone must, as good is expressed in the minutiae of things." One writing of her life from a human standpoint, would discover happenings where he might conclude that she was often disturbed over trivial matters, and was over-careful and punctilious about little things; but to her Christian Science was a preventative as well as a curative -- a prophylactic as well as a therapeutic, as she writes on page 369 of Science and Health. A small damp spot on the ceiling would be enough to tell a plumber that there was a leak, which, if it was not repaired, might cause the ceiling to fall. When Mrs. Eddy saw a slight indication that the students were yielding to animal magnetism, she realized that at that point the organization might not be founded properly, and so might fall at a later period. She was careful, therefore, beyond our conception of carefulness, that every step be sound.

Mrs. Eddy was not concerned over outward effects of themselves, but only as they indicated that a student was handled by animal magnetism. When she

became distraught over the members of household, it was not because any had done or said anything wrong as the world thinks of such matters. Rather was it when she saw them handled -- taking pleasure in human harmony, or off guard -- which indicated that they were unaware of the fact that they were entertaining the devil, that she went into action.

It was often difficult for students to gain a clear conception of why Mrs. Eddy wrote letters of this kind, or rebuked them in her home. The Board might well have said, "When have we referred to her in public in a manner that foreigners deem disrespectful to Leaders?"

Error operated in regard to our Leader in two ways: it suggested to those who did not know anything about her private life, that she was like the Master -- as indicated by the Bible -- practically perfect. It suggested to those who knew her and came in contact with her, that if others knew her as they did, they would not hold her on a pedestal. Out of loyalty and gratitude, however, the latter determined to hide from the world the fact that she was not always the Christian she pretended to be.

These errors will be perpetuated as long as those who know the facts about our Leader, or have them in their custody, endeavor to hide them, and thus to keep the body of Christian Scientists still believing that she was a humanly perfect or good woman. Good she was, but on a plane higher than the human standard. There is nothing in her experiences of which any student need to be ashamed, -- as she herself declared in the preface to her biography. But her good was often evil spoken of, as the textbook says.

The Bible is full of records of things God is supposed to have done, of which His followers could be ashamed, since they seem far more blameworthy from an ignorant human standpoint, than anything Mrs. Eddy is accused of doing. God is exonerated only when one sees that such incidents took place in the order of divine Science, the operation in the human unchanging and eternal good. Likewise students must learn that the same thing is true of Mrs. Eddy's experience, and how can they learn this, unless as advanced students, they have the privilege of delving into her life from a spiritual standpoint, through access of her private letters and papers and the recollections of students?

The archives of The Mother Church should not be a grave, where things about our Leader that do not appear to redound to her glory are to be buried. All things in her life may be explained spiritually. Her life appears contradictory and inconsistent only because she walked in God's ways. The same demonstration to understand the actions of the God of Scriptures, will make Mrs. Eddy's life plain, and show that nothing occurred therein that was not in line with good, and does not redound to the glory of God.

One might aver that the conceptions in regard to animal magnetism which Mrs. Eddy set up, are unreal, according to her own logic, since they appertain to what she declares is unreal; but she did this for purposes of instruction and correction, to enable students to meet and master the unreal. A father might fire blank cartridges for the purpose of teaching his son how to be steady and fearless under fire. Part of Mrs. Eddy's purpose in writing such sharp letters as this, was to train her students to stand up under the barrage of animal magnetism, which she knew would assail them on the road from sense to Soul.

The holes in a cheese grater provide the roughness that grates the

cheese. Mrs. Eddy injected into the experience of her followers many seemingly needless demands -- yet these demands were designed to help them to break up mortal belief more effectually than could be done with the smooth surface of human harmony. Now that our Leader has gone from our sight, we must watch lest error attempt to smooth down these rough places, with the suggestion that they represented the personal idiosyncrasies of our Leader which we should hide in the archives.

The students of today must watch lest they repudiate things Mrs. Eddy set forth, because they fail to recognize that these admonitions followed out have value as setting up exercises, training one to think in terms of mental causation. The suggestion that Mrs. Eddy was fearful in regard to animal magnetism herself, and set forth unnecessary fears, would cause students to repudiate many of the claims she made. They would then resemble the child who decided not to pray on a certain night, and if nothing happened, never to pray again. When they find that nothing happens when they cease to assail animal magnetism, they cease their efforts.

Mrs. Eddy knew that inactivity of thought represented the state in which mortal man is easily mesmerized. He may yield to such a condition without any definite discord resulting, but in it he has no protection against his so-called human destiny which leads to the grave. For the child not to pray one night, would not bring about an immediate obvious result, since the effect of turning away from God is more subtle and undermining than that. Not to play the mental scales Mrs. Eddy left her students, would represent a spiritual loss comparable to a loss of the ability to play the piano, coming to a pianist who refused to practice scales any longer. The deterioration would be gradual.

The student who is glad for an excuse to be able to fancy that things are going well, because they are smooth on the surface, and drift along, believing that his spiritual growth is as rapid as that of one who is taking advantage of what Mrs. Eddy taught about animal magnetism, is one who will ere long be stalled in the ruts of a human destiny, as definitely as though he never heard of Christian Science. Adherence to harmonious falsity is more enslaving than bondage to inharmonious falsity.

Mrs. Eddy was constantly writing to the Board of Directors to do special work. Later we find her appointing them as a committee to work on the weather. Such a plan illustrates some of the mental scales she outlined for them to play, which today should not be neglected.

Mrs. Eddy's insistence that students follow mentally, the important letters which she sent out, was part of her intention to set up hypothetical situations for their spiritual growth. When one follows mentally every important letter he sends out, he will thereby help himself to form habits of daily mental work. Our Leader insisted that students regard mortal mind as the devil, so that they would constantly work against its various phases. She knew, however, that an impersonal mortal mind might seem intangible as an object to work against, so she set up targets for them to shoot at. Roman Catholicism may be no worse, as far as Christian Science is concerned, than any other system of religious thought holding divergent views; but it provides a thought-arresting target to shoot at, because it corresponds to an epidemic. It is hypnotism rampant in the mental realm in the name of good. Where one would not feel an urge to work against the grippe if only a few cases were reported, he might rise up and work vigorously, if that disease assumed the proportions of an epidemic.

The daily playing of Mrs. Eddy's mental scales would never be a waste of time, since every protest we make against false belief is valuable. To assume that a letter that one is sending forth in God's service, is in danger while in transit, may be a belief; the weather expressing extremes in heat or cold, dryness or wetness, wind or snow, may be a belief; to feel that an evil influence is emanating from a religion that is supported by millions of sincere followers, may be a belief; the whole mortal existence is a belief, or dream; but mortal man must awaken from it. Hence, whatever he does that tends to reduce any part of it to an illusion in his eyes is of value. The habit of defending oneself each day against aggressive mental suggestion, is an important one to form.

The significance of the By-law which this letter inaugurated, lies in the knowledge that every advancing student of Christian Science comes under the fire of aggressive mental suggestion, and that therefore he must handle and silence it every day. It is a thought-arresting proposition for every member of The Mother Church, to realize that he is ever the object of such evil action. One of the heritages Mrs. Eddy left us is the naming of mortal mind as our enemy, in such a way that thought is aroused to the importance of meeting it every day.

While I lived in Mrs. Eddy's home, she contemplated a change in the wording of this By-law, making it read, "It shall be the duty of every member of this Church to daily purge himself of all aggressive mental suggestion and not be made to forget, nor to neglect his duty to God, to his Leader, and to mankind."

This wording brings up the question as to whether evil is something from outside from which one needs defence, or whether it is something from within, of which one needs to be purged.

The metaphysician in dealing with the human mind, must perceive how it claims to work. If evil is only a belief, and if error comes to one for life, so that his acceptance of it gives it all the life it has in belief, then, if one believes that he has an enemy from which he needs daily protection, that belief must be his enemy. According to Christian Science, he has no enemies; if he appears to have, they must be of his own imagination.

The little girl who drew a lion on the blackboard, and then was so afraid of it that she did not dare to approach near enough to rub it out, illustrates how mortal mind evolves its own conceptions of evil, and then becomes afraid of them. It is evident, therefore, that "purge" was the better word for Mrs. Eddy to use in this By-law. The little girl would have to be told that she needed to purge herself of her superstitious and ignorant fear, that caused her to be afraid of that which she herself had produced. When she learned that it was simply a product of her own imagination and therefore could not harm her, she would no longer be afraid.

In going over the Manual to revise it, as Mrs. Eddy so often did, she realized that she might help to prevent students from making a reality of animal magnetism, by changing their objective from one of defence against an external enemy, to that of purging themselves of an internal belief.

The question arises, however, whether it is not as unscientific for a student to believe that he has an enemy within of which he must purge himself, as to believe that his enemy is one from which he needs defence.

The first proposition is nearer the truth about the lie than the second. The lie about the lie is that error exists, and appears as an objective reality from which we need defence. The truth about the lie is, that it is merely a false belief of which we need to be purged. The truth about Truth is that God is All, and we have no enemy; hence, no evil exists from which we need defence or to be purged.

If this line of argument is true, then why did not Mrs. Eddy retain the word "purge", if it was a more scientific conception than the word "defend"? In Science error is disposed of by being reduced to nothing; yet it is also true that one cannot make nothing of that which he fears and hence cannot face. The first thing a student must learn, therefore, is that every day God is with him; that the law and power that moves the universe, and holds the earth in space, is working in his defence. He must know that all the law that exists is working with him; there is nothing working against him.

When the enemy came out against Elijah at Dothan, his understanding of the nothingness of evil was his sufficient protection; while his servant was so afraid, that he had to see the chariots of God around about Elijah, before he could master his fear. Mrs. Eddy recognized that the Manual would meet the majority of members at a point where, because of the enemies apparently confronting them, they would believe that they must have the mighty power of God with which to fight them.

If the student is unable to make nothing of an error, -- since he cannot face it because he fears it, -- then the first step must be to destroy that fear. The way for him to do this, is to feel that the reserves of God are present to work with him, -- ten thousand legions of angels, -- that all the power there is, is on his side, and that there is, or can be, no human creation to stand before the might and power of God. Then, when his fear is destroyed through this realization, he can perceive that the error is wholly false belief. That enables him to make nothing of it, and to realize that there never was an aggressive suggestion from which to defend or to purge himself.

As Mrs. Eddy prayed over the Manual, she saw that perhaps the word "defend" might cause students to build up a belief that they had an enemy against which they needed defence, when in reality all error is nothing. So it came to her that the word "purge" would perhaps convey less of a temptation to think of error as a power. On second thought, however, she perceived that the By-law would meet most students at the point of growth where it was first necessary to build up faith in the power of God. Either word would have been permissible, until the student reached the place where he recognized that there was no error either within or without, that there existed no mind apart from God; hence there was no lie, and no false mind to believe the lie -- no false thinking and no false thinker. At such a point no By-law is needed. It is no longer a requirement for one who has fulfilled its demand. He knows that there is no external enemy to fear nor any mortal mind within to believe a lie.

If you were planning to go to Europe, and I did not want you to go, I might plan a series of entertaining parties that would so absorb your attention, that you would forget or neglect to prepare for the trip. Had you detected my hidden purpose, you would not have been deceived by it.

In Christian Science even the most harmless human enjoyment, if it causes one to forget or to neglect his effort to assimilate his thought to

God, is malicious animal magnetism exercising its deadly purpose to keep God's children away from Him. It is the dragon holding untiring watch, that it may impede progress.

The directors might have expected Mrs. Eddy to be tolerant towards such small mistakes as those mentioned in this letter. But it was through such mistakes that Mrs. Eddy learned the ingress animal magnetism was making on the thought of the students at headquarters, and that they were asleep to it.

Our Leader had taken up the fight against animal magnetism for humanity's sake, and in so doing she had aroused it to active opposition. Hence, she needed all the support she could get from the students she had trained. She had a right to cry, "Alas for the sleepers and for me!" when she caught them napping. Like the Master of old, she found herself having to carry most of the burden alone. She had to do the bulk of the fighting, and it was often a hard matter.

It was a startling statement for Mrs. Eddy to make, "This sad fact indicates a certain downfall for this church." Her experience had taught her that the failure to listen to and to take advantage of what God instructed her to give the students, put the church in danger. For a quarter of a century she had seen every student who took such a stand, go out of Science. Even though error touched them in no other way than to attempt to shut them off from her admonition and advice, nevertheless that was enough to cause them to fall away. Hence her prophecy was a very real one.

Once in a while in Mrs. Eddy's history we find a letter of this nature, which indicates the travail of her soul. In this one she writes of public reference to her, which foreigners deem disrespect to leaders. In our country anyone can say almost anything he likes about the President, but in foreign countries the law may forbid one speaking disrespectfully of leaders. In such countries the way Mrs. Eddy was being referred to by some Christian Scientists, would be deemed disrespect.

Mr. Nunn I knew very well. He was Committee on Publication. In this letter Mrs. Eddy goes out of her way to show appreciation for the newspaper article that he wrote, which presented a true picture of her, and accorded her her proper place in Christian Science history.

Mrs. Eddy was watchful to see that she was accorded this place, not because she wished all the credit she could get, but because she knew that just as the Master was the "way", so she was the "wayshower". As she wrote to William D. McKenzie, "All the people need in order to love and adopt Christian Science, is the true sense of its Founder. In proportion as they have it, will our Cause advance." (C.S. Journal, July, 1936, Vol. 54, p. 185).

The First Church of Christ, Scientist
in Boston, Mass.
Cor. Falmouth and Norway Streets

June 27, 1899

Beloved Mother:

The Directors have elected Rev. Irving C. Tomlinson and Mr. Henry D. Nunn members of the Publishing Committee -- in the places of Judge Hanna and Mr. James A. Neal, resigned, subject to your approval.

Lovingly your Student,
William B. Johnson

My beloved Student:

You have my approval. Moreover also, please say in your public meeting, that I say a vote of thanks and my name with others expressing gratitude for his noble service on Committee and in all his important offices -- richly belongs to him.

With love,
Mother
M. B. Eddy

By precept and practice Mrs. Eddy indicated the importance of showing appreciation. The Directors in Boston are found striving to follow Mrs. Eddy's wisdom and example, when they send letters of appreciation for service rendered by earnest students in the Field. Nothing makes a cook happier or does more to improve her cooking than to show appreciation for her efforts. How else can she tell whether she is pleasing you?

There is a form of animal magnetism that would shut the mouth of praise in Christian Science, and it must be recognized and handled. Students who spend loving effort in preparing testimonies, and wrestle with the devil before they are able to give them, should be thanked by those who have been helped by their efforts. The devil of dumbness should not be permitted to rob our workers of a proper measure of appreciation for work well done.

All students will do better and improve constantly in what they are doing in our Movement, if they are commended by those they respect, when they deserve it. Employees always do better work when they are encouraged and for what they have done that merits praise.

Here was a situation where Mrs. Eddy recognized that the Directors might fail to express commendation, and let these good men who had done noble service, go out of office without a word of appreciation. She knew that we are all prone to take good work for granted. The Directors might not be alert to handle the error that would shut the mouth of praise if she did not direct them to call for a vote of thanks expressing gratitude for Judge Hanna's noble service on the Committee, with her name included. No doubt she indicated the same thing for Mr. Neal.

When I was a member of the Board of Trustees of a branch church, I learned something about this devil of dumbness; so I recommended that whenever a student went out of office, he or she be sent a letter of appreciation for their work. It was a small thing to do; yet a student would

treasure such a letter all his life.

There are many who would be glad to work hard, if they felt that their work was duly appreciated; whereas it would not seem worth while for them to struggle day after day, and wrestle with the devil -- even finding it necessary to work out of sickness and weariness -- in order to serve those who show no appreciation.

Mrs. Eddy implies that it is not enough to feel appreciation; an expression of thanks is important. Certainly it is not enough to feel a kindly thought toward a sick person who appeals to you for help; you must heal him. Spiritual kindness that operates to heal is the right kind. In like manner appreciative thought that takes form in words, is important. Then it fulfills the Biblical admonition to have the words of one's mouth, as well as the meditations of one's heart, acceptable to God.

Pleasant View
Concord, N. H.
July 13, 1899

William B. Johnson
Dear Brother:

Mother requests that you change the last part of the By-law sent yesterday on qualifications of readers to read, "read and spell well," instead of "correctly."

She requests that Article I, Section 5, be amended by inserting after the word, trustees, the words, "nor syndicates." She says the students had better mingle with other people than form syndicates, but better still would it be for them if they would keep apart from all worldly schemes and work with God.

Mrs. Eddy also thinks it would be well for you to frame a By-law that all Christian Scientists who are able shall subscribe for the periodicals that our Church sustains, and that these periodicals shall be ably edited, and kept abreast with the times.

All By-laws should be published in the Sentinel and Journal.
Yours fraternally,
C. A. Frye

What difference would a knowledge of spelling make to one who was called upon to read in The Mother Church? If one was a correct demonstrator of Christian Science, would not one proof of this fact be a good knowledge of spelling, since divine Mind knows all things? When the students in Mrs. Eddy's home were functioning under demonstration, one proof of this fact was that they did their work well, no matter what the nature was. All things are under the feet of him who reflects divine intelligence. For this reason Mrs. Eddy did not hesitate to declare that Christian Scientists should be the best in every department. She told Grace Greene, wife of my first teacher, that they should be the best cooks, the best dressmakers, etc. On page 193 of Lyman Powell's book she is quoted as having said, "If you are an ordinary cook, dressmaker, or milliner, Christian Science will make you perfect in any

of these lines, and everyone should seek to perfect himself wherever he is, or whatever his calling."

From this point of view it would have been consistent for Mrs. Eddy to have required that if a dressmaker was being considered for the position of reader, she would have to prove that she was a perfect dressmaker.

The ability of a student to spell correctly, might be a human indication of a correct demonstration of Science; but further reflection evidently caused Mrs. Eddy to realize that to require readers to be correct spellers, was placing the standard too high, and that the ability to spell well was a sufficient requirement; yet those who read this letter will realize that it is proof that she hoped the time would come when there would be sufficient breadth in the students' use of demonstration, so that one fitted to take the position of reader, would have brought out human excellence, whatever his calling was. Dominion over the whole earth is one of the ways whereby we prove man's sonship with God.

Because everyone who came to live at Pleasant View was required to extend his use of demonstration, the name, Pleasant View, should be used to symbolize this enlarged view of the use of God's power. Every student at some point in his growth is called to Pleasant View, and the way he may determine his readiness for this higher call, is to ask himself if he is beginning to perceive the importance of employing Science in every direction, and of using every activity in his life as an opportunity to develop spiritual thought. In this way Pleasant View will remain a symbol of a state of growth which should be a goal for every advancing pilgrim. Is it not a pleasant view, to contemplate doing all that one has to do, from the standpoint of divine Mind, rather than the limited human sense of mind?

Part of Mrs. Eddy's discovery along the lines of dealing with the human mind in others, was the fact that there is a claim of mass mesmerism, or personal contagion, to counteract. The Bible recommends that we all become kings and priests unto God -- that is, that we make our individual demonstration of reflecting Mind, and then of putting it forth with authority. Mrs. Eddy's advice in this direction was valuable, that "the students had better mingle with other people than form syndicates, but better still would it be for them if they would keep apart from all worldly schemes and work with God."

The Bible warns us to keep unspotted from the world. In Exodus 12 we are told to eat the passover in haste. One can pick up a live coal without being burned, if he does it quickly enough. In handling error, we must touch it lightly and leave it quickly, lest we thereby make a reality of that which we are striving to destroy. So, to refuse to enter into worldly schemes, would be an indication of the student's recognition, that in coming in contact with mortal mind, he would be skating on thin ice, and he must keep his speed high, in order to pass over it safely.

The dictionary defines a syndicate as a group authorized to perform some object. It is possible to discuss many things in the Christian Science organization under this head, even the organized distribution of literature. If such distribution was carried on by the human mind, it would be a worldly scheme, and deserve Mrs. Eddy's rebuke, as being an infringement of this By-law.

Another interpretation of this By-law would cover the attempt to make money, by exploiting one's membership of The Mother Church in any way; and yet one need not stop there, since it could be interpreted to forbid the students of any teacher banding together in a branch church, in order to accomplish what the teacher desires. The larger application of the By-law would be, that it forbids any form of activity among the members, any use of the organization to accomplish anything, apart from demonstration. The error of using group power to effect ends, is that by the use of such a method, members rely on it to the point of neglecting to use demonstration. In this way they fail to use the church problems as a means of spiritual growth.

If Mrs. Eddy were present today, she might discourage the forming of metaphysical committees to work mentally for the Cause in various ways, not only because it was difficult for her to find students who could work together in the one Mind, but because the moment it is known that there are committees whose duty it is to do mental work for services and lectures, the rest of the membership is tempted to sit back contentedly in the assurance that they do not have to do such work, since there are others who are doing it. Each member must always feel that his individual duty to God includes the responsibility for carrying on mental work for the services and lectures. The formation of metaphysical committees is apt to dwarf this sense of duty.

Anything becomes worldly in Christian Science, when inspiration is omitted. A Reader becomes worldly, when he fails to put inspirational thought into his reading. Any group effort to advance the Cause, becomes worldly, if it is done without inspiration.

Thus the forming of syndicates tends to exclude spirituality and spiritual growth. This would not be true if students could be trained to work together in groups in the one Mind; but Mrs. Eddy's experience was that group effort carried a greater temptation to exclude divine Mind, than did individual effort. The reason is plain: When one is working alone, he knows that without the greatest adherence to divine Mind, he cannot possibly be successful, because of the magnitude of the claim of error that confronts him. When students banded together in groups, however, the temptation comes to believe that their work carries weight and effectiveness through sheer numbers. This By-law, therefore, tells us that where two or three are gathered together, but not in My name, they should separate. Mrs. Eddy found it necessary to discourage the humanly natural idea of effectiveness through numbers, since she saw that it would tend to rule out inspiration.

The instance where the Directors sent Mrs. Eddy a list of possible candidates for the position of First Reader, is a case in point. Her immediate repudiation of the entire list, which I witnessed, was proof that in the selection the Directors had omitted the cardinal rule of Science. When she refused to accept the work of a maid, who cleaned her room without demonstration, you may be sure that she would not accept a list of names for such an important position, selected without demonstration.

In a sense the Directors broke this By-law relative to syndicates, when as a group they selected names, feeling that the weight of their unity of thought in picking them, was proof that they were suitable, apart from making the demonstration to know the one God had selected.

All they had to do to please Mrs. Eddy, was to listen for God's voice in the matter. When He told them who the right one was, there would be but one name on which they would all agree, if they were of one Mind.

When church members use political methods to influence the vote of the membership, they break the spirit of this By-law in regard to syndicates. In Science we are not supposed to have human opinions. Rather are we required to cast them out. When we attend a business meeting, how is God going to get into the meeting and control it, if we do not? The meeting is held in order that God may run the church and help the members to decide what is right. The act of striving to let His will be done on earth as in heaven, means the spiritual growth of those who do it.

When one wonders why Mrs. Eddy did not make the matter of this By-law clearer, he must remember that the effort to ascertain her thought in it, would mean spiritual growth; and if it had a divine impulsion, then if one sought wisdom from God, he would know what that impulsion was. Spiritual sense understands that which is dark to material sense.

She says "the students had better mingle with other people than form syndicates, but better still would it be for them, if they would keep apart from all worldly schemes and work with God." In these words Mrs. Eddy indicates that the activities of a student in order to be right, must emanate from individual demonstration, but that there may be an intermediate condition that is a step in the right direction.

There are always branch church members who seem by a perverse nature to be on the wrong side of every question. The human tendency is to keep aloof from such individuals, and to form groups, where a number of members agree on measures, hoping by this means to prevent the former from getting control. Yet these perverse members are our brethren; so Mrs. Eddy knew that it would be more Christian to mingle with them and to show them the right way, than to form groups or syndicates against them, in the effort to keep them from holding sway.

Animal magnetism will suggest oftentimes that certain members are trouble makers; so that it never occurs to one that such may actually be striving to be good* Christian Scientists, and to live up to his or her highest light. Certainly it would be better to talk with such members and mingle with them, than to stand aloof and form groups against them. It would be no stretch of Mrs. Eddy's advice, to believe that she hoped that by such mingling, the animal magnetism which would argue factions and feuds, in order to divide and conquer, would be rendered void.

When a member makes up his mind that others are not what they should be, he unconsciously malpractices on them, and opens himself to additional opinions to confirm his bias. If he made the effort to mingle with them, he might find that they were amenable to the right, and his whole opinion change.

Thus, through Mr. Frye, Mrs. Eddy conveyed the thought that it were better to talk with erring members, and to strive to help them to see the better way, than to form groups or syndicates against them; but best of all is one's effort to keep apart from all worldly schemes and to work with God. The organization is worldly in the sense that its activities concern this

human world. So, when members combine with their brethren to prevent others who are wrong, from achieving their goal, that is a worldly scheme. Yet, when they take the better way, and mingle with their brethren, so that harmony prevails, that is still a method of this world, but on a higher plane. The third way is to keep thought above all human ways and means, and just work to bring God into the church and its meetings, in order that He may govern. The first method is a human attempt to thwart error; the second carries a helpful motivation, but the third is the scientific demonstration that establishes the presence of God, in order that His Mind alone may prevail.

In Judges 7 we read, that when Gideon went forth to meet the Midianites, he was told by God to direct every soldier who was afraid to return home. Twenty-two thousand out of the thirty-two thousand went home. This might seem like a disastrous weakening of the army, until it was realized that those who were afraid were not only of no value in battle, but would inculcate others with their fear, since fear is always contagious.

Gideon's experience illustrates Mrs. Eddy's advice about syndicates, since his first trust was in a syndicate. He hoped to prevail by sheer weight of numbers. So God called him to reduce the number, "lest Israel vaunt themselves against me, saying, Mine own hand hath saved me." In like manner, Mrs. Eddy hoped to shake the trust of her followers in their ability to accomplish things in her Cause, through numbers, or the building up of groups or syndicates, which would have apparent power to prevail through quantity. Students must be checked, when they are found trusting in the efficacy of group influence rather than demonstration.

God then directed Gideon to take a second step, before his army was ready to go forth to battle. Each man was required to drink at a spring. Those who bowed down to drink were sent home, and only those retained who lifted the water to their mouths. The three hundred thus chosen became the famous Gideon's band. When Mrs. Eddy said that the best way was to keep apart from worldly schemes, and to work with God, she was indicating that mingling with fellow members in order to bring out harmony, was bowing down to mortal mind methods. If water stands for mortal thought, then those who demonstrate to bring thought up to the point of being governed by God, are the only ones who are really fitted to fight the holy war in Christian Science, the war in which the human mind is prepared for elimination, in order that divine Mind may prevail.

What can be said about the necessity Mrs. Eddy found laid upon her, to frame a By-law making it compulsory for students who were able to, to subscribe for the periodicals? It is said that once Mrs. Eddy was asked to say a word to students calling on them to subscribe for the Monitor, and she refused to do so, saying that she could not. This would seem strange in view of the By-law.

Children have to be compelled to brush their teeth, whereas with adults such a duty becomes voluntary. Those to whom Mrs. Eddy was asked to talk about the Monitor, were those who were mature enough to know what was right without being told. They were expected to rise and fall according to their own demonstration. Therefore, it was expedient for Mrs. Eddy to leave such members more or less alone.

The By-law was written for young students who might either forget, or not realize, that the Monitor and other periodicals must be worked for metaphysically. If one does not read them regularly, this duty may be neglected or forgotten. When a member subscribes for the Monitor, it is thereby brought to his attention each day, so that he is constantly reminded of the fact that it is his paper -- it is his gift to the world -- and through it he gives humanity the additional present of healing. The paper itself might be called the wrapping around this gift.

Mrs. Eddy made a gift to the world through her textbook, namely, of healing, and she left to her followers the privilege of also making this same gift to humanity by means of the Monitor and the other periodicals. Thus when people subscribe for them, they receive this healing, if the students have been faithful in doing their duty.

Mrs. Eddy was aware that animal magnetism would argue to prevent the membership from supporting the periodicals -- both from subscribing for them, and from working for them mentally. Yet, those out in the Field might not realize this fact; so the By-law requiring that they subscribe for them, would also serve to keep them reminded of their mental duty, which otherwise they might neglect.

Mrs. Eddy was watchful not to let the world know that the foundation of the success of her Movement, lay in prayer or mental work, since mortals in their ignorance might regard that sort of thing as mental manipulation. They commonly believe that, because what Science teaches outrages common sense, its success must come through hypnotism. Yet, this criticism against Mrs. Eddy has largely died down, proving that she was successful in keeping the essential point more or less hidden to mortal mind. She might have worded the By-law that the students do mental work for the periodicals, and it would have accomplished the same purpose; but it would have exposed that which she desired to have kept hidden. She could talk it to her students, but she kept it from the world.

In like manner she hid from Catholics her metaphysical attitude toward their doctrine, by being as loving in her human attitude as possible. At times she went out of her way to say nice things about them, in order to neutralize the untimely remarks that her students made. Those who discuss Catholicism in an unkind way, only serve to create prejudice against their own religion. Today students should take their cue from their Leader, and as citizens who appreciate all endeavors to do good, they should tolerate other forms of belief, and be friendly with their adherents. It is only in their mental work, that Christian Scientists should take up the Catholic thought as an error to be overcome by Truth.

The same argument holds with children who are taught in Science to love, honor and obey their parents. As they mature they come to realize that the parent thought is a channel through which much error comes to them -- that they are affected through sympathetic fear, unless they protect themselves against it. Mrs. Eddy taught many things privately, which she could not give forth to the world.

The By-law requiring support for the periodicals is for the "babe in Christ", who is helped by being required to do things from a sense of duty. In this way he is encouraged to form good habits among constructive lines.

Yet, if those who become "men in Christ" continue to support the periodicals from a sense of duty, they may cease to be benefitted by so doing, since the higher demand on them is for mental support -- an obligation they cannot neglect without retarding their growth.

Everything conveys thought. Our Monitor is not sent forth merely to give news to the world; it is primarily an antennae over which we send healing. For that reason it must be worked for, as one would work for a sick patient. Students are doing their duty in this direction, only when every receptive reader of the paper is touched with a spiritual thought.

One purpose of the Manual is to prepare the human sense of mind for disposal. If a student feels a disinclination to support the periodicals, he should know that this suggestion is the result of animal magnetism. If he handles it, he will receive the blessing that always follows a triumph over error. Yet, when one reaches the point of growth where he is expected to handle error without the aid of By-laws (while he does not disregard them at any point), he should find himself supporting the periodicals voluntarily, rather than from a sense of duty.

A man training to be an acrobat wears a harness, which keeps him from falling as he tries to turn summersaults in the air. He no longer wears the harness, however, when he can turn them without danger of falling. The Manual requires one to act in the right way, before he has reached the point where he does so as the result of his own demonstration and spiritual growth.

When a student does his part in impregnating the Monitor and other periodicals with a healing thought, it follows that he will subscribe for them, because he himself desires to share in the blessing of healing.

Pleasant View
Concord, N. H.
July 18, 1899

The First Church of Christ, Scientist
Boston

Beloved Brethren:

So long as the News-letter keeps free from matter injurious to the Cause and stands as nobly out as it now does in defense of Truth, publish nothing in the Sentinel or Journal that shall stop the patronage of that paper. But if matter gets into it that is injurious to the Cause, then first rebuke the editor; tell him his fault and call his attention to this fact, and say if it is not discontinued you must publish your dissent to its patronage.

With love,
Mother

In connection with this letter it is necessary to quote the second editorial from the November, 1899 issue of the Washington News Letter of which Oliver Sabin was the editor. It was headed "Interesting Correspondence".

"We give below some letters which we received from Mrs. Eddy and one she wrote for 'the other fellow' to read:

THIS IS A SWEET ONE

Pleasant View, Concord, N.H.
January 11, 1899

Colonel Sabin:
My dear Disciple:

Your kind note and newspaper article with editor's liberal introductory, received. Accept my thanks. I have watched with tenderest care the enlargement and progress of the News Letter, and it is, as I expected, a good thing to have two or more weeklies extant spreading the gospel of Truth. Competition that is friendly and wise energizes the latent good in editors and authors.

God bless you and spread your paper over all lands.

With love,
Mother,
Mary Baker Eddy

The next one is a horse of a different color. It was written to the 'Field'; and as the Field is what the lawyer would say of a corporation, 'has no soul', everything counts. We copy from the Christian Science Sentinel:

TO THE FIELD

January 10, 1899

Dear Editor:

Having received a letter from Capt. John F. Linscott, C.S.D. of Washington, D. C., on or about May, 1898, informing me that Colonel Sabin, of that city, editor of the Washington News Letter, had become a Christian Scientist, and by reason thereof had lost the principle patronage of his newspaper, I immediately requested all Christian Scientists to subscribe for said newspaper one year. In a letter Colonel Sabin pleasantly assured me that their generous subscriptions had resulted in the present prosperity of his paper, I had never heard of Colonel Sabin up to the above named date, and have never had the pleasure of meeting him.

In answer to the question from the field, 'Are Christian Scientists under obligation to continue their subscriptions to the Washington News Letter?' -- they are under no further obligations to me.

Mary Baker Eddy

The aftermath of the letter to the 'field' was not good. As the politician would say, 'It was giving it to the other fellow (News Letter) in the neck.'

The people so misunderstood her that they commenced at once to work against the News Letter, and said its editor was a Jew.

'It was only a dagger wreathed with roses; the steel was under the flowers.' 'A damning with faint praise.'

WRITTEN FOR US

It is a pleasure to return to the domain of private, 'eye-to-eye' correspondence, where all formality is laid aside, so we can write just what we think:

SHE REALLY MEANS THIS

Pleasant View, Concord, N.H.
July 19, 1899

My dear Colonel Sabin:

About one year ago I asked my church to help you financially. Now I have asked them to continue to patronize your newspaper and to help you spiritually. I did then, and do now, what I do for your sake -- to be able to know that I keep the Golden Rule inviolate, and love others as myself

Love,
Mother,
M. B. Eddy

So she sent at the same time a copy of the resolution passed by The Mother Church, as follows:

(COPY)

Resolution passed by The First Church of Christ, Scientist, in Boston, Mass., July 17, 1899:

'Resolved, That the First Members express their kindly interest in the welfare of the Washington News Letter, so long as it keeps free from matter injurious to the Cause of Christian Science, and stands out, as it now does, in defense of Truth.'

After receiving this, it would be a very hard heart indeed which could not die easy. We felt like Caesar did when his friend Brutus drew the dagger -- "Et tu, Brute?"

In the same issue of the News Letter Col. Sabin quotes from two other letters to him from Mrs. Eddy. One dated January 21, 1899, reads as follows: "(We did write to her once asking her whether we should take class

instruction.) 'By no means; God is your teacher. Read my books, and this is sufficient. I have known many whose spirituality has been dimmed by taking "lessons", imbibing more of the letter than the spirit.'" Again, she wrote:

"Beloved Son:

I have more than one beloved son, therefore am not placing myself above the feet of my Master. By all means preserve the sanctity of your teaching. As it now stands, God is your Teacher, and I have seen the human teacher turn them from the Spirit to the letter of Christian Science and dim the former. I regret deeply that I did not have you in my last class; but if I never teach another class, keep up your daily study of my books, and that is sufficient.

'You will listen for His voice
Lest your footsteps stray,
You will follow and rejoice
All the rugged way.'

With love,
Mother,
Mary Baker Eddy."

The action of mesmerism in its attempt to sway mortals, is subtle. When one reads the papers, it is difficult for him to know whether what he reads is the truth, or an effort to make people believe something that is not true, because the owners of the paper have a political bias which they are seeking to spread. In this editorial, Col. Sabin was deliberately attempting to influence his readers against Mrs. Eddy and her Cause, when her only sin was that she had tried to help him.

It must be said, however, that Col. Sabin started out to defend Science with an honest motive, not appreciating the fact that when one takes his stand publicly for Science, he becomes the mark for hatred and jealousy.

When Mrs. Eddy discovered that he had published articles favorable to her and her doctrine, and had faced the danger of losing his patronage as a result, she came to his rescue. His paper had something that was desirable to her, and that was, a circulation among people who were not Scientists. Thus if he published articles about Science, many would read them who would not be reached in any other way.

There is a saying that the blood of the martyrs is the seed of the church. Col. Sabin rendered a service to Mrs. Eddy's Cause as long as he published articles that were correct and unbiased; but when she withdrew the artificial support of his paper which she had provided, he chemicalized and began to talk about unchaining the truth. He asserted in his paper that Science was all right, but that the restrictions and By-laws connected with the organization were wrong. It was the old story of the carnal mind rebelling against the bonds of Truth.

It was a pity that the students in Washington and elsewhere failed to perceive that Col. Sabin took a stand in behalf of Truth, he needed their protection. The normal growth of a student means that error is uncovered only as fast as his truth can protect him from it, or dispose of it; but what of a man who is in the public eye and has little knowledge of the operation of animal magnetism? In proportion as he comes forth and stands for the

truth, students must rally to his protection.

Why was Mrs. Eddy so definite in advising Col. Sabin against class instruction, and yet why did she declare that she regretted that she did not have him in her last class? On page 87 of the Manual we find her making a By-law that no member shall advise against class instruction. Her letters to Col. Sabin were intended to cover his case alone. Divine wisdom foresaw that he would not stand the heat of the day; hence it was wise for him to avoid instruction with a teacher. Mrs. Eddy looked into his destiny through demonstration and advised him accordingly.

At the same time it was wise of Mrs. Eddy to avoid having him feel that there was anything that would prevent her from taking him in her class; although she never would have accepted him as a pupil, since God would not have let her. Through demonstration she was able to see a man's destiny, when it became necessary to do so. Then she would help him all she could. It was a protection to Col. Sabin and to her Cause, as well as part of his destiny, not to encourage him to take instruction in Science.

Class instruction was part of the curriculum that God led our Leader to establish; yet her letters prove that it pleased her when students became fine healers through the study of the textbook alone. It was a source of joy to her to realize that God had dictated a book to her, which she had been able to reduce to human comprehension to the point where a student could take it, and through his own intelligence attain an understanding for which others required instruction.

On November 2, 1897, Mrs. Eddy wrote Julia Field-King a letter in which she praised a husband and wife who had never studied with a teacher, and yet had gained a fine, demonstrable sense. She said, "About Dr. Riley, I have seen him and have formed my own judgment of him...He and his wife called. I found them devout lovers of Christian Science who had not been spoiled by false teaching. Their only instructors in this Science were my books. I was surprised to hear what good healing she had done, and took quite a little time to teach them to handle mental malpractice. I charged them not to teach, but only to heal. The fact is they interested me with their ingenious simplicity and genuine love of Christian Science." Again, on August 25, 1898, she wrote, "I am more than ever convinced that the students of my books that have no other teachers (or student teachers) gain the most genuine knowledge of Christian Science. The letter and spirit of it are there -- and the spiritless teacher, i.e., the unspiritual thought, is a blot on the pure page of Christian Science."

Mrs. Eddy treasured spiritual desire in students that led them to use what they learned in the right way. She had little use for intellectual proficiency, which lost sight of the spirit, or the development of spiritual sense, in its pride over gaining the letter. Students need to be equipped with the letter, and class instruction is designed to help in this attainment; but the danger lies in studying with a teacher who over-evaluates the letter -- the intellectual knowledge. Students of such a teacher are apt to come away from class with an appreciation of the letter so great, that the spirit does not receive proper attention, and is neglected.

Mrs. Eddy established class instruction; yet she did not want her Cause to be made up of those who had the letter in abundance, and yet were lacking

in the spirit. The spirit is intangible, and because it requires spiritual sense to recognize it, it is apt to be neglected. When students at large recognize the attainment of the spirit, and give credit where credit is due in this direction, such an attitude becomes an incentive for students everywhere to seek to gain it; but when the attainment of the letter is given too much consideration and praise, students vie with each other to improve themselves on that score.

A girl who devotes her time to beautifying her personal appearance, and neglects the cultivation of her mind, forms a good illustration of this point. When students learn how desirable the attainment of spiritual sense is, and see that intellectual attainment is only a human auxiliary, as Mrs. Eddy says on page 454 of Science and Health, then the struggle to attain the spirit will become the prominent feature of Christian Science, and class instruction will rise to a higher standard.

My knowledge of Col. Sabin led me to conclude, that he was using Christian Science merely to forward his newspaper, which indicated a motive that was not unselfed. Mrs. Eddy knew that if he was honest and sincere in his desire for Truth, he would not be robbed of anything by not having instruction, since no student is prevented from spiritual growth by being deprived of it. Oftentimes a student who is deprived of instruction, is driven to God for wisdom, with the result that he gains a spirituality that is ahead of those who have gained the letter through instruction. There is more hope for the student who has the spirit, and lacks the letter, than for one who has the letter, and lacks the spirit.

There is a story about a colored man from the South, who worked his way north looking for work. He was clad only in a light summer suit. Finally he was so far north that he nearly froze, having no heavier garments. Every advanced step in Science encounters error that is more aggressive and subtle; but if one is honest and alert, he will find this experience no hardship. As the weather grows colder, he will provide for it by putting on more clothes. Col. Sabin did not do this. He was too stubborn to accept what Mrs. Eddy wrote about animal magnetism; so when the cold weather came, he could not stand it.

The handling of error may appear to be an unpleasant task; but it should be no more difficult or distasteful than the putting on of additional clothing, as the weather grows colder. One's fight is not against fierce Goliaths, but rather against subtle suggestions which pose as one's own thoughts.

If a student was sincere and genuine in his desire to progress, a suggestion from Mrs. Eddy that he forego the privilege of instruction would not interfere with his spiritual growth. Her wisdom was displayed in her effort to make Col. Sabin feel that, if he was earnest and honest, he would receive more from God than he would from a human teacher. Sometimes the relation of a pupil to a teacher hinders advancement, in the former's necessity to go to God for all things. A good teacher constantly turns his pupils to God, encouraging them to replace their human teacher with the divine one. God is the Teacher, and any help one receives from any other teacher is only temporary, and is designed to lead him to God, the one source of all good.

Col. Sabin was not teachable in his present frame of mind. His arrogance and pride had not been humbled. Yet he had a temporary value which Mrs. Eddy appreciated. Even Judas did service for the Master for a time. The fact that he became a betrayer should not blind us to the fact that he served the cause of good for a period.

Pride was the reef on which Col. Sabin made his shipwreck. When it was pointed out in a kindly way that he was printing matter that was hurting Christian Science, he rebelled, and took the stand that he was right and everyone else was wrong. He began to talk about the "trust" in Boston that was using Science just to make money. He put forth his side of the story as if he was the injured party.

One who permits a prejudice against our organization to enter his thought, will make a shipwreck, even though he avers that he is still loyal to Mrs. Eddy. She established her Cause through the wisdom of God, and we must be loyal to Him and all that He designed. Those who have charge of things in our Movement, may not always conduct things in the way that we believe to be scientific, but what Mrs. Eddy has given us is the best human means that could be devised to perpetuate the truth, and to keep it from adulteration and interference.

If the vessels of a temple should be appropriated by an enemy, so that the chalices were used for an intoxicating purpose, they would still be sacred when they were once more restored to the temple. The brief control the enemy had over them could not harm them. If those whom we feel are not the right incumbents, are elected to office in our Cause, we should love them as our brethren, and know that in the long run they cannot harm God's holy Church.

Mrs. Eddy's treatment of Col. Sabin showed that she had a just, loving and appreciative thought. She was also wise. When the Executive Members felt that he was getting out of hand, they wanted to take immediate drastic measures against him. She directed them to wait until what he printed became injurious to the Cause. Then they could bring this fact to his attention and rebuke him.

Col. Sabin could not be expected to follow out the strict rules of Science; as long as what he published was not injurious, he was to be let alone. The situation might never have come to a head, if he had not become puffed up, because so much was made of him. Mrs. Eddy asked the students to support his paper, but they went to an extreme and made so much of him, that it turned his head. He succumbed to the most subtle danger -- the temptation of popularity. Those who are able to stand abuse and persecution with fortitude, often go down under the temptation of popularity and success. They are like one who fights pain, but when pleasure comes, he accepts it.

A year was long enough to prove the worth of Col. Sabin's paper to Christian Science. Mrs. Eddy welcomed the opportunity to support a paper that was patronized by mortal mind; but the moment it took a stand that caused it to appear to be a Christian Science paper, its peculiar value was gone, and it needed a closer supervision than that of Col. Sabin to keep it free from error.

Mrs. Eddy announced the students' obligation to the News Letter, because it was a mortal mind paper that had suffered by being favorable to Science. The obligation was cancelled as soon as the News Letter began to appear to be wholly a Science paper, since the only success it deserved at that point was what it attained by its own excellence. It would be a poor paper if people were forced to support it, other than through its formative period.

In the Christian Science Journal of June, 1898, Mrs. Eddy praised the News Letter in her call for support, -- "I recommend that every Christian Scientist on terra firma subscribe for this scintillating newspaper for one year, commencing in 1898. To read what comes from Colonel Sabin's able pen on the general or universal good, and its relation and application to current topics, is to draw a moral in favor of Christian Science, as by equitable decree."

In the August issue of 1899 of the Journal we read, - "The editor of the News Letter in a recent editorial says of his paper, that it is 'not a Christian Science organ, nor is it a Christian Science publication.' We understand that he thereby defines his position in relation to our Cause. The matter which appears in the Christian Science organs is under the careful inspection of the Christian Science Publishing Society, and is understood to be officially representative of our movement. The News Letter does not come under this care and inspection. Nevertheless, the friendly interest of the Publishing Society will continue so long as its editor boldly defends the Truth, and is obedient to the Principle and rules of Christian Science; but the Publishing Society cannot in any way be responsible for what appears in the News Letter."

Had Col. Sabin continued to cherish an unselfish motive to do good, unmixed with a desire for personal aggrandizement, animal magnetism would have found nothing in him on which to prey, in order to bring about his downfall. Yet we must not censure him, since the very fact that Mrs. Eddy gave him her approval, put him under the pressure of animal magnetism, envy and jealousy.

Washington was an important and strategic place in which to have a paper conducted by a Christian Scientist, which might serve as a link between Science and mortal mind. There is no place in which Science is needed more than in the seat of our government. For this reason Mrs. Eddy cherished the hope that Col. Sabin might do her Cause much good with his paper. In her letters she sought to protect him from animal magnetism, and to unfold to him the true sense of Science, without involving him in such a way, that if he did turn against her, it would harm her Cause to any serious degree. The fact that he did finally become the victim of error, in no way proves that he failed to do the Cause of Christian Science a certain amount of good, which will always redound to his credit.

Pleasant View,
Concord, N. H.
January 5, 1900

William B . Johnson
My beloved Student:

I can almost say, "Lettest thou thy servant depart in peace" I am so joyed over your waking up. Now do not be caught even napping again. Mother has prayed for you.

With regard to the naming of the street, I would call it St. Stephen Street. He was a martyr and no doubt a Christian Scientist, unconsciously.

With love,
Mother,
M. B. Eddy

N.B. You are above temptation; now do not go down into the house to find anything to take out of it. You are God's image. God is the only Mind.
Mother

It is a wondrous thing to contemplate Mrs. Eddy's joy, when she found a student who showed that he had gained some inkling of what she was striving to teach them all, - the perception of the operation of error and of how to handle it. This letter shows that at times she realized that she would not always be present to guide her students and the Cause, and the outlook did not appear very bright, when the students came no nearer than they did to her understanding of what the requirements were in order to enable them to direct matters aright. In other words, she knew that that which came from God alone could do it, and she did not see a single student consistently obtaining his knowledge from that source.

When a student in a high position woke up, as Mr. Johnson had, our Leader was overjoyed, because it indicated that he was letting God govern him, more than the human mind. It caused her to feel that if she should be taken away, the Cause would not suffer, since if there was one student who could waken himself out of the mesmerism, if there was one who was alert to the claim of mesmerism, - who knew when he was in it, and had learned how to meet it, - he could be trusted to carry on. So she could depart in peace.

If the captain of a ship was training the owner's son to be first mate, it would be a happy day when he could say to him, "You have reached the point, where if anything happens to me, you can bring the vessel into port safely." As long as Mrs. Eddy felt that she was the only one who could carry the Cause, this fact was a source of great disquietude, since she knew the tremendous value to the world of the perpetuation of her Cause and of her teachings.

Then she writes, "Mother has prayed for you." She felt that it was necessary for Mr. Johnson to know, that he had wakened out of this condition of mesmerism partly through her help. He could not always have that help, so he must learn to wake himself up. Jesus worked for Peter, and thereby kept him loyal and faithful. He helped him to keep his thought spiritualized, so that Peter could take advantage of Jesus' help that kept him out of temptation. So Jesus withdrew it, and told him what would happen, hoping

that it would be a warning, so that he would take hold and do for himself what the Master had been doing for him. This was a difficult thing to do, since under the circumstances Peter did not realize how much help he had been receiving. He had to lose it before he became fully conscious of it.

We can deduce that it is always wise to let those we help know that they are being helped. Otherwise harm might result. Once a wife was so eager to have her husband succeed as a practitioner, that she healed the sick who applied to him, without letting him know. He fancied he was doing his own work. The day came when he fell by the wayside directly as the result of this deception.

It is not right nor wise in Science for one individual to help another indefinitely. There comes a time when the patient should be made to depend on his own effort. Otherwise he will become mentally lazy, and avoid making any demonstrations for himself.

In this letter Mrs. Eddy implies that Mr. Johnson was like Peter, and fell into temptation from lack of her help. She worked for him, and he awoke from the error. She hoped thereafter that he would remember to work for himself, and never again go to sleep over the necessity of protecting himself from the entrance of the influence of any mind but that of God, good. If he declared and realized that one Mind alone existed, and that is God; that God was his Mind, and that there was no other mind to influence him, and nothing in him to be influenced by any other mind, he would be safe, and Mrs. Eddy would not have to pray for him, to keep him out of the toils of the adversary.

When Mrs. Eddy named St. Stephen Street, she implied that the opposition and persecution which always follow genuine Christian Science activities, make martyrs of us all. It was fitting that the street on which the main Christian Science activities were to be situated, should bear his name. If it were not for our desire to bless humanity and serve God, we would escape much of the pressure and persecution which comes to us as Christian Scientists. It was appropriate for our Leader to state, that the platform of service in Science is to be found on the street of martyrdom.

When a student is inclined to feel resentful and to complain, because of what he has to meet, it is sustaining for him to know that he is a Christian martyr. This knowledge helps him to endure without murmuring, since it is because of the stripes of the martyrs of old, that we have Christian Science today. Martyrdom if endured scientifically, is not too great a price to pay for the privilege of blessing others. As Mrs. Eddy writes on page 34 of No and Yes, "They drink the cup of Christ and are baptized in the purification of persecution who discern his true merit, - the unseen glory of suffering for others."

In naming the street as she did, Mrs. Eddy also indicated that The Mother Church might suffer in the future under the erroneous guidance of some students who, believing like proud Peters that they were right and fancying that they needed no protection, would betray the Cause, and make martyrs of other sincere workers. Yet these misguided students should never be thought of as Judases, but as Peters, since their yielding in general would be the result of ignorance and lethargy, rather than of any fundamental flaw in their character. The situation might sound like a serious one, if we did not

know that students who are sincere and honest always profit by their mistakes. The action of error helps students to learn how to handle it, and they rise higher. Mrs. Eddy knew that her followers would use martyrdom to develop in themselves a nearer approach to God.

"You are above temptation; now do not go down into the house to find anything to take out of it. You are God's image. God is the only Mind." A member of the Board of Directors studying this today, could interpret this to mean, that Mrs. Eddy wanted him to realize that the necessity for spiritualization was greater than any of the outward demands of his office. If he should find that certain detail work he was called upon to do, tended to pull his thought down, he should if possible delegate it to others. If the necessity for directing matter is found to be more than he can do, without getting his thought entangled, he should turn as much material work as possible over to those who are less sensitive than he is, and so can do it without harm. He must remember at all times that his highest responsibility is to pray without ceasing, to go up on the housetop, and stay there, and not come down.

The only work that is of any value that is done by the Directors, is that which results from their association with God - their demonstration of divine wisdom. If the only way one could get a flow of water through a hose, was to hold it to the source, he should let nothing distract him from that responsibility, since the moment he does, the flow ceases. Another illustration is the grafting of a twig onto a tree. It must be held in position, until the final knitting takes place.

We must strive to hold ourselves steadfastly to God, so that nothing can shake us loose, until this unity becomes a reality to which we never again can become blinded. One deduction from this proposition is, that whatever harmonious results come from this effort, are merely the indication of our success, and are not something we should work for, since we come down from our exalted place, the moment we do that. Mrs. Eddy once gave the rule in these words, "Think the rule and forget the things, and do unswerving thinking."

The responsibility of a Director is to maintain the consciousness of his relation to God, so that He may feed it, the Cause through him, and pour into it His wisdom and Love. Mrs. Eddy was telling the Board that they were appointed to unite in effort to keep themselves continually open to the outflow of the infinite love that comes from God, and that they must not come down from this effort, or permit any external distraction to rob them of doing this important work. Students imagined, from the way Mrs. Eddy directed things, that she spent much time thinking about the Cause. She kept in tune with God, and He thought about the Cause as it were, and directed her what to do -- which was always divinely wise; and she wanted the Board to emulate her in this attitude. She gave her entire time to Mind, and Mind did the thinking for her Church.

It would be reasonable to suppose that, when the student takes care of the material side of things, God will help him spiritually. Actually the metaphysical way is to keep one's thought on God -- to remain as spiritually-minded as possible all the time -- and then God will take care of the human side. Hence the moment the Directors tried to be overfaithful in looking out for the material side of things -- the outward activities and the

attendant responsibilities -- they would be coming down from the housetop into the house to find what they could take out of it, which Mrs. Eddy forbade them to do. She was calling upon them for a divine faithfulness which was above human faithfulness. The danger from human faithfulness is that it tries to steady the ark. The ark belongs to God, and it is His responsibility to care for it.

The standpoint of our Leader in her work with students can never be repeated too often. In the book, "We Knew Mary Baker Eddy," on page 23, we find this standpoint epitomized in these words, "Now measure yourself and your growth by your works, not by your words." It is also implied in a letter she wrote to Clara Choate dated December 22, 1883: "One thing I ask as a favor of you and hope you will see my motive in doing so, namely do not take the Sabbath School class that you spoke of, and don't spend your thoughts in any direction but healing and teaching others to heal. The time you give to building up this Cause is wasted by any other way of doing it, under the high pressure of Satan that is going on in the ranks of the enemy."

Two students might be working at the same task for our Leader, and one would be taken to task, while the other would be left in a sense of her commendation, in line with Luke 18:36. One must understand the secret of her life, in order to see that unscientific thought back of effort opened that effort to her rebuke, even though it was perfectly done from the human standpoint. Jesus' statement might be interpreted the opposite way, to mean that one who was doing a task from a right aspect would be taken to a higher standpoint, while the one lacking in demonstration would be left behind.

If two students were doing the same work equally well from the outward standpoint, it follows that Mrs. Eddy would be judging them from the standpoint of thought, if she commended one and rebuked the other. This same interpretation must cover the incident as we find in Leviticus 10:1, when Aaron's sons offered "strange" fire before the Lord, and were punished. "Strange" means not according to the ordinary or familiar way. A materialist would declare that all fire was alike, but the metaphysician knows that an offering in the temple could have either a right or a wrong thought back of it, which would make it right or wrong in God's sight, as the case might be. See Proverbs 21:27.

There can be no disputing of the fact that when Mrs. Eddy rebuked her students, it was mainly for a wrong thought, or a thought that was out of tune with God. She judged cause rather than effect, and demanded a good cause. Unless an effect had a good cause, it was not good to her.

The human mind is mesmeric in its action. Hence when Mrs. Eddy's students gave her service without God's thinking back of it, they were attempting to satisfy her with mesmerism. They were offering "strange" fire unto the Lord, manifesting a warmth and zeal of action resulting from a wrong sense of mind. The use of the human mind does not entitle any man to return to the Father's house, since the effort to do good by means of a bad mind is deception, offering effect as good, with evil back of it.

If one desires to be restored to his place in God, he must establish God's Mind as the only Mind. Mrs. Eddy required that everything that was laid at her feet, be an offering from which the human element was expelled as far as possible. If one did not care for Mrs. Eddy's standard, that simply

meant that he did not care for God's since they were identical. One should be grateful for her faithfulness in emphasizing God's judgment of her students, which applied wholly to the perception of motivation. The punishment meted out to the sons of Aaron for "strange" fire was far sterner than any Mrs. Eddy ever gave. Yet there were students who complained and called her fussy, even though she asked no more than what is found in Psalms fifteen, that the one who shall abide in the Lord's tabernacle, be one who speaketh the truth in his heart.

If our Master could declare that for a man to look at a woman with desire, was to commit adultery with her in his heart, then Mrs. Eddy was not amiss when she chided her cook, for instance, for not putting enough sugar in her pudding, when to human sense it was already too sweet, according to the testimony of Adelaide Still. Mrs. Eddy was really judging thought. To her, true sweetness was sweetness of thought, just as to the Master, true purity was purity of thought. When Adelaide Still testified that it was almost impossible to suit her, when preparing the bowl of water in which she washed her hands -- the water being either too hot or too cold -- the right conclusion must be that Mrs. Eddy was demanding that Miss Still's thought be right in ministering to her. If the incense that Aaron's sons offered, had been an outward symbol of the sweet mental aroma which was going forth from their thinking, because it was a reflecting of divine Love, then the outward symbol would not have been "strange" to the Lord and deserving of punishment; but because it was offered as a substitute for the mental sweetness, to hide the fact that there was no such mental or spiritual aroma, it became an offence. When one is at work spiritualizing his thought, that fact is evident to another who is spiritually-minded, in all that the latter does. Hence the reverse is also true.

Pleasant View,
Concord, N. H.
Jan. 8, 1900

Beloved Student:

I only asked Mr. Tomlinson to write that By-law for me but he sent it to the church before I had examined it. Herein find the proper By-law as written by myself. Wipe out the other one. Do not vote on a By-law except when I have sent it.

With love,
M. B. Eddy

N.B. Do not change the name of the street unless some great advantage is to be derived from it. Say in open meeting to my church that Mother recommends that this church elect Mr. Alfred Farlow, C.S.D., to constitute the Publishing Committee.

Again,
M. B. Eddy

The tone of this letter is severe, in contrast to the one she wrote to Mr. Tomlinson covering the same point: "Yours just read. Before I received it I had typed my By-law relating to Publishing Com. I thank you for your dear interest in our cause. I thank God that I can call on you for help. But dear one, never attempt to steady the altar. God has told me what to do before the subject was named to you. And you will be delighted to hear that I had requested the clerk to read my letter requesting the Church to elect Mr. Farlow."

In Psalms 2:12 we read, "Kiss the Son, lest he be angry . . ." The son is the true spiritual selfhood of man. To kiss this Christ idea means to have a proper love for it. It was this underlying love for the real man that motivated all that Mrs. Eddy did, and for which all her rebukes sprang.

While one is learning to ride a bicycle, he zigzags to the left and right. The Directors zigzagged to the right, by going ahead without our Leader's approval, and here Mr. Tomlinson zigzagged to the right, by going ahead without her approval. Yet she was tender in her rebuke to him. At another time she wrote to him, "Mother's darling: How can she ever touch him with the rod? Oh, it is so hard to do it, but if I reflect the power that rebukes, then I must use the rod. With deep love"

Mrs. Eddy greatly appreciated any effort to relieve her of responsibility; yet all concerned should have known that anything as important as a By-law, that was going to affect future generations, should have the approval of God. So she had to rebuke this action that was taken independently of her.

No one but she could write a By-law in which there was no mistake, since she alone could peer into the future and perceive how it was going to affect the Cause for all time. Each By-law had to be of such a nature, that when the immediate need was taken care of, it would still be correct and remain effective and constructive in its effect.

Only one who had her vision could write a By-law correctly; therefore she had to rebuke the passing of one without her supervision. The Directors probably felt that because the proposed rule came from Mr. Tomlinson, it was authorized by her or had met with her approval; therefore she had to cover the situation in such a way that the Directors would never repeat such a mistake. Before making so important a move as a By-law, they must have positive proof that it had her approval. She hoped to arouse the Directors to the point where they would never again assume that a matter came from her or had her sanction, unless they had unquestionable proof of this fact.

One notable fact concerning Mrs. Eddy's rebukes was, that they exposed the way students did things, rather than what they did. This point is deduced from the axiom that divine Mind can never be satisfied with any product of the human mind. Mrs. Eddy once declared that, while she had no human sense of smell, she could not be deceived by the odor of sin. To her the use of the human mind was sin. Furthermore, she knew that if a student was not making the demonstration to use the Mind of God in lesser ways, he certainly was unprepared to do it in greater ways. If one cannot heal the sick scientifically by the use of divine power, he surely cannot claim the ability to use God's power in more important ways. Writing a By-law for the ages was a use of divine Mind on a higher plane than healing the sick. Mrs. Eddy urged the students to use divine Mind in doing their household tasks in

her home, so that they might go forth equipped to use it in larger ways for humanity. Her home was dedicated to the service of God, and she desired to have this conception spread until it covered the homes of all Christian Scientists on earth.

When students used the unaided human mind in any direction in her home, Mrs. Eddy had to rebuke them, for they were performing a task in a sacred place in an unsacred manner. On the other hand, when a student performed a humble task with the help of Mind, -as John Salchow did, when he drilled the wall and put in a gaslight, in a place where a professional worker declared it could not be done, - she commended him, since she saw it a successful endeavor to use divine intelligence.

Mrs. Eddy's letter to Mr. Johnson regarding this By-law, was more severe in tone than the one she wrote to Mr. Tomlinson. The latter had a right motive and was obedient in doing what Mrs. Eddy asked him to do. She did not want to discourage future effort on his part, just because he had over-stepped his authority. When Mrs. Eddy rebuked students, her desire was to arouse them to better efforts, not to discourage them, since those who are discouraged, are not apt to do good work. They lag, feeling that their work is not appreciated.

Mrs. Eddy was one of the kindest and most appreciative of persons. For that very reason much space is taken to explain her severity in rebuke. Here was an instance in which she apparently had cause for rebuke, and she was most tender. The deduction is that in line with Acts 17:30 she perceived that this was an instance where Mr. Tomlinson was ignorant of what he had done; consequently as God's representative she "winked" at it, or overlooked it.

It is possible that Mrs. Eddy blamed herself a little for what happened, since she entrusted Mr. Tomlinson with this work, knowing that there was a so-called law in the form of an argument of animal magnetism, that unless it was handled, claimed to prevent students from doing things rightly for her. She may have felt responsible for not protecting him properly, in order that he might be able to do this work as she told him to. He did it to the best of his ability, forgetting the necessity for meeting the animal magnetism that must be handled in connection with all work done for her, in order that it might be successful.

Our Master did not rebuke Peter for denying him, since he knew that in spite of all he had said by way of warning, Peter had to have a practical experience where he was deceived into acting contrary to his own desire and feeling, before he fully appreciated the nature of animal magnetism. If advancing students will not heed the warning Mrs. Eddy has given, they must all have experiences with unhandled error, until they are convinced of the necessity for watchfulness. These experiences are not serious deterrents, since they are not errors in foundation, but merely attempts to mislead the traveller on his way home.

David committed a serious error when he arranged for the death of Uriah, so that he might take his wife. Yet this sin was not held against him to the extent that his future spiritual usefulness was impaired. Once Capt. Eastaman was dismissed from the Directorship by the other members, for the sin of immorality, without Mrs. Eddy's knowledge. When she heard of it, she called the Captain to Pleasant View and had an interview with him. When he left, he carried a letter of reinstatement to the other Directors in which

Mrs. Eddy stated that he was one of her best students. Would she have done this, unless she had recognized that his foundation was sound, and that the error was unhandled animal magnetism, that had assailed him in revenge for the great and good work that he was doing? To her he was a bruised reed, rather than smoking flax; so she let the error burn until it was consumed and his purification consummated.

A student of Science does not have to progress very far, before he rises above the claims of mortal mind in their common action. From then on his adversary becomes malicious animal magnetism, and he should never work on any error without meeting it as malice. The error that caused him to do such an obnoxious thing as to deny the Master was malicious malpractice, therefore the Master did not hold it against him. He saw that Peter was going to be a much better and more faithful student after the experience; so it would become something upon which the Master could build. Mrs. Eddy saw that this was true of Captain Eastaman. No doubt their conversation together caused him to resolve to rise up with determination and meet the error. Such an attitude would assure his success. Had the error been a flaw in his foundation, however, Mrs. Eddy would have detected it and treated him in a very different manner.

It may be assumed that our Leader chose this method of dealing with the Directors, to teach them a lesson. She may have expected too much of Mr. Tomlinson, and concluded that after all she had said to him, he was alert to handle the error that confronted every student who attempted to do anything for her. No doubt he would have been awake to it in some lesser matter; but the By-law in regard to the formation of the office of Committee on publication, was destined to go down through the ages as one of the cornerstones of Christian Science; one that could never be removed; one upon which the whole structure of Science was founded. When it came to so important an issue, he was not prepared to make a demonstration of sufficient spiritual freedom, to do as Mrs. Eddy requested.

She told him exactly what she wished; yet he could not meet her demand. Afterward she comforted him as a mother, who realizes that she has expected too much of her child, and perhaps scolded it, though she was partly to blame.

There is a connection between the admonition, "Kiss the Son, lest he be angry . . ." and the statement, "Whom the Lord loveth He chasteneth." One must realize God's love for him, before he will accept the chastening which is intended for his redemption. Similarly those Mrs. Eddy disciplined felt her underlying love, and for that reason they accepted her rebukes. To have faith in her judgment meant to have the conviction that she was a scribe acting under orders, even when it came to matters of discipline.

"To kiss the Son . . ." means to establish the motive of love in dealing with others. General Frank Streeter, who was Mrs. Eddy's lawyer, is known to have said on one occasion, that typical Christian Science letter ran, "Dear Brother in Truth: You are a liar, a scoundrel, and a thief. Yours in the love of Christ." Even though he said this by way of criticism, he had some perception of the necessity of kissing the Son, or loving the real man, even while accusing the mortal man of sin.

If a member should resign from The Mother Church on the basis that the Directors were lacking in love, how helpful it would be if they would send him a letter such as the following, in their effort to "kiss the Son": "Mrs.

Eddy founded this Church on Love. We will admit that we have not followed her intention as well as we might have. We have departed to some extent from her inspirational thought. Lacking in the spirit she had, it is difficult for us to govern this great Cause without making mistakes. Yet it is our deep desire and prayer to keep her organization one large and prosperous unit. If you leave us, and attempt to build up a cause of your own, you will not prosper, since Mrs. Eddy indicated that only unshakable loyalty to her and her Cause could result in prosperity. The reason for this is because she was God's anointed and chosen witness; so in turning away from her, one turns away from God. Loyalty to her should keep you in her organization, even if you do not wholly approve of the way we are striving to run it. Mrs. Eddy loved everyone with an unswerving love. Were she with us today, she would invite you to remain in her Church, and to adjust your views to what she knew was best, hoping that in so doing you might find in Science the inspiration and blessing which you claim you must diverge in your views to find, and we will strive to express more of the Christ love in the future."

Such a letter would cause a disgruntled member to realize that the Church was a loving institution, interested in saving mankind, and he would never be able to justify his withdrawal by claiming that he met with unchristian treatment that he had to resign.

The Directors must always bear in mind that whatever error a member may manifest, it is the result of animal magnetism. Hence when the sinner handles it, he throws it off and shows himself to be the lovable son of God. The Board cannot afford to thrust sons of God out of the church! Excommunication is justifiable only when such action helps the sinner to reform.

(Telegram)

Received at
1326 Mass. Ave. Harvard Sq.
Cambridge, Mass.

Concord, N.H. March 26, '00
Rev. W. P. McKenzie
1010 Mass. Ave. Cambridge

I recommend that you call church meeting at once to dispose of unfinished business.

M. B. Eddy

In mythology we read of a woman who represented fate, weaving a tapestry. It was supposed that people could go and see the pattern already woven, that was to be worked out in their lives. God knew the pattern of the Cause of Christian Science ahead of its establishment; therefore, in reflecting God, Mrs. Eddy was able to act with wisdom and foresight. Hence she knew that if unfinished business was not disposed of, it might cause trouble. Error might oppose the passing of important measures, or cause them to be postponed, so that the time of their value would pass. Much proposed business in parliamentary procedure is killed by being laid on the table.

Mrs. Eddy knew that when you had a thing to do for God, you must do it quickly and immediately, and say nothing about it, since the moment mortal mind steps in, it begins to disintegrate the keenness of perception and

desire. It postpones action, and creates indifference and unfavorable thought.

Mrs. Eddy's keen insight at this point sought to accelerate matters in her Cause. By sending a telegram, she hoped to get instant action.

When vegetables and fruit are stored to ripen, they have to be watched carefully, and used as fast as they are ready. When business in the organization comes up that should be finished, it should not be permitted to hang fire. Something may come up to take its place, so that its initial value may be impaired. The church business in the founding days was especially vital, since Mrs. Eddy was establishing precedent, and erecting the organization on a foundation that time would not wear away, nor the enmity of the carnal mind ever disintegrate.

(Telegram)

Received at the Brunswick, 520 Boylston St., Boston
Dated Concord Dept. N. H. April 15, 1900

To Christian Science Board of Directors
99 Falmouth St.

God bless my old Board of Directors and their plants.
With love,
Mother

If Mrs. Eddy acted under inspiration, there is a dual meaning to all that she wrote, said and did. Even when Alfred Farlow and some others came to see her, and while they were waiting, they played on the lawn wrestling and tumbling, and she said, "Those boys!" there was a deeper meaning to her remark than appeared on the surface. She knew that her officials carried weighty responsibilities, as well as a load of error's opposition. She also knew that in her atmosphere this load seemed to melt away to nothing, such was the power of her demonstration of good. So great was this sense of relief, that they felt like celebrating. So she was kindly and tolerant of this feeling of release, even if she could not bear to watch them from the window. Nevertheless in calling them boys, she was convincing them of an immaturity of understanding and experience in regard to animal magnetism, since had they had a deeper insight, they would have known, that the momentary sweet release they felt in her presence was no signal for becoming mentally drunk or being off guard, since there is always sin's revenge on its destroyer to be taken care of.

The point at which one has a victory over evil is always a dangerous one, since error may be said to have a head and a tail. The head represents its effort to harm you. If you are successful in your efforts to overthrow it, then the tail stands for its revenge. You cut off the head of a serpent, and then its tail may attempt to encircle you in its death struggle, and injure you. Therefore the rule is, never permit a victory over error, or a release from its seeming pressure, to put you off guard. As Mrs. Eddy herself once said, "Never rejoice in victory over it nor lament. It gives power where it does not belong Have no funeral knell or trumpet blast

over nothing; otherwise you will make it something and consistency is especially most desirable in dealing with nothingness."

This telegram indicates that the Directors had sent Mrs. Eddy some plants for Easter, and she desired to thank them. Yet from it one gains a picture of our Leader working in her home to send forth waves of spiritual thought with healing in their wings, in order to save all mankind from sin, sickness and death, and in the midst of such mighty work, having to stop to thank her Directors for a few plants! What a distance there was between the sense of Science she had, and that of even her best students!

She was tenderly appreciative of all that the Directors did for her, if for no other reason than because it was part of the demonstration God required of her, to keep all channels open through which she might reach the Field. It was no new experience for her to place a student in a position of authority, only to have him turn around and use that authority to fight her. Part of her efforts was to prevent this action of animal magnetism.

The limited outlook and narrow ambitions of those whose conceptions have not yet been spiritualized, seem paltry to one who is imbued with a broad desire to bless humanity. Mrs. Eddy was fired by the tremendous significance of what God had given her to do, and she struggled to open the eyes of her students to see it. And in the midst of this effort, the Directors sent her some Easter plants. This was a loving gesture on their part which she appreciated; but evidently this thoughtfulness did not convey to her that they were rapidly gaining that larger vision which she was training them to attain.

She knew that animal magnetism would tempt her Board, -- and all Boards to come, -- to spend time on unimportant matters, in order to deceive them into feeling that they were accomplishing a great deal by rushing around smartly. Evidently, in sensing the thought back of the plants, she did not find much proof that they were meeting this error.

Mrs. Eddy placed great hopes in the First Members of The Mother Church. She appointed her choicest students to this committee, hoping that it would constitute a court of last resort; if anything happened to indicate the Directors' unfitness to govern the business of the organization, they would be ready to fill in the breach. I attended the last few meetings they held, filled with a sense of what an honor it was to be elected to membership in a group which included the cream of the Christian Science crop. I expected a wonderful spiritual uplift coming from association with such a noble company, but I was disappointed. The last meeting they ever held was entirely taken up in preparing a congratulatory message to be sent to Mrs. Eddy. Not a word was said about the majesty of Christian Science, its redemptive mission in saving humanity, nor the need to quicken our efforts in this direction. Mrs. Eddy's words from page 342 of Miscellaneous Writings could have justly been quoted in regard to the members, that they "heeded not their sloth, their fading warmth of action."

Mrs. Eddy in sensing the mental aroma emanating from the First Members, caught little that heartened her. She looked for signs of spiritual awakening, and all she received was a message, which I believe corresponded to the plants sent by the Directors, in her estimation. It is little wonder

that this group of students was finally disbanded. They really disbanded themselves.

The First Members meant no harm. They believed that a message of congratulations would please our Leader, forgetting that a demonstration over animal magnetism that would clear their vision, and enable them to follow in her footsteps, would have pleased her more. In like manner, the Directors thought that some beautiful Easter plants would please her, when what she really wanted was signs of spiritual growth. When the New York students once sent her some beautiful flowers, while she appreciated them humanly, she said with tears in her eyes, "But they are not doing the work as I want it. 'If ye love me, keep my commandments.'"

There was a great spiritual distance between our Leader and the best of her students. Her prayer for the Directors was that they understand her and her mission, and that they be thoroughly impregnated with the vital importance of the work they had been given to do, helping to heal and save mankind, and to show the way of truth to all that were in darkness. Mrs. Eddy knew that if they were doing that, they would not find much time or thought to expend sending her plants or other gifts.

Mrs. Eddy was ready to hail with joy every effort the Board made along the line of constructive good; but she certainly did not want them to feel that they had exerted themselves very far along the line of breadth of demonstration, by sending her a few flowers. She knew that when it came to the work where there was little opposition from animal magnetism, they would perform that intelligently and well. They were like lifeguards without much ability to swim in deep water. Her hope was, however, that she might awaken them to handle the error, so that they would do the greater works of which they were really capable.

Once a minister's daughter -- a highly educated person -- left her father's church and joined ours. For many years she had led public meetings and performed other tasks required of a minister's daughter, capably and well. Yet she found it impossible to rise to her feet and give a testimony in our Wednesday Evening Meeting. This failure did not indicate that she had no natural or trained ability to speak, since she did have, and she knew it; but she did not have the knowledge of how to handle the animal magnetism which kept her down. She attempted to use human courage, will power and conscientiousness; but not demonstration. The student who lets demonstration lift him up to speak is the one who gives a helpful testimony. Yet this girl's experience at first tended to cause her to doubt her own ability, and to feel frustrated.

Mrs. Eddy knew that no matter how much human ability the Directors had, they would fail to deal wisely with matters where there was definite opposition from animal magnetism, unless they handled it. She also realized that when they failed in such matters, they might yield to an ingrowing feeling of inferiority, which would not be constructive. It was necessary for them to know that they were lacking merely in the handling of animal magnetism. They would never have been appointed to the position of Directors, if they had not been adequate in God's sight to meet the need. What they required was a quickening and an awakening. For this reason at times Mrs. Eddy had to step in and rebuke them. I am convinced that this

telegram was not as complimentary as it sounded, but was designed to penetrate helpfully to the real situation.

At what point does animal magnetism become sin to a student? Only when he fathers it as a defect in himself. If posts in a river should gather a coating of grease, that grease would never become part of the posts. Animal magnetism is an impersonal claim that never becomes part of man.

Mrs. Eddy attempted to take sin away from the Directors by helping them to see that their not being able to accomplish more for her, was not inherent lack, but the error that assailed them to which they yielded. Yet too frequent rebukes might cause them to feel inferior, as if they possessed little ability to serve the Cause and their Leader acceptably. To believe this would have been sin. She must help them to see that they were fitted to perform any work that God gave them to do.

When a student who is sick declares, "This error is not me, nor is it any part of me; it is animal magnetism trying to attach a claim to me to prevent my usefulness to God; hence I will not admit it," he is avoiding being a sinner, and insulting God, and he is taking the step that brings his healing.

In like manner, when an argument of incompetence assails one in regard to a position to which God has appointed him, he is saved from being a sinner, as well as the effects of the argument, when he refuses to acknowledge the incompetence as part of himself.

Pleasant View,
Concord, N. H.
April 22, 1900

My beloved Student:

Your letter and the good old man's testimony are just read and such a laugh as I had is a rarity in these times. I could almost hear him talk, so characteristic was the written vernacular. Will you say to Judge Hanna and yourself, I thank you for the penning of it. Do not trouble yourself to copy testimony for me to read. I thank you, but have not time to indulge in it.

With love,
Mother,
M. B . Eddy

N.B. Have got the clinch over the Pub. Com. settled by dint of wisdom. Carol had chosen to remain on Board of Lectureship rather than the Pub. Com. Both, none can be, for the stuff she publishes would go into the newspapers always when the lecturer would be off on his lecture tour and no Com. there to attend to it. With the hope of Heaven sometime.

M.B.E.

Mrs. Eddy had a sense of humor, but she used it sparingly. Often when she found something that appealed to her, she would blue pencil it and send it to Lawyer Streeter to enjoy. Once after reading one of these squibs she had sent to him he said to me, "I know Mrs. Eddy a lot better than you Christian Scientists do. You think she is long-faced and solemn, but in reality she is a bright, intelligent, up-to-date woman with a keen sense of humor." I perceived that it was part of her demonstration to present such a picture of herself to him, for from his standpoint of admiration and appreciation he would feel the urge to do his best for her.

Once Mrs. Eddy said to her students, "Some of you are taking life too seriously. A sense of humor is a saving grace." When one begins to take error seriously he is being tempted to regard it as real. At such a point a sense of humor will often enable him to make light of it. The only saving attitude is to see it as nothing.

At the time this letter was written, the Directors were engaged in taking testimony in regard to the status of Josephine Woodbury, who is the "she" referred to in this letter. Judge Hanna and Mr. Johnson may have found the testimony of one of the witnesses so amusing that they had copied it off for Mrs. Eddy, hoping that it would give her a laugh.

The mental pressure at the time of this trial was great. No student can look forward to a trial in a mortal mind court of law with any degree of anticipation. In the midst of her load of care, at that time Mrs. Eddy found that she could laugh, and perhaps it helped to lighten her load. For that she was grateful. The pressure on her was so severe, that at times it was more difficult than at others, for her to maintain her mental poise and see the unreality of falsity. Hence she appreciated whatever helped to lighten her thought even a little bit.

Lecturers learn that if they tell a humorous anecdote occasionally, it helps to rest their audiences, and makes it easier to listen to the deep portions of their exposition of Science. An hour seems a long time to listen to a weighty dissertation on metaphysics, when it is not relieved by anything of a light nature.

Mrs. Eddy's laugh at the good old man's testimony aided her in a measure to see that the error was not as serious as it appeared to be, and that God was still in control. Whatever has such an effect on us, gives us a sense of mental relief. It is always helpful for one under pressure to say to himself, "What have I to worry about? Is it not an insult to God to feel that either He is unwilling or unable to take care of this situation? Is He not always awake, and is He not wisely governing every situation? Then may I not rest in a calm assurance of the presence of His love and power taking care of every situation? Is it not an insult to my consciousness of God to think otherwise? Is it not an insult to my sense of Christian Science, to admit that my understanding is not established in me sufficiently to enable me to rest calmly and securely in my faith in God and in the realization of His wisdom and love as caring for every situation."

When you can laugh at a thing, that proves it does not seem too serious to you. There is less fear than as if you took it seriously. Yet Mrs. Eddy discouraged Judge Hanna and Mr. Johnson from sending her further testimony. She did not wish to clutter her thought with the material side of the

picture. In order to have the Woodbury case settled as God alone could settle it, it was necessary for her to take a scientific view of it. When one is engaged in such important and solemn work as to try to realize the reality of all good and its presence operating to watch over its own, one cannot afford to give too much attention to the details of this mortal dream. Mrs. Eddy always avoided listening to or reading anything that had a mesmeric thought back of it, the purpose of which was to influence her thought erroneously, and to pull it down. The practitioner knows that it is important for him to avoid as much as possible listening to what his patient has to say about his errors. It is helpful at times to regard the latter merely as if he were a phonograph talking, with no intelligence back of the words, since they appertain wholly to illusion. Anyone who believes a lie becomes a hypnotist, and it requires something more than a passive sense to overcome such contagious thought.

In this letter Mrs. Eddy declared that she had gotten the clinch over the Publication Committee "settled by dint of wisdom." She did not say, "by dint of hard work, or by dint of human cleverness." To her, wisdom was not something which she possessed, but reflected. It was important for her to keep in rapport with God. When a man is on a steamer, he knows that his progress is certain, and that he will be in port at a definite time; whereas in a rowboat he would be at the mercy of the tide and wind. This point illustrates the difference between a man attached to God, and one who believes that he is separated from Him. When one keeps in rapport with God, he knows that he is making definite progress, that he is going to be taken care of in every way, and that he is going to have the wisdom sufficient to meet every exigency that may arise. Strictly speaking, one does not demonstrate wisdom; he demonstrates God, and then God furnishes the wisdom necessary for every need. Hence, she has written that "God is not separate from the wisdom He bestows." (S&H p6). It is not as scientific to select one strand from the great rope of God, and merely to demonstrate that, as it is to reflect the whole of God; then all that is needed is at hand as it is needed. Through her larger demonstration of God, Mrs. Eddy was provided with a wisdom that enabled her to settle harmoniously this particular situation which seemed so troublesome, and which error was endeavoring to influence, and to upset the harmonious workings of the Cause.

It would have been an endless task for Mrs. Eddy to have demonstrated wisdom for each occasion as it arose. She demonstrated her oneness with God; then He furnished wisdom as it was needed, just as when one gets aboard a steamer, everyting that he needs is provided.

One might wonder if Mrs. Eddy was not prophesying evil, when she predicted that Mrs. Woodbury would always have her "stuff" published, just when the Committee on Publication was off on a lecture tour; but she recognized the action of animal magnetism as growing more subtle and aggressive as Truth progresses. Experience had taught her that its attacks were most liable to come when the Committee was away. She knew that it required the demonstration of Truth to meet the lie, and not mere human intelligence or cleverness.

Our Leader discerned that Carol Norton was not sufficiently equipped with the wisdom of God, -- because he was not sufficiently demonstrating God, -- to meet the demands of the office. Had he been both the Committee on Publication and a lecturer, error might have called him away to lecture just

when he was needed to meet the error in Boston. In that way Mrs. Woodbury's articles would have had more of a chance to get out, and the public might have believed her lies, instead of the truth, that it is the mission of Christian Science to bring to the attention of the world.

Mrs. Eddy had very little time to indulge in fun, but at times she enjoyed a good laugh. When a man is running a race, he may see lovely flowers by the side of the road that he would like to stop and gather; but he has a race to run and win. So he passes them by. Mrs. Eddy was running a race, and no day was long enough in which to accomplish all she had to do. So even though she enjoyed the testimony that brought her a laugh, she discouraged Mr. Johnson from sending her any more.

The nota bene to this letter may be interpreted as if Mrs. Eddy was a skilled artisan, showing work that she had just completed, to her apprentices. She was not doing this to boast, or to aggrandize herself, but for purposes of instruction, to show them the kind of work that they must do, if they wanted to earn the right to be called good workmen. Mrs. Eddy called the Directors' attention to what she had just accomplished through wisdom, not only to have it recorded, but to encourage them to demonstrate it as she had, in order to perform their manifold tasks.

These letters form a valuable addition to the history of Christian Science, because they show that our Leader was constantly being called upon to settle questions that the Directors could not solve, indicating that the demonstration of wisdom was more than the equal of the most educated and intelligent human thought that could be found apart from God. She proved that one with God is a majority.

Finally, we have her concluding statement, "With the hope of Heaven sometime." Here is a rebuke to the thought that works along with no expectancy of ever finishing the human problem. It is possible for one knitting a stocking, to toe it in too soon, or to neglect to toe it in at all. In either case the result would not be satisfactory. Paul declared that now is the accepted time. The student has the correct attitude of thought, when he recognizes that when he does a certain amount of work correctly and successfully, he may expect to find himself in the kingdom of heaven. Any student is aided in his efforts, who expects that within the limits of his own sense of life on earth, he will solve the human problem. Certainly no one will ever do it, who does not expect to do it.

Mrs. Eddy demanded that her students do their work correctly, but she was willing to have them know that when it was, they could positively expect a present heavenly reward.

Pleasant View,
Concord, N.H.
April 30, 1900

Dictated

To C. S. Board of Directors and Judge Hanna
Beloved Students:

As an exception to the positive rule that our Annual Meeting shall not be over-run, I herein say, Let them come at our Annual Meeting this year, as many as want to come. Leave it to their option.

With love,
Mother
M. B. Eddy

In Christian Science rules are necessary only for those who have an immature sense of demonstration. Students must be required to follow certain lines in thought and action, until growth brings them to the point where they are able to discern directly the will and wisdom of God. If there was a positive rule that the Annual Meeting should not be over-run, one reason for it might be, that Mrs. Eddy saw that some students were only too glad of an excuse to leave their fields of labor and go to Boston, when at that very time they might be needed at home. In my own church there were many years when I denied myself the pleasure of going to the Annual Meeting, because I found that I was the only practitioner left in the city on that day, and there were many proofs that I was needed at home.

While 1900 appeared to include no special invitation for students to go to Concord, Mrs. Eddy undoubtedly hoped that they would take advantage of the privilege of seeing her, of sensing her atmosphere, in order to renew their faith in her demonstration, and to keep them in a loyal loving sense toward her.

Our Leader knew that she had the highest conception of Christian Science on earth, and so it was necessary to turn the thought of the students toward her, in order that they might accept her conception as their own. She realized that when they reached a point where they could hear God's voice, they would be safe and would no longer need to follow another's understanding of the truth. Pending that time, however, it was important for them to adopt as nearly as they could, the Leader's idea of her own revelation.

Mrs. Eddy hoped that students would gain her right conception of Christian Science, that teachers would teach it, and that practitioners would practice it. In this endeavor, one's goal must be to reflect God, since He is the one who imparts the right idea of Himself. He alone knows what Christian Science really is.

When a student loses a valuable object, he is taught to realize that God knows where it is. Hence if he will go to God, he will find it. The important point is not getting the item back; but establishing the recognition that God is the all-knowing Mind, and in order to gain accurate information, one must go to Him. Hence when the student makes the demonstration to reflect what God knows, he will find his treasure. He may call it a demonstration, but the important point involved is, that he has

made progress in reflecting divine knowledge. And the most important thing for every student is to reflect what God knows about His own revelation, or Christian Science. In this endeavor, the preliminary step is to accept Mrs. Eddy's conception of Christian Science, which includes the knowledge of how she gained that conception. She found it in God.

When one loses anything, the value of going to God to find it, lies in that fact that it proves that Mind knows all, that Mind is the one infallible source of all knowledge. So the current teaching that all must seek, which was what our Leader had to give, is how to go to Mind.

In her textbook Mrs. Eddy had written, that man walks in the direction toward which he looks. So when she invited the students to come to Boston to the Annual Meeting, or to Concord to see her, she hoped that that would help them to walk in the right direction. They would return to their field of labor inspired by what they had seen and felt, enthusiastic over what had come to them through contact with the atmosphere of our Leader. In reality she was the High Priestess in Christian Science; the Holiest of Holies, or the atmosphere of God, was what she continually dwelt in and radiated.

If one was in need of a practitioner and he desired to select the best, he might call on several; and the one he would select would be the one who reflected most the spirit of God. So in our journey from sense to Soul, we select our Leader as our Pattern, since she reflected more of the spirit than any other individual.

It is significant, that at this time Mrs. Eddy felt that it was important for students to forego the responsibilities of their own fields, long enough to make the trip to Boston. She undoubtedly made the demonstration to know that no harm could come to anyone, in their being obedient to God's direction.

Once when Judge Hanna and Mr. McKenzie went off on a vacation, Mrs. Eddy sent an urgent call for them to come to her at once. Mrs. Hanna was distracted, since they had kept their destination a secret. She prayed to be guided, and found the hackman who had called for them that morning. Through him she was able to trace where they were, and sent Mrs. Eddy's message for them to return. Then Mrs. Eddy wrote a letter to them which is quoted in Lyman Powell's book. In it she said, "Return at once to Boston and find your retreat for an outing within a short distance of human help, if indeed there is the least occasion for it. . . . Had I known sooner the place where you were sent by M.A.M., I would sooner have delivered my message to you no doubt."

Mrs. Eddy rebuked these students for being away, because just at that time, they were needed by God. Mortal mind's remedy would be for them never to go away again, since they could never tell when Mrs. Eddy might need them; but that would have been an incorrect deduction. All hard working students should take vacations at times. They need to take on some harmless line of human activity and thought to rest themselves, so that they can go back to their work with God with a greater enthusiasm, vigor, confidence and understanding. The answer in Christian Science is to rely on God's guidance. Then they may be sure that when they go away, it will be in His time. In Judge Hanna's case and Mr. McKenzie's, that would have meant that God told them when to go, and not malicious animal magnetism; and it would have been

at the time when Mrs. Eddy would not need them. To go when M.A.M. sent them, would mean to be away just at a time when they were most needed. Mrs. Eddy did not necessarily want them always to stay at home; but to move in God's time.

Workers need vacations, but they need to make the demonstration to take them under the direction of wisdom. Mr. Eugene Greene taught his students, that if they reached a place where they felt "fed up" with the routine of Science, and their thought seemed stale or darkened, to take a little time off, and then to come back to one's tasks refreshed. Even a day off might enable one to be absent from the pressure of error, long enough to feel mentally resuscitated. In a prize fight, the fighters box for three minutes and then rest for one. Men who have been at the point of being beaten, have found that that minute brought a return of vigor to the extent, that they would remain in the contest for another round, and perhaps come out the winner.

The vacations students take, however, should always be for the purpose of rest, in order that they may increase their efficiency in the struggle, but not for selfish enjoyment. If one enjoys rest too much, it may become his ideal rather than work. Work is our proper goal in Science, at least for the time being, and we should enjoy that work and look forward to it. We should turn away from it only when we believe that by so doing, we will increase our efficiency. A vacation should be taken to enhance our ability to work, and never should become the thing we work for.

Mortals work in order to rest. They work hard to accumulate money, so they can take things easy. In Science we rest to work. Work is our goal and our pleasure, and rest should be taken only from the standpoint that it has value to the worker.

When one has difficult problems to solve, sometimes it is helpful to get away from them for a brief time, so that one can think about them under less pressure, and relieve the tension of his thinking. Then when he returns to them, he may find himself more efficient in assimilating his thought to God. Mrs. Eddy did not disapprove of a vacation that increased one's efficiency, providing it was taken in God's time. If these two students, Judge Hanna and Mr. McKenzie, had vowed never to take a vacation again, lest they be away when Mrs. Eddy needed them, they would have been adopting the hard way. The easy way would have been for them to make a demonstration, which would have been the means of directing them to go in God's time, when Mrs. Eddy would not need them.

When Mrs. Eddy put forth an exception to a positive rule as she does in this letter, it was understood that she did so under divine impulsion. The need for rules indicates immaturity. Parents make positive rules for their children, because the latter are not capable of knowing what is best for them to do. Mrs. Eddy knew that rules preceded individual demonstration. The danger lies in the fact that because it is much easier to obey rules, students may go along year after year, feeling satisfied that they are progressing, because of a strict adherence to rules. Yet individual demonstration of guidance is a step all must take.

A sapling might become bent, if it was not supported with stakes; yet the stakes will hinder its growth beyond a certain formation period. Rules

for students are created to keep them in the right path, until through demonstration they gain a new and higher reason for what they do, that is, a guidance that comes from the unerring Mind.

Beginners who cannot be trusted to make unerring demonstrations, must obey Mrs. Eddy's rules; but such blind obedience must finally be replaced with demonstrated obedience to God. This higher step cannot come, however, until one is able to know directly from God what He demands of one.

At times Mrs. Eddy tested the spiritual growth of the Field, to determine to what degree members were able to put the law of wisdom and guidance into operation. At this point she abrogated a rule relating to the Annual Meeting, knowing that if the members were demonstrating, the result would be harmonious. Leaving the matter of over-crowding to the demonstration of the members, was a test for them, since when God governs, there are no crowded conditions. Divine normality and harmony prevail, since each one is in his proper place at the proper time, and one cannot usurp the place of another, nor can confusion result.

May 5, 1900

Board of Directors

Beloved Students:

One more thing to be said: Raise Mrs. Sargent's salary this next annual meeting to \$800 per annum. She needs it and is striving to help our cause.

With love,

Mother and teacher
M.B.E.

It would be logical to feel that an individual who took care of the Mother's Room only a day a week, was not entitled to a very large salary. In fact the Directors might conclude that the one appointed to this responsibility, should be glad to serve without compensation. Yet Mrs. Eddy did not suggest that they raise Mrs. Sargent's salary; she directed them to do so, showing that it was God who told her to do it!

The conclusion is that the value of Mrs. Sargent was not so much in her being in the Room at the appointed time, but in the mental work she did. If what she did was of an inspirational quality, it would mean that her services to the Cause were beyond price. It was not to be expected that the Directors would fully understand what caring for the Room as it should be cared for, involved. Mrs. Sargent knew, since Mrs. Eddy had instructed her carefully as to what it meant to do the task rightly.

The result of demonstrating for Mother's Room would be, that those who visited the Room would be helped to gain a right idea of Mrs. Eddy. That would mean that the Cause was helped, on the very basis of Mrs. Eddy's words to Mr. Kimball written on October 15, 1893, when she was planning the address

to be given at the Chicago World's Fair: "For the world to understand me in my true light and life, would do more for our Cause than aught else could. This I learn from the fact that the enemy tries harder to hide those two points from the world, than to win any other points."

Evidently the Mother's Room was playing a large part to keep aloft, and to perpetuate a right sense of Mrs. Eddy. Under Mrs. Sargent's demonstration, everyone who visited it, would go away with a better sense of the Leader than they had before they came, and in this way the Cause would be helped; to see her rightly meant to see her not only as the Discoverer and Founder of Christian Science, but as the best demonstrator of her own revelation.

When Mrs. Eddy found that the greatest pressure and opposition from error was exerted, to keep her life from being properly understood, she had a right to assume that that was the most important thing in helping the Cause, namely, to have the world understand her in her true light and life.

The doctrine of Christian Science in order to have practical value, must include a correct illustration of its application, and this is to be found alone in Mrs. Eddy's life. From her one may gain a proper understanding of its application and interpretation, just as he can from a study of the Master's experience. If the world learns that spiritual wisdom directed Mrs. Eddy in all she did, that will encourage mankind to attain that same spiritual wisdom.

In God's sight it is always possible to take each individual case and judge it according to its merits. General rules may bless one and interfere with the progress of another. The infinity of Mind is made manifest in its ability to treat every case according to its merits. Divine Wisdom saw the need of the Manual on the basis of Mrs. Eddy's own statement, "I have planted a vineyard, and digged a ditch around it." In that Manual we have a By-law forbidding formulas, since a formula includes a general treatment of all cases, with no allowance made for the adaptation of divine Love to the individual need.

Thus Mrs. Eddy was not fixing the salary of the one who cared for the Mother's Room. Rather was she adapting compensation to the individual need and worth. The next one who took the position might receive a payment which differed according to individual worth.

Mrs. Eddy signs this letter as "Mother and teacher". In so doing she puts herself before the Directors in a very significant way. They had been selected as students who had a measure of spiritual understanding, and also complete confidence in Mrs. Eddy. She expected them to exercise their God-given authority over the Field; at the same time, when it came to important changes, or duties that had to be done by way of electing officials, fixing salaries, and the like, she did not want them to function without consulting her. She wanted them to regard her as Mother, as long as they were "babes in Christ!"

At the same time she was teaching them, so that out of all their varied experiences, they would be more fitted to carry on as "men in Christ", when the time came that she was no longer with them.

When a child is learning to walk, the mother encourages it, and yet stands near, to catch it if it falls. The teacher, on the other hand, is one who realizes that if the child is not permitted to have a few falls, it may never learn. So the ideal is for the mother to embody the spirit of a teacher. Such an attitude will bring the speediest growth for the child.

Pleasant View,
Concord, N.H.
May 6, 1900

Beloved Student:

Do no record one word of the slander on the accused members. Bury it among the offal of lies.

With love,
M.B. Eddy

Mrs. Eddy's rule for finishing every situation, was to make nothing of it. When Mrs. Stetson's case was finally settled, after being a source of disturbance over a long period of years, Mrs. Eddy detected the students rejoicing. She wrote a rule for them, as an explanation of her point of view that should be theirs: "Never notice publicly an error if it can be avoided. Never rejoice in victory over it, nor lament. It gives power where it does not belong. Evil is not something. Then wherefore give it the honor of noticing it further than to remove it? Then let the dead bury their dead. Have no funeral knell or trumpet blast over nothing; otherwise you will make it something, and consistency is especially most desirable in dealing with nothingness. To talk of evil is as inconsistent as to talk of sickness, unless it be to untalk it and put it out of mind forever."

There is no error which we ever have to meet, that wisdom does not finally require us to reduce to nothing. No case of healing should ever be repeated in a Wednesday Evening Meeting, - for the purpose of setting before the stranger the supreme efficacy of divine Mind to dissipate the errors of sin and sickness, which are so prevalent among mortals, - unless afterward it is buried among the offal of lies. One should ask God to forgive him for insulting Him, by publicly asserting that one of His children was ever discordant or in trouble. One should immediately realize that what he related never happened, that the whole experience was a dream, and that from God's standpoint he was only lying, even though it was told for the purpose of doing good, and was humanly correct.

When a student is sick and is restored to health, he should at once bury the experience among the offal of lies. He should know that in reality it was a dream from which he has awakened, and that one can never go back into a dream. In this way he cleans house, and so guards against a relapse.

Often records are kept for blackmail purposes, or unscrupulous persons lay their hands on records, which they use for such purposes. In like manner, if the records of past errors remain in one's belief, that may give

error a foothold on which it can claim to blackmail one in the future, to bring about a relapse. Error can always hold the fear of relapse over the head of one who has not made wholly unreal some experience of the past. An experience is not cleaned up, merely because one believes that he had a disease, but that God healed him of it. He must know that he never had it, that the whole experience never happened. The admission that he once was sick, and was healed, is as unscientific as would be the admission that he is now sick. While it is necessary to tell the human facts about cases of healing in our Wednesday meetings for the sake of the strangers, and inquirers, nevertheless the situation should always be protected by the realization even while one is telling it, that it is but the record of nothingness.

On September 20, 1909 Mrs. Eddy wrote an article which she called, Dreams, in which she indicated that to assert that this mortal sense of life is a dream, is not a sufficient realization to reduce it to nothing. She wrote, "Admitting that mortal life is a dream is admitting that it is something, when the fact remains that it is nothing, since there is no mortal life. God, Truth, is the only Life and a dream is not Truth Eschew that statement of life unscientific - state it scientifically, and commence your solution of the problem called life on fact and not fable. Then you begin with Truth, not error; with God, not man; with Principle, not idea; and solve Life as having no beginning and no ending, the eternal now and forever."

Mrs. Eddy had the good of the accused members in mind, as well as the salvation of the Board of Directors, when she sent them this brief direction in the letter in question. She knew how prone the human mind is to keep alive the memory of injustice; yet to do so, does one's own self the most harm. The retention of past errors as real is a serious mistake, since the demand of God is that we look out from a perfect sense of God and Man, which includes all mankind as ideas of God. It becomes a subtle temptation, therefore, to think of people continually from the standpoints of their past or present errors. If we yield to it, our scientific thinking becomes adulterated.

One who looks out from a perfect sense of God and man sees this perfection manifested everywhere. Such a one finds himself in the kingdom of heaven. No one with an undeveloped ability to see perfection, will ever find it. It is a rule that whatever one establishes within, he sees without. Each one is the center of his own circumference. If one's center is spiritual and scientific -- if it is based on God rather than man -- then the objective manifestation of that thinking will be the kingdom of heaven. This line of reasoning proves why the retention of past error about others, reacts most heavily upon one's self.

The full demonstration of perfection requires more than merely one individual seeing himself and his brother-man correctly. Even if you see another perfect, he still has his own demonstration to make, to see himself perfect. Mrs. Eddy defines "man" as a "compound idea". Our present sense of that term indicates, that each idea is the center of his own circumference, and at the same time, he is embraced in the circumference of each other idea. Each of us must make his demonstration of perfection both within and without, but he is not responsible for his brother making his demonstration within. A

simple way to state it is, that the perfect idea of God must be seen to inhabit our idea of heaven.

The rule in Science is, that we should live each day as if it were the only day, with no past and no future, since in reality God knows only now. We should regard our hope of salvation as depending on our working this day as we should always work, keeping our thought free to reflect God, through the realization that there is no evil, and therefore, no evil man. We should know that no causation exists, except that which is invested in infinite Mind, that pervades all space and covers all time. We must know that man is immersed in an infinite ocean of Love, from which he could not get away if he wanted to, and he could not possibly want to.

Mrs. Eddy did not want the Directors to carry along the records of the slander on the accused members of her church, then, or at any other time. The place accorded this letter in the Directors' files would indicate, that it merely concerned the testimony the Board was taking in the Woodbury matter; but she was expressing a rule for all time.

In her own life our Leader never carried anything over from one day to the next, if it was possible to finish that which presented itself to her each day. Her desire was that each day should be completed, with nothing lapping over. She could not always do this, but it was her aspiration, and revealed in a measure why she was able to accomplish such a vast amount of work.

Our work in Christian Science resembles the assembly line of an automobile factory, where, as each chassis moves along, parts are added. We should do what we have to do each day, and then let our experiences pass by. In this way we are able to put forth the maximum of labor.

It would have taken most of the time of the ordinary person, to have written the thousands of letters Mrs. Eddy wrote in her lifetime. No day passed but what she wrote at least twenty; yet the writing of them did not interfere with the other work she had to do. She had an assembly line; she did what came to her to do, and then went on to the next task. In this way she displayed the maximum of efficiency.

According to this brief letter, it would be disobedience for the Directors at any time to keep records, or dossiers, of accusations against members of The Mother Church. They should adopt the Biblical admonition that old things have passed away; behold all things have become new. Let us suppose that the father had kept a dossier of the prodigal's experience in Egypt, and held it against him on his return. The Bible implies that the past was forgiven, and the prodigal was received back in full fellowship in his father's house.

Mrs. Eddy teaches her followers to separate error from man. The purpose of a dossier is to attach error to man; hence if the Board adopted the policy of keeping dossiers of members, such action would violate the fundamental teaching of Christian Science.

Had the Directors been demonstrating Science as they should in taking testimony in Mrs. Woodbury's case, Mrs. Eddy would never have had to write

them such a letter as this; but she knew unerringly that they had had to deal with the error to such a degree, that it had become real to them. Hence a word to help and admonish them became necessary.

One might assert that Mrs. Eddy herself kept a dossier regarding Mrs. Stetson, which she finally used against her, to have her excommunicated; but the answer is that Mrs. Eddy did all she could to separate the error from her. Mrs. Stetson attached her error to herself with such cords, that after years of painstaking efforts, Mrs. Eddy finally realized that they could not be broken in this present life; so she had to be excommunicated forever. Mrs. Eddy has defined everlasting punishment to mean a punishment that lasts as long as the sin lasts. On 312 of the Powell Biography is her statement, "Unpardonable sin means one that we are never pardoned of - but taught through suffering that it is a sin." In like manner, excommunication that is forever, must indicate the degree to which a member maintains his error.

In the story of the tar baby told by Uncle Remus, the rabbit became stuck to it to such an extent, that the two could not be separated. A member must be excommunicated forever, when the tenacity with which he clings to his error cannot be broken, within an appreciable length of time.

On page 42 of the Manual we find that the penalty for malpracticing on Mrs. Eddy, was excommunication forever. In other words, if a student was so blinded as to fail to see that she was pointing to the only way to salvation, and that God was directing her in all her ways, then this blindness would shut him off from all spiritual progress. If the only way across a certain mountain range, was through a difficult but passable divide, any mistaken sense that would keep a traveler from attempting to cross at that point, would be a barrier to further progress. Mrs. Eddy represents the highest idea of God in this age. Malpractice on her would expose an inability or a refusal to see that the unselfishness and devotion to good that her life epitomized, represented the only way to heaven. It is obvious that when a student is off the track, the farther he goes, the greater the distance becomes between him and the right road.

When our beloved Leader instructed us to follow her only as she followed Christ, she made it plain that we were not to follow the human Mary, but the demonstration of the Christ idea which was embodied in herself as the highest representative of God in this age. It is obvious that one who did not recognize her as the wayshower, would find himself going contrary to the right direction. To excommunicate such a one forever from her church, would mean that he had no chance of finding the right way, as long as his misconception of Mrs. Eddy lasted. But there can be no forever to one who repents and reforms, by awakening to see his error, and then turning away from it.

One who maintains sin, is forever doomed, since sin is forever doomed. Yet the chance to leave his sin and to reform, is never taken away from a single mortal. Furthermore, even if one's name was dropped forever from the membership of The Mother Church, such a one, if he was sincere, would not thereby be prevented from living according to the rules and teachings which God gave our Leader, which spell salvation for all.

No dossiers should ever be kept of man's mistakes in this mortal dream, but only of his successes. Yet such is the nature of the carnal mind, that a

man like Calvin Frye may successfully serve our Leader for twenty-eight years, and, when she was no longer present to guide him, his successes be forgotten, and the error only remembered. Yet God is just in judgment. If Mr. Frye had enough on the right side of the ledger, his mistakes whatever they were, will be forgiven.

This brief note to the Directors is truly a rebuke, since had they been functioning under divine Mind, they would not have been guilty even for a moment of planning to record illusion, since when one records illusion, he includes himself as part of that illusion. It is but just to state, however, that they were planning to record the testimony, because they thought Mrs. Eddy wanted them to.

Mrs. Eddy was the teacher, and the notable lesson she was teaching, was to exalt divine Mind and to abuse the human mind. When a trainer is teaching a dog to heel, he slaps his nose lightly with a switch when he gets out of line. He does this, not through animosity, but merely to train the dog. When Mrs. Eddy rebuked students, she was merely instructing either in her home or in the Cause. She seldom explained her rebukes, since she knew the value of learning by experience. When one does a thing because he is told to, at any time, he feels free to go back to the old way. When he learns by experience, however, the lesson sticks. Nothing is more valuable to the advancing student, than to learn for himself that the results of using the human mind in any direction are unsatisfactory in the long run.

If a child is told to keep away from certain companions, he may have to obey; but at any time he may return to them. When he learns for himself that the effect of such companionship is deleterious, then he is forever weaned from them. Mrs. Eddy wanted her students to be weaned from the human mind by experience, and not by instruction or rebuke.

It is noteworthy that Mrs. Eddy once said to Caroline Foss Gyger, that nothing limited her more than self-justification. On August 12, 1906 she wrote her a note as follows: "It comes to me in my prayer to tell you that disobedience and self-justification are the cause of your not mastering m.a.m. I have begged to you to quit telling me why you did a thing wrongly, but you have not obeyed me. I have told you it is like the sick excusing sickness -- tell why they are sick and you do know that this would tend to make it real and to justify sickness. Affectionately, M. B. Eddy."

If a chick should boast that it did not need its mother, because it was perfectly capable of dealing with the chicken hawk, it would resemble a frail mortal boasting that he did not need God. When one admits that he cannot get along without God, and that without Him, he would be perfectly helpless, that is not fear, but wisdom.

The human will claims to build itself up to the point, where it substitutes itself for the protection and wisdom of divine Mind. In such a claim it exposes its own weakness. Mrs. Eddy named its unwillingness to perceive that it cannot get along without God, self-justification. To her it was a dangerous error for a mortal to presume that he was capable of looking out for himself, or of doing what needed to be done, since she knew that he was thereby blinded to his need for God.

Mortals do not like fear, yet when they fancy that they can get along

without God, fear becomes a necessity to drive them back to Him. The barking and nipping of the sheep dog, is intended to drive the straying lambs back to the protection of the fold. Mrs. Eddy was wont to read Hebrews 12:11 to her students to substantiate this point, -- "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

Mrs. Eddy wanted her students to feel helpless without God. Consequently she had to rebuke every indication of independence of God on their part, no matter how small. Mortals spend a lifetime in a vain endeavor to prove their independence of God, and often the sickness and pain that they endure, is the effect of the unheeded demand upon them to admit that they cannot get along without God. The Master was permanently willing to declare, "Of mine own self I can do nothing."

A loin cub could face any enemy, as long as its mother was at its side. Without the mother, it would be helpless.

Mrs. Eddy said to her students, "Stop justifying yourself in error." To her self-justification was illustrated by a student concluding that it was all right for him to go ahead and do the very best he could for her, humanly, and then demand her praise for such effort. Such a one does not relish being rebuked. He wants the privilege of doing the best he can. He does not want to feel that in every little thing he does, he must have God with him, in order to do it right. He wants to be able to drive his automobile, for instance, with his own intelligence, and feel safe. He does not want to acknowledge that he could not even take a little walk safely, unless he took God along as his protection.

Men in the stress of battle are very glad to pray to God for protection, even though they have never indicated the slightest interest in God previously. The question is, what will they do when the war is over, and they return home? Will they forget that God is something more than a protection for them in battle? The safest Christian is the one who most consistently relies on God in all his ways. To him it is wisdom to take God with him in whatever he does, and wherever he goes. It is the human will in mortals that causes them to justify their independence of God. Mrs. Eddy wanted none of that. She used strong language when she detected self-justification, since back of it she knew to be the attitude that one could function under his own intelligence and good judgement, and be safe and do his work well.

How fortunate students would be today, if the slightest effort they made under the human mind would bring them a sharp rebuke. Mrs. Eddy stood ready to rebuke the slightest deviation from the demonstration of God's wisdom, protection, and care. The dangerous attitude for a student was for him to feel that he could function under his own mind, and still believe that he could do the thing Mrs. Eddy asked him to do in a satisfactory manner. Such a fancy betrayed the error that suggested that in many instances one could get along without God, as well as he could with Him. Mrs. Eddy characterized it as self-justification, in her endeavor to awaken students to its serious nature.

A student of Science should know enough never to forget to take God with him, wherever he goes. He never forgets or neglects to put on his shoes to

protect his feet. Why should he not realize that the putting on of God is more important than the putting on his shoes? He might cut his feet without his shoes, but he might lose his life without God.

To the Board of Directors

Pleasant View,
Concord, N. H.
May 16, 1900

Beloved Students:

Once more God thunders in your ears -- "Get a reading room in Boston and locate it in that part of the city where people will be most apt to go into it."

Again I say unless you do this at once and have it ready, furnished, and ready, before our Communion season, it will be ill with thee. I see this; I know it. You have not prospered since you disobeyed God in not getting the right location and at the time He bade you do it, for another church building, and publishing house for His word to be heard therefrom. I beg for God's dear sake, for your own, and for mine, that you obey this call. Announce at once and not stop till you have accomplished my request in this letter. Write to me.

With love,
Mother,
Mary Baker Eddy.

When a demand came from God, Mrs. Eddy knew that one could not work too rapidly, nor with too great insistence strive to accomplish it. Every hour of delay adds to the difficulty of its consummation. The moment a demand comes from Him, the devil knows it, and it must be fulfilled, before the evil one has a chance to erect some obstacle, that will make its consummation seem impossible.

One cannot disobey God and prosper in Science. This was Mrs. Eddy's slogan that she urged upon her students.

Nothing in our organization has contributed more to its success than the Reading Rooms. It is unique in the history of the world for a church to support rooms in all cities, where the public may go and read our literature as well as purchase it. Such rooms are symbols of the attempt of Christian Science to permeate man's entire thought with Truth -- to leaven the whole lump.

It is obvious that the importance of this pioneer step demanded by God, would arouse the adversary to an effort to stop it. Animal magnetism may have taken the form of suggesting that the Directors feel lukewarm or indifferent about the project, fancying that it was another of Mrs. Eddy's notions that was impractical, and only spelled further expense for the church.

In the salutation to this letter underlined, one may catch Mrs. Eddy's concept of the Directors as those appointed to direct, but not to drive. They were divinely appointed to direct the Field of students, by their example, precept and Christly encouragement. Hence Mrs. Eddy saw the importance of their having a Reading Room which would serve as a model to be followed by those coming to Boston at the Communion season. At the time this letter was written, some branch churches had such rooms, while The Mother Church had none.

A stream that overflows its banks becomes a menace to the countryside. Mrs. Eddy clearly defined the functions of the Directors, and she insisted that they stay within them. She wanted them to direct her organization, but never to encroach on the individual demonstration of students. Christian Science represents a democracy in which man with God is always right, and man without God is always questionable. The duty of the Directors, therefore, was to live Science, and to lead and direct by better living.

Mrs. Eddy was aware of mortal mind's argument of procrastination. When in 1904 her need for a pair of horses was pointed out to me, I instituted a search that lasted about a month and which was productive of no results. I made inquiries here and there, but nothing resulted from the search, until I awakened to realize that error in the guise of procrastination was attempting to rob me of the privilege and opportunity of helping our Leader. I was like a man who has lost something, who starts to hunt for it in a desultory way, with no real expectancy of finding it. Then finally he gets down to the business of demonstrating the finding of it. Fortunately for me, I awakened in time to make a demonstration, and the horses arrived at Pleasant View the very day they were needed.

Mrs. Eddy knew that the Directors were trying to find a Reading Room without success; so she found it necessary to thunder at them. One advantage of an approaching thunderstorm, is the fact that the distant rumbling warns folks to seek shelter, and so they are protected when the rain comes. Without the warning, they might go along in a foolish optimism which would result in a drenching to them.

Students of the Bible have attempted to soften the expression, "the fear of the Lord," by some ingenious twist of meaning, because they objected to it; but what objection is there to thinking of fear as the warning of God which should cause us to seek safety and shelter? And what possible safety and shelter is there except in God? The owner of sheep sends forth fear in the form of dogs, which drive the straying lambs back into the shelter of the fold where they are safe. Thus the fear of the Lord must be that fear in which may be seen the action of good, in driving man to seek safety in God.

Mrs. Eddy employed the fear of the Lord, when she thundered at the Directors, and wrote that it would be ill with them, if they failed in this mission for God.

She detected that the argument of delay was so aggressive, that it had to be broken in no gentle way, since the Board were being handled by it to the point, where it was preventing the Reading Room from being opened, just at the time when it was most needed. They were playing around with the idea of getting one, but actually they were functioning under the claim of animal magnetism which was determined that they should not find one. They were the

Directors of the Field; yet what kind of direction or example would it be, if at the Communion season, students from all over the country should find that The Mother Church had no Reading Room?

What a loss the Directors and the Field have sustained, in not having our beloved Leader with us in person to awaken us when such an awakening is needed; as it was at this time! She awakened them when it was necessary; but occasionally she forebore to do so, hoping that they might learn the salutary lesson of awakening themselves, in preparation for the time when she would no longer be with them. It is legitimate for students to help each other to remain in, or to get back into the groove of God, by awakening them when it is necessary; but this helpfulness should not be extended beyond the point where students need to learn the necessity for taking this step unaided. Eventually everyone must fall or rise according to his own effort. Mrs. Eddy left behind all the instruction necessary, that if anyone fails today, he has only himself to blame.

To Mrs. Eddy doing a thing on time was as important as doing it at all. She once stated that a thing done at the wrong time was no longer the right thing. Also she wrote to a student on February 28, 1903, "We learn that circumstances alter cases. Even when it is well to act immediately, as a rule, the exception may be some circumstance intervening which makes it wise to wait." In the case of the Reading Room she saw circumstances which made it wise to go ahead at once without delay.

When plaster of paris has been used to in fill a space in a wall, there is the right moment to smooth it over. At one point it is too soft; a few moments later it is too hard.

There were students who could not take Mrs. Eddy's strong rebukes. They became irritated over her vigorous methods of breaking the illusion of animal magnetism, and so they went the way of all flesh. Those who could take them, profited by them and were blessed. When a man is oversleeping in the morning, you have a right to threaten him with the loss of his job, if he does not rouse himself and get up. He should thank you for your thoughtfulness, and not feel resentful.

Mrs. Eddy's natural way was to draw people higher through love, by setting before them the desirable nature of the kingdom of heaven; yet at times the only way she could appeal to them was through fear. She had talked with the Directors about the new Reading Rooms, but they had accomplished nothing. Consequently there was nothing left for her to do, but to warn them that if they did not act immediately, it would be ill with them. It is always ill with us when we know God's will and yet do not do it. To disobey God always means to get into trouble.

Our Reading Rooms are one of the most important adjuncts of our organization. They are a place where the stranger may come. In them he has a chance to learn that Christian Scientists are serving God more than other denominations; that they acknowledge and adore one Christ; that they accept the Master as the first demonstrator of divine Principle according to scientific law; that they hold Mrs. Eddy to have been the one who rediscovered the primitive healing doctrine Jesus established. He finds that Christian Science conforms to the highest idea of Christianity. Surely the

function through which such important facts are made known to the public, should have the widest support from the church members.

May 29, 1900

Board of Education

Judge Septimus J. Hanna,
Edward A. Kimball,
Dr. Alfred Baker.

Elect only a board
of three; have
By-law amended to
read thus.

Eddy

Dismiss all complaints

Pass the addition to By-law and deliver yourselves from M.A.M.

Eddy

Have the largest hall seat 5000

In 1900 Judge Hanna and Mr. Kimball were considered to have the best understanding of any of Mrs. Eddy's students. My recollection is that Judge Hanna was the most spiritually minded, whereas Mr. Kimball possessed the most profound understanding of the letter. The latter was a great thinker and analyst, and had gone deeply into the subject of Science. To this day there is a controversy over some of the propositions he taught, which he claimed were given to him by Mrs. Eddy. In 1917 many of his voluminous notes were put into book form by Kratzer, and sold as "bootleg" Science.

In passing it is worth noting that on page 206 of this book, entitled Teaching and Addresses, we read, "Every organ or function of the body is an idea of God, and all there is to stomach is the truth about it." The writer has a photostat copy of the original manuscript of this article, that was corrected by Mrs. Eddy, and in the margin opposite the first half of this quotation she has written, "A lie." One of Mr. Kimball's great admirers once objected that here Mrs. Eddy was giving the lie to what she herself had taught Mr. Kimball; but evidently she realized that the article was being written for those who were not ready to understand such a proposition, so the truth became a lie because of the lack of wisdom in its use. Truth presented so that those who read it, cannot help but misunderstand it, becomes a lie.

On November 27, 1907 Mr. Kimball wrote to Judge Hanna a highly interesting letter, in regard to the latter's forthcoming class in the Metaphysical College, as follows: "I do not know that Dr. Baker ever taught anything in the College classes, but by way of general reputation, I know that everything that was supposed to have been taught there irregularly, was laid at my door before they got through with it. The nearest I ever heard

after this fashion was that the Doctor, in disposing of error, matter, simply wiped out everything and presented a philosophy which seemed to have annihilation for its ultimate.

"Mrs. Eddy spoke with me about this propensity, or let me say incompleteness.

"She said, 'I said to Dr. Baker, Jesus said "stretch forth thy hand," but all you have got to say is, "You haven't got any hand."'

"She also spoke of a patient who passed away in Concord, and of her inquiry as to the statement which disposed of the whole matter, or was supposed to, by saying, 'there isn't any case.' She denounced that sort of negation and said that the patient got nothing curative.

"She said to me, 'Declare, I have a perfect liver, and let the spiritual import of this declaration destroy the false concept about liver.'

"Later Mrs. Kimball told Mrs. Eddy that she had explained this to Mrs. Webster, and that it had healed her of a claim of long continuance.

"Mrs. Eddy said, 'Yes! You may declare, I have a perfect liver, or, there is no liver, provided the thought back of these declarations is right.'

"Feeling constrained by this conversation and instruction, I went into the class and repeated her exact words, and, with much amplification, led up to and completed the line of explanation.

"I am under the impression that nearly all the students I taught got a fairly correct appreciation of it, but on the contrary, by the time it got out into the field -- without the metaphysical analysis and the preliminary explanation, the one who got it second hand, or 3d, 4th or 5th hand, landed on the supposition, or some of them did, that Mr. Kimball was teaching that we had spiritual organs; some said each man had a separate spiritual stomach -- others that, though the material liver was a counterfeit, it was nevertheless a counterfeit of a spiritual organ."

The question comes up as to what was the difference between Mrs. Eddy's teachings and Mr. Kimball's, since hers never created a controversy, and his did, and it has raged for over forty years. She used the same divine wisdom in adapting what she taught to the comprehension of her pupils, as she did in reflecting the teaching. Mr. Kimball cast his pearls before the unprepared thought.

Dr. Baker was selected by Mrs. Eddy to teach obstetrics in the College. She considered this phase of a practitioner's work important, even though after Dr. Baker's class, it was never taught again, and the By-laws relating to such teaching were changed.

It has been brought to my attention that there are practitioners who are declining to take obstetric cases in 1944. They contend that a child is born in sin, and they do not care to be a party to sin. Yet if a child becomes sick and needs help, they would not hesitate to take such a case. One could answer this mistaken contention, by saying that it is the same as if they refused to help a clean child, but were willing to help it after it became

dirty. Why not wash it at the point when it begins to be dirty, or to take on the material parental thought? A preventative is surely as valuable as a curative.

Mrs. Eddy's choice of these three men for the Board of Education was the result of wisdom. They represented spirituality, understanding and the new birth. The physical side of obstetrics is but a symbolic expression of the new birth. Out of the welter of materiality, must come the recognition of man's spiritual nature, the fact that he is a son of God. The Jesus must give way to the Christ.

Students of Christian Science who bear children, should not reproach themselves, as if such a happening were sin. It is true that Science sets forth a spiritual ideal which we must slowly work up to step by step, in regard to generation; but on page 286 of Miscellaneous Writings, Mrs. Eddy writes, "At present, more spiritual conception and education of children will serve to illustrate the superiority of spiritual power over sensuous"

If there is a sense of sin connected with childbirth, it should be the privilege of a practitioner to do his part to strive to overcome it, and to translate the entire experience into the birth of the spiritual ideal in order that the infant will be less cumbered by the materiality of its parents, and hence freer to grow spiritually. In this way it will have a greater chance of being of use to the world in a spiritual way. Every child should be considered as a potential Christ. As Mrs. Eddy once said, "Mother, clasp thy nestling tenderly, rear thine offspring wisely, for thou knowest not when the mantle of Christ's own presence shall fall on thine own dear one." The more help in Science the mother and child have, the more possible it becomes for the child to measure up to a spiritual idea.

Ask a practitioner who averred that it was not right to take an obstetric case, "Would you like Jesus to come again on earth? If so, then do your part to make it possible. If you help a child into the world under the Science thought, and he is brought up in Science, he may manifest the Christ, and the world be correspondingly benefited."

No wonder Mrs. Eddy felt that her College should have a part in the work of freeing the newborn infant from that which otherwise would be a deterrent to its spiritual destiny.

When you find practitioners refusing to take obstretic cases, it sounds as if they were saying, "I refuse to soil my hands with evil. I must keep myself clean and pure." The trend of such an attitude is to create a selfish Science, in place of a Christian Science. It robs Science of the Christian spirit, when workers who know how to use it for the benefit of all humanity, forbear to do so, lest they be soiled! And what is the Christ spirit, but going into all the world and preaching the Gospel to every creature, healing the sick and blessing all mankind, especially the sinner? "Come unto me, all ye that labour and are heavy laden, and I will give you rest." (Matt.11:28)

"Dismiss all complaints." It is history that Mrs. Eddy was unwilling to have charges pressed against Stephen A. Chase, when something appeared to be out of order with his accounts, because she knew that he loved her -- in fact, almost worshipped her -- because of her purity and great goodness. She knew his underlying and fundamental thought to be loving and faithful, so

animal magnetism could not have a lasting hold on him. Therefore she recommended that the complaints against him be dismissed. She knew he would quickly rise above whatever the error was, if there was any.

It was clear to her that the hold error had on church members, was frequently because of the malpractice of their fellow members. Hence to dismiss complaints would be to release them from this malpractice. The Board had gathered a mass of complaints in working on the Woodbury case, and now Mrs. Eddy wanted these complaints dismissed.

As a religion Christian Science deals primarily with mental states and stages, and fosters the spiritualization of individual thinking. One cannot study it without realizing that it takes much understanding to know in what way one is being handled by animal magnetism, and to learn how to emerge from it. One of the chief barriers to freedom is one's blindness to the fact that he is handled. No one relishes being told that he is being handled by animal magnetism. He may believe that the accusation is the result of jealousy and he resents it; yet it is a claim that can be made about anyone, since there is not a Christian Scientist on earth that is not handled by animal magnetism at times, and in different ways. The difficulty in dealing with animal magnetism is not in meeting it, but in recognizing it, since to recognize it is to handle it.

Why should one resent being told that he is handled by animal magnetism, when its uncovering is two-thirds of its destruction, and the other third destroys itself, as Mrs. Eddy points out? One cannot handle that of which he is ignorant. If one needed a haircut, and had a mirror that made his hair look short, he would not go to the barber until a friend pointed out to him that his hair was long, and that it was the mirror that prevented him from knowing it. When he saw the truth of the situation, he would thank his friend.

It was for the sake of unity, harmony, and brotherly love, that Mrs. Eddy wanted the complaints dismissed; and the command in this letter can be interpreted as an order to all future Boards of Directors, not to keep dossiers of the errors of members, no matter how much they may feel such dossiers facilitate their work in dealing with the problems of the Cause. Mrs. Eddy wanted every member to have a square deal and to start with a clean sheet. To her keeping dossiers under which old errors are held against students for years and years, was the opposite of Christian Science and indicated a desire to keep animal magnetism alive, instead of individual members. Certainly if others persist in fastening animal magnetism on an individual, it will destroy him in the end, unless he handles it. It is not possible to keep animal magnetism alive and the individual, too. It was Mrs. Eddy's purpose to keep the members who had had complaints lodged against them, alive, so she ordered the complaints dismissed. In such an order she called for a metaphysical outlook, in which the perfection of man is held to be the only fact, -- that he has always been perfect, is so now, and always will be so. Then old things will have passed away and all things become new.

In this short command Mrs. Eddy preached a wonderful sermon in which she implied, "Each day man's demonstration of Christian Science entitles him to a place in God's sight, where he sees himself perfect, and is seen in that perfection. Hence anyone is committing a heinous crime, who brings up old errors to darken this perfect conception. It is the opposite of loving one's

neighbor as one's self, when that is done. Each member of my Church is entitled to the same consideration at the hands of all the other members, that he gets from God. May he not ask God to forgive his sin and wipe out his error; and will not God do so, if he recognizes that he did not sin; that it was animal magnetism; that it had no foundation in him, since his heart condemned it? Does he not pray that God may regard him as he really is, and as he knows God really does? Then he must do the same thing for his fellow members, and expect them to do the same thing for him. No student can expect God to do for him what he is unwilling to do for his neighbor. God's keynote is, 'Forgive us our debts as we forgive our debtors.'

Self-interest, if nothing more, should cause the Directors to be glad to dismiss all complaints, when they learn that holding to them retards spiritual growth.

"Pass the addition to By-law and deliver yourselves from M.A.M." Since all of the By-laws came from divine wisdom, their good effect comes not only through one's acquiescence to them, but through one's understanding them spiritually. Each time a By-law was added, it was essential that the Directors and members handle malicious animal magnetism. If they did not do so, they would either question it or misunderstand its purpose.

When David went out to meet Goliath, the stone sent from his sling might be said to represent divine Love. If Goliath had been able to accept it, it would have blessed him; but because he resisted it, it became his destruction. The By-laws represented divine Love which Mrs. Eddy sent out to bless her followers; but they had to be understood spiritually in order to fulfill this blessing. If they were conceived of and used materially, their effect might be the opposite of what was intended. Hence nothing was more important than for the students to handle animal magnetism in relation to the By-laws.

Every By-law that Mrs. Eddy wrote had a spiritual intent, and was designed to be applied spiritually. She knew that if the Board took a By-law which came from God, and used it in an attempt to put over their own idea of legality, and government, it would result in a travesty on Christian Science, and do themselves and the Cause great harm. For that reason she directed them to handle malicious animal magnetism at the same time they passed the addition to the By-law.

Finally she wrote, "Have the largest hall seat 5000." This is direction that carried deep significance, as if she was instructing them to enlarge their sense of Christian Science, to cover the possibility of five thousand members attending the Annual Meeting, which was quite a stretch of their conception in 1900. The rule in Science is, that we must enlarge our conception, in order to bring out enlarged results. We must think "big", in order to demonstrate "big".

Once a student who sold insurance came to me for help with a peculiar problem. For years he had been able to talk in terms of thousands of dollars to prospective customers with perfect ease; then he changed to selling large employee policies, which demanded that he talk in millions of dollars; but fear hampered him, so that his sales argument lacked forcefulness. He wanted help in Science to enlarge his conception and ability to think and talk in terms of thousands of dollars, to that of millions. Science removed this

limitation and fear, as readily as it would any error, and the man was as successful in his new work as he had been in his old.

Mrs. Eddy was seeking to educate the thought of the Directors to a larger conception, at a time when there seemed little chance of getting five thousand members to attend the Annual Meeting. Had they made the demonstration to hire a hall that would hold ten thousand persons, they would have filled it. In metaphysics we learn that there is no lack in the actual harvest; the limitation is to be found in the limited conception of the harvest in the minds of students. If a farmer held the thought that his crop of apples would be limited to ten barrels, he would buy ten barrels and fill ten barrels, and no more. There might be enough apples to fill one hundred barrels, but that would do him no good, as long as he held the ten barrel concept, and did not purchase and fill any more.

Mrs. Eddy did not want the Directors to approach a hundred barrel crop with a ten barrel conception. When a branch church holds a lecture, if a demonstration is not made, to remove the limits suggested by mortal mind, those in charge may find themselves wondering whether, if they hire a large hall, they can fill it. If the mental limits are removed, people will flock in and there will be a large attendance.

To recapitulate, we have four directions in this letter. The first one, "Dismiss all complaints," is important since a complaining thought effectively shuts out God. God cannot enter a mind that is already filled with complaints. No matter how hard one may strive to attain spiritual good, if he is harboring complaints, God has no place in his thought. For the good of their own souls, and in order that they might not malpractice on the accused members, Mrs. Eddy wanted the Directors to obey her demand.

The next two, "Pass the addition to By-laws and deliver yourselves from M.A.M.", corresponds to the old Civil War cry, "Keep your powder dry and pass the ammunition." Keeping the powder dry was the most important part of the two, since the ammunition would be of no value without it. In Science keeping one's powder dry corresponds to handling malicious animal magnetism.

Finally we have, "Have the largest hall seat 5000." Here we have the metaphysics which declares that if you want a bigger bird, you must first build a bigger nest. It is the enlarging of one's concept that makes possible a large harvest. God is infinite, but the degree to which His light and love enter into this Adam dream, is dependent on the expectancy of mortals. As that is enlarged, God is able to enter in, in an increasing sense of abundance.